

The Purpose of Birth and Death

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Dedication

God, in His infinite mercy, guided me through one of his advanced sons who had also struggled hard. He introduced himself to me as Sri Rama. He was instrumental in inspiring in me a deep and unshakable love for the Divine Soul. Under his guidance I slowly progressed; under his guidance is this book written. If it contains anything sensible, God be praised that my mind could finally grasp what he explained. If the reader finds anything not sensible, know that my grasp did not rise to his explanation or that I must have added something of my own. I make no claims to anything and expect nothing. If this book serves any purpose, I shall feel happy that the struggles of more than a few decades have found solace with a few.

This book is dedicated to that Great Soul who guided me -- I, so unworthy. My homage to Sri Rama, my guide and my shield in this life and in all eternity. I can only bow my head to Sri Rama and say, "I have esteemed thy words more than my necessary food." If we can only be what he was, certainly God could be wonderful!

Foreword

On this planet we find that many species, some even very wild, are threatened with extinction, and some of us have indeed put up admirable efforts to save them. Also on this planet, the 'human being' is now threatened with extinction when we see the death of decency, laughter, love, concern, duty, joy, upright dealing, respect and care for the aged, and other such characteristics of the human being. This has left behind only 'man and woman', the animals in human form with ever-increasing intellect who are daily becoming more vicious than the wildest animals!

The pity is that regarding this vital extinction of the human being we do not seem to be perturbed! But we are afraid that this man and woman will destroy the world and themselves by misuse of nuclear devices. I would say let this happen, for what is the use of saving this man and woman, the animals in human form.

The enormous sums of money in astronomical figures that are spent by

hundreds of nations for the sole purpose of destruction, when millions starve, millions die for want of care and medicine, millions are homeless and destitute, and millions more become abnormal and/or sub-normal -- all this can be the making of only man and woman, for human beings cannot ever think and work along such lines! I quote from William Arkle's beautiful book, *The Geography of Consciousness*: "The burden and sadness which comes with the knowledge of how far we have wandered from the potential joy and value of living ..."

Can we put in brave efforts to save whatever is left of the human being? To that end is this book written. If this man and woman can once again become the human being, it is then worthwhile; no efforts should be spared to save them. All humanity is sick and needs healing.

What makes the difference between a human being and man and woman? It is the misuse of the thinking instrument over a long period of time. This, in turn, has completely replaced the correct, natural, rhythmic breathing by a completely wrong breathing, because thinking and breathing are interlinked. It has also brought on this planet many very dangerous diseases. So it is our purpose and concern to point out how both, incorrect breathing and incorrect use of the thinking instrument, can be set right if taken up on a war-footing. If the world at large takes it up seriously, we will yet turn the corner and once again this man and woman can be transformed into the proper human being.

And then, even the most powerful nuclear device will be in safe hands and such knowledge will only be used for the benefit of mankind. Today, those who have no nuclear weapons can only philosophize. The scores of pockets of armed confrontations will stop, for human beings will decide what is right and that it should be established, not what is to one's gain and for one's well-being alone. No amount of efforts otherwise by the United Nations and world conferences for peace, or preaching and religions, will ever help, for man and woman will leave far behind in numbers the human being who will soon be extinct at this rate.

"All the shastras are meant only to make ... man retrace his steps to the original source. He need not gain anything new. He must only give up his false ideas and useless accretions."

I have done my duty. I have even put on paper the thoughts (once passed on by 'word of mouth') that may earn for me ridicule -- but when duty demands, should anything deter? The die is cast and this book is written, perhaps for the ultimate good of the man and woman who will yet become the human being. Let God grant this prayer!

Bibliography

The subject that is presented here in this book would hardly appeal to the modern reader if I were to present in old-style, orthodox language. I have therefore adopted a particular way of presenting my thoughts in a language that differs from the style and language of both the orthodox writers as well as that of the modern writers, who use high-sounding words and phrases that, I am afraid, confuse more than enlighten the reader. So, between the gropings of the ancient, orthodox writers and those of the modern writers on this subject, I have tried to present my thoughts in my own language and style, which the reader may find not only simple but too simple.

(On this subject, till today, a lot of wisdom and understanding was, and is, communicated by 'word of mouth' rather than the written word.)

I have quoted both from many modern writers and from old and orthodox writers. Not that I agree with them, but in this particular exercise of presentation I feel the reader will be greatly benefited and the purpose of this book is to benefit the reader in more than one way. My sincere acknowledgments to the following writers and their books:

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Introduction

The Divine Wholeness, the Absolute Manifest, Nothingness, Emptiness, the Void, are all synonymous, for we would not be able to trace any colour, light, sound, texture, feel, movement, thought or concept therein. It is and forever It Is. Nothing else matters, nothing else exists; and yet, when our dimensions unfold by stages, we experience a whole spectrum of Existence besides the pin-point of our experience of the things around us and of this world, the seen universe. Yet all that is thus experienced is not worth experiencing! That does not mean we should not experience the whole spectrum of Existence. We have to; and, as a final experience, know that all such experience is of the subtle and yet more subtle brain, manas and buddhi. Why do we have to? Because once from Void is Exile entered into, then the whole spectrum of Exile is to be experienced -- that is the law!

Our Home and Inherent Nature is Void. As long as we experience the subtlest aspects of the spectrum of Existence, we are in Exile. To be aware that we are in Exile as an experience (and not only as a mental concept) is the moment of return to the source, the Void.

The Divine Wholeness, from which all Existence flows down, is the source of all that exists. Yet all that exists is not different from all that

does not exist, but the former is said to be maya and the latter is said to be the Reality. Such are the unwise thoughts of the mindless many! But we need body, mind and senses to experience all that exists and we need no body, mind and senses to experience all that does not exist. For all that does not exist is forever Is, while all that exists ceases to exist at some point in time and becomes the non-existent, so do the shastras say.

Between these two -- all that does not exist and all that does exist -- is born memory, which creates desire; for when from Void is Exile entered into, whether willingly or forced (by an angry God!), memory and its sister, desire, are born as a natural consequence to the coverings of body, mind and senses. Memory and desire, like any pair of opposites, serve two purposes: (1) they make us hold on to Exile fondly, and many there be who are content to live so; and (2) they also make us turn away from Exile resolutely to seek the Void, but few there be who seek it.

It ought not to be so, because the Void is our Inherent Nature and as such needs no unwanted coverings of body, mind and senses, nor the help of memory and desires. The poet has said truly about the computerized organism, our body/brain system: "Dust thou art, to dust thou returnest." This brings the natural thought to mind as to why we discard our inherent way of the Void to seek Exile, to be covered over with dust, and then return this dust to dust and seek the Void again! So, in turn, we then yearn to discard this state of Exile to return to the source, our Home, the Void. Night seems to seek the day, or perhaps the day seeks the night, and in this unending sequence of Void and Exile, what or who seeks whom, who can say? If we cannot fathom the simple question, 'What came first, the chicken or the egg?', who can answer whether Void follows Exile or Exile follows Void, and so who can say whether we die because we are born or that we are born because we have died before? The eternal drama, endless as it is, what point are we at and what part do we play therein?

Would you not like to know this firsthand? That is what this book tries to explain. Religions and philosophies have tried to explain but very superfluously. We simply believe whatever is said and follow the rites, customs and ceremonies of the faith we are born into, without questioning why -- knowing fully well, and in spite of knowing fully well, that all the scriptures all over the world have been tampered with many times over and they say not today what they once said. Can not each one of us, rather, experience firsthand the Exile and the Void? If so, then we need not hug any faith mindlessly and unnecessarily create conflicts which we have witnessed and are still witnessing.

This book tries to show the way to understand Exile firsthand -- for he who understands Exile will know the Void! But it calls for much moral courage to discard all that we have learnt, all that the religions and

philosophies of the world have to say. That is what the Buddha demanded when he said, "Bhikshu, empty the boat!" Your boat is your storehouse of memory, all that you know and believe is your memory. To discard and destroy all memory is to discard and destroy all desires too, and so is to become more innocent than a new-born baby, for it too is born with a load of memory.

Will you begin from the beginning? This means that at no stage will your thought or memory seek and compare what you have learnt or believed in at some point of time in the past, at least so long as you are reading this book? If you do not look back and do not fondly seek your memory -- for memory is the only thing most dear to us -- you will soon know and experience Exile, and Exile will convince you of your Inherent Nature that is Void. Void has no memory and so no desires, for Void has no existence or the sequence of Existence, from gross to subtle and from subtle to still more subtle. Exile creates memory and the experience of Exile makes us turn away from memory. And do not the shastras call memory 'sanskaras', or roots? We thus enter our Inherent Nature, the Void, when all sanskaras, our roots, are dissolved.

"There was a time when the body was uncreate; once the illusory mind was not. But when uncreate body met illusory mind, you, I and the Universe were create!"

"When once again the uncreate body and the illusory mind will be no more, you, I and the Universe will cease to be!"

Chapter 1

Our Assumption : Do We Understand Creation And Existence ?

"Om, Bhuh--Bhuvah--Svahah
tat savitur varenyam;
bhargo devasya dhimahi
dhiyo yo nah prachodayat."

(The Divine Mother Gayatri or the Divine Wholeness -- the Absolute Manifest)

"Thou, Absolute Manifest, Reality, Divine Wholeness,
Thou hast unfolded and lifted veil after veil for my realization;
Thou art Infinite, I am but infinitesimally Thy Divine Fragment.
Nothing more remains for me but to merge in Thee and become one with Thee;
Gratefully and blissfully I bow before Thee, henceforth no more talk of
Thee and me."

"At first an aspirant feels his mind is tumbling like a waterfall;
In mid-course, like the Ganges it flows on slow and gentle;
In the end, it is a great vast ocean, where the Lights of Son and Mother
merge in one."

"Manifestation is mind; and so is Voidness too.
Enlightenment is mind; and so is blindness too."

"Whoever clings to mind sees not the truth of what is beyond mind.
Whoever strives to practise Dharma finds not the truth of beyond-practice.
To know what is beyond both mind and practice,
one should cut cleanly through the roots of the mind and stare naked.
One should thus break away from all distinctions and remain at ease."

"Talk as much philosophy as you please, worship as many gods as you like,
observe all ceremonies, sing devoted songs and praises of any number of
deities, liberation never comes, even at the end of a hundred kalpas,
without realization of the oneness of Self."

"I am as all these men
Who cry upon their gods and are not heard
Or are not heeded; yet, there must be aid.
Perchance the gods have need of help themselves!
I would not let one cry
Whom I could save! How can it be that Brahma
Would make a World and would keep it miserable?
Since He is all-powerful, He leaves it so, He is not good,
And if not powerful, He is not God!"

"I must dare to speak the Truth, when Truth is my theme."

Bhuh--Bhuvah--Svahah comprise the total Universe of Existence. "There is
Self and not-Self and the relation between the two." What is the relation
-- know this and be free! Mind: is it a means to bondage or a means to
final release? What is the difference between mind and brain -- know this
and be free! Have you ever tried to know? Would you like to know?
Seriously ... sincerely?

We, as an intelligent humanity, have to experience many mental shocks yet.
The first one we received was on just emerging from the Dark Ages, when we
found that we, on our planet Earth, are not at the centre of the universe
as we can see from our telescopes. We found later that the Earth, together
with the solar system, was more difficult to locate in our galaxy, the
Milky Way, than is a needle in a haystack! Now we know that our galaxy
would be even more difficult to locate if we could draw one consolidated
chart of the 15 billion galaxies! Who, though, could draw it and how many

would believe this figure? But have we learnt our lesson: are we not prone again to consider that we are 'the only' in Existence, since we cannot find any other humanity anywhere else?

But as we advance intellectually, increase our scientific experience, make greater technical progress, and become more complete biologically (which we are not at present), we shall meet with more and more and greater mental shocks. Even our brain is not half fully developed at present, though you may not perhaps believe it!

The Seen Universe -- Bhuh

This visible universe that is accessible to our physical senses, we call Bhuh, about which we are not yet sure whether it will continue expanding or ultimately recontract or follow some other scenario. Our senses reel at its stupendous vastness, or are we victims of optical illusions due to outer space being so rarefied that we do not notice interstellar mirages of unspeakable finesse and beauty? Is it that reflection, refraction and penetration of light, glares, superwaves, and other such varied causes create super mirages, of which today we may either have no knowledge or, in our technical ignorance, believe that they are not possible. But we have to live and learn.

Even with larger and larger telescopes to penetrate, we have not yet seen the end of this seen universe. Here we feel lies hidden a great mirage. Ultimately, the knowable and seen universe ought not to exceed 15,000 million galaxies, but it will take a long time before new instruments will be able to chart out areas that are duplicated and triplicated with subtle give-away signs and points which, when studied, will provide the coming mental shock that will totally revise many misconceptions of astrophysics. And no sooner shall we come out of such a shock than we shall be on the verge of receiving another -- clues will lead to unmistakable signs of the vital and more subtle universe, the unseen universe, a minuscule fraction (much, much less than 1%) of which, we may say, is, from an angle, reflected to appear to us as the seen universe.

The shastras and scriptures put the limit of the seen universe to Bhuh as an immeasurable vastness, with its duplicating and triplicating mirages which alter and distort as to show something different of the same vast areas. Hence is created an illusion, for what appears is not a true reflection as in a desert, but a merging of parts and reflection of parts of different areas to present a substantially vast area which appears new and uncharted, sometimes with different shades of colour added. There are also galaxies that have ceased to exist long ago but whose light we receive now in picture form. Besides, there are vast giant clouds of

gases, measurable in light years, which are sometimes opaque, sometimes inert and sometimes highly inflammable. All are capable, in their own inherent and intricate manner, of creating mirages and could sometimes conceal immensely vast areas from our vision all together. All these effects present many bewilderingly new areas which are not actually independently existing. In the distant future, science will develop a method to check on these super mirages and then we shall not only know but be spellbound and dumbfounded as to what unreasonable theories we will have developed by then.

For a diver floating on his back halfway down in the ocean, there are planes and areas all around him, i.e. on the same level, and further away too, above and below him also; but even the Pacific Ocean at its deepest may be only seven or eight miles deep. As compared to this, our solar system floats in our galaxy which is a few thousand light years deep, with the result that we have planes and areas all round us and also 'virtually' above and below us. 'Above' and 'below' do not mean simply over our heads and under our feet in space as we are floating (for that would only mean the same level), but virtually too a few thousand years deep in time in all directions all around us. And our galaxy, one of the 15 billion, is itself, like a diver in mid-ocean, floating somewhere with a few million galaxies all around it, on the same level, and millions more above and below it virtually too, with interstellar space in between -- fathomless and immeasurable. We have no conception about the attributes of this so-called space, or what tricks it can play, for this space is vibrant, living substance and not just empty space.

This vastness of Bhuh is in seven gradations, or what we term sub-stages, and science will find 'matter' of distinct grades. Yet when other grades of 'matter' that are not yet known will come to be known, physics will have to take a full about turn. Why? Because we who find ourselves in sub-stage 4 in Bhuh are placed in the universe in such a position that 50% of the matter of the seen universe does not come within our scope of observation and study, viz. matter of sub-stages 1 and 2, and 6 and 7 of Bhuh.

The Unseen Universe -- Bhuvah

Beyond the vastness of Bhuh, our seen universe, extends the subtle and unseen, semi-real-looking universe which we call Bhuvah -- interpenetrating our seen universe, very subtle, transparent and pliable, with its laws so different as to prove white as black and yellow as red! Very confounding, highly instructive, fascinating, turning us into blundering fools, this super vastness known to the shastras as Bhuvah, when explored and tabulated by science, will be so bewildering that

science will not be sure of making a statement!

But that day is far, far away. This subtle universe of Bhuvah, like the subtle astral body, needs investigation. The astral body is now being subject to some observations in many advanced countries and, who knows, some day the subtle universe may also claim our attention. Some fragmentary information has reached us as to how science in some developed countries is trying to prove as fact the presence of the subtle body, the astral or molecular body, cojoined to the physical or cellular human body. We are informed that Russian scientists, a group of biologists, biochemists and biophysicists, are conducting experiments on 'bio-plasma' near the Soviet Space Centre. They have noted a silent, high frequency discharge not seen by the average human eye. They have evidence of some energy, substance or form in all living things -- some sort of body, invisible, luminous, and penetrating our physical body. Through their instruments they can now see this double body. This energy is a 'body', well-arranged and with a distinctive shape, a whole, unified organism in itself, acting as a unit and having its own electromagnetic field, and inside the body are processes taking place. Every physical organ and tissue of the human physical body has this double.

We do not know how authentic is this information. This report is not of a recent date and we presume a lot more progress must have been made by now. We shall not be surprised, therefore, if, with further progress, some observation is made of the subtle astral universe, unseen by the average eye or through the normal telescope. But how many times will our solar system go round the star Sirius before we are through knowing a part of our known and seen universe, Bhuh, one cannot tell! Perhaps the binary star Sirius will merge its bright and dark orbs to emerge as one! So who can tell when science will step up her study and come to know this semi-real-looking subtle universe, Bhuvah? And it does not matter what the shastras and scriptures say -- we are talking here of hard-core, authenticated science. It will require unmistakable proofs, with one Einstein proving another Einstein wrong just as Newton has been dethroned by Einstein.

The unseen, subtle, semi-real universe of Bhuvah also extends through seven gradations, or what we have termed sub-stages, stretching further out into the even subtler and still finer type of the unseen universe encompassing and interpenetrating the seen universe Bhuh. Matter extends from the rarest found in our seen universe Bhuh, which is as the grossest to begin with in Bhuvah, proceeds to rare and rarer yet in this semi-real universe of Bhuvah, and extends to become finer still beyond any possible conjecture or calculation. For beyond Bhuvah is even subtler and even vaster another universe!

The Super Universe -- Svahah

This super universe, interpenetrating both the seen Bhuh and the unseen Bhuvah universes, the shastras and scriptures call Svahah. So the semi-real universe Bhuvah has given way to the vaster near-real universe of Svahah, of subtle thoughts and concepts, which is also matter of rarest seen and unseen light, where sound is seen and light vibrations are heard -- but it is still not the real universe!

Imagine a long stick, with one end as Bhuh, the seen universe, and the second section as the semi-real universe of Bhuvah. The stick continues with the next section identified as the near-real, yet not quite real, universe of Svahah. As we pass further along it, the stick suddenly seems to disappear, and so some claim that it does not exist, though proper study would certainly reveal that this stick is very much there, and is and will always be there. We may, if we so desire, name this stick 'matter'. Yet we say that no such substance like 'matter' -- as we know it -- exists! This is the contradiction, but all is contradiction in Existence, study and experience of which will lead us from gross to subtle, from seen to unseen, from matter to spirit. These seeming contradictions are resolved when we shall know and experience firsthand. But if we keep using words to express the inexpressible, this can be the only result.

This universe of Svahah, after its seven gradations or sub-stages, fades away or passes into the supposed-to-be real universe. That universe is said to be more real than Svahah! But inbetween this universe of Svahah and the supposed-to-be real universe is the Ring-pass-not encompassing all the previously stated three universes of Bhuh, Bhuvah and Svahah.

Bhuh is the grossest, physical, cellular universe; Bhuvah is subtle, astral, atomic/molecular; and Svahah is the yet more subtle, mental, electronic universe. One vaster than the other, one more subtle than the other. And finally this Ring-pass-not -- Mahah-kala in the shastras -- like a huge Chinese dragon with its tail in its mouth, encompassing within itself all these three universes, the finer interpenetrating and supporting the subtle and the subtle interpenetrating and supporting the grosser. Each of these universes have their appropriate laws that differ widely from each other so that laws operating on the subtlest electronic planes appear to negate those on lower planes, or rather their working appears as miracles in the grosser universe.

All these three universes together comprise 'Existence'. The three together are also designated as the 'domain of mind', because in all these

three universes pervades a subtle 'gentle substance', most pliable, supremely intelligent and all-knowing as far as Existence is concerned. This substance is Universal Divine Mind, or Chittie. When we use the word 'mind' or 'universal mind', we do not project or presume a giant mind; we mean thereby a subtle gentle substance that is unique in Existence and is beyond our imagination and conception. This Universal Divine Mind, however, is not 'Cosmic Consciousness', though it reflects some of the latter's properties like being all-pervading and all-knowing -- but only within Existence and not beyond! Rather like the moon reflecting the light of the Sun and giving us an impression that it has light of its own; Universal Divine Mind, like the moon, has no light of its own.

Due to great and continuous drop in vibrations, this Universal Divine Mind, after the seven sub-stages or gradations of Svahah, the most subtle of the three universes, becomes less subtle and less knowing in Bhuvah and is then known as 'mula-prakriti', which has been translated as 'primordial matter'. Both descriptions are not really correct. And after seven further sub-stages or gradations in the less subtle universe, Bhuvah, this substance becomes further less subtle and further less knowing, and is known as 'prakriti', translated as 'matter', in the seen universe Bhuh. Neither description is again really correct. This rapid and continuous drop in vibrations continues in Bhuh till the grossest point 'nadir' is ultimately reached where it becomes nearly inanimate, reaching near-zero awareness. Yet all throughout it is the same subtle gentle substance known as Universal Divine Mind. In our seen universe, these facets of the same gentle substance are termed 'inert matter'.

There is a little confusion in the minds of all human beings as to what actually is 'matter'. We shall state later that Divinity, one of the vital principles, in its grossest forms or planes of Existence, combines with the grossest aspects of Universal Divine Mind, and the mixture of these two 'substances' gives rise to what is actually matter. So actually, nothing like 'matter', as science understands it, exists. It is the Universal Divine Mind, the gentle substance in all its myriad modifications and changes, and the super sensitive first vital principle Divinity, in all its myriad modifications and changes -- these two couple together in all their possible permutations and combinations to form a substance for our existence which we mistakenly and simplistically call 'matter'. The former becomes the substance for body, mind and senses, and free will; the latter, Divinity, is a substance for the planes of Existence and all 'conditionings' in myriad upon myriad areas far-flung and scattered in the vast expanse of Existence.

To understand this more clearly, let us term the gentle substance of Universal Divine Mind as buddhi -- most pliable, all-pervading, and all-knowing in the vast domain of mind that is Existence. Still, depending

on the universe in which an individual exists and functions must the terms buddhi, manas, or brain be used appropriately for Universal Divine Mind. Let us term the gentle substance of Divinity in all its modifications and changes as prakriti, though, depending on the sub-stage of the universe whose planes and conditionings it constitutes must the terms mahat, mula-prakriti, or prakriti be used appropriately for Divinity. And the two, Universal Divine Mind and Divinity, combine together to form so-called matter. In other words, when we use terms like `buddhi' or `mind', and `prakriti' or `matter', it is to be properly understood that whether it is gross or subtle, it is a mixture of the same gentle substances we find in the beginning of Existence and which is all-pervading in the three universes, found as gross or subtle in different areas or conditionings. Whenever and wherever this mixture of gentle substances crystallizes, it is considered as `inert matter', though actually such inert matter is nowhere to be found.

Now Universal Divine Mind flows through, or penetrates, and makes all thinking instruments work, and they work to the extent of the possibility of their individual development. The product of their working is termed thinking and is so varied as to be confusing. If Universal Divine Mind were not to flow through them, the thinking instruments would not function. Think of electricity flowing through various electrical appliances and making each operate as per its basic structure, so that some give heat and some cool, others produce sound or pictures, etc. Besides, the same type of appliance, like all radios or all television sets, will also give different performances as per their inherent individual structure. In all the universes, individual structure is paramount and gives results accordingly. That is why Universal Divine Mind (Chittie), when it is the individual's mind (chitta), is termed buddhi in Svahah, manas in Bhuvah and brain in Bhuh, the respective thinking instruments in the three universes.

But when the shastras and scriptures say `prakriti evolved into Manas' and, conversely, `Manas resolved into prakriti', it definitely conveys the thought that Manas, i.e. Universal Divine Mind (as used here), and prakriti, i.e. so-called matter, are not the same, however close at times they seem to be. Could they be identical?

Just as for any agent introduced into an engine, the exhausted substance is different, so the inflowing Manas (Universal Divine Mind) that flows through each individual thinking instrument comes out as contaminated thought forms transformed into desires. It is also some kind of matter, but of another form, that has ceased to be the inflowing Manas or Universal Divine Mind! "If to this mind one adds or subtracts anything, it is then not the ordinary mind (the Universal Divine Mind) but the so-called mind-object." The ability to let this inflowing Universal Divine

Mind flow in and flow out as Manas, i.e. "to let the ordinary mind remain in its own natural state," is the final aim and end of Existence for an individual in this Bhuh universe. Can this be done? How can it be done? The clean mind of Buddha, they say, is this state. There are practices in scientific yoga that prepare one for this state, but not the yoga prevalent all over the world today, including in India.

We have also noted that the shastras dismiss all the three universes of Existence as maya, illusory and unreal, where there is only misery, pain, frustration and doubt (especially in the physical, cellular universe Bhuh). They are to be avoided, and if we are able to do so, we have then earned eternal salvation, eternal release from pain and misery. And yet, not finding equivalent life anywhere except on our planet Earth, once again our Earth and our humanity have become the centre of Existence for us. Again, not finding any other form with life and intelligence, we consider our human form too as the supreme form, so much so that we think it is in the image of 'God'! Can we not be less egotistic! As long as we shall continue to repeat this error of considering our Earth and our humanity as 'unique' -- in other words, if we take ourselves as the centre of Existence, the base and ground for our research and study -- we shall be thrust by God and Nature repeatedly into the dark ages.

The one cardinal error that is committed all over the world is that we start all our research and arrive at all our deductions taking the conditioning on our Earth as ground and base to begin with, and then go backwards into the past or forward into the future on our time-scale, i.e. in earth years, which on a cosmic time-scale would not go beyond a few moments, so that the profoundness of our knowledge, whether scientific or otherwise, cannot be even skindeep!

But how is one to reconcile to the fact that in this seen, gross, cellular, physical universe, with its seven gradations or sub-stages in all its vastness, there are prevalent millions of other conditionings for intelligent life to survive, of which we find one on our planet Earth. That there are millions of such societies of humanities in far-flung areas in innumerable conditionings! True, it remains to be proved. And what is more, in all these seven sub-stages, each an immeasurable, vast area and each an eternity of time (or timelessness), these different societies of humanity, that would look so different in conditionings so entirely different as to be unbelievable from our limited view point, are yet living and thriving! In our isolation, therefore, this seems to us to be unbelievable, confounding, a fiction of the mind. The shastras and scriptures do not dismiss these facts as fiction, but consider these societies, which on a cosmic scale may be a little ahead or a little behind us, as humanities and dismiss them along with us as maya, illusory and unreal (in the sense of transitoriness), home of pain, misery and

frustration. But let us leave the interpretations of the shastras and scriptures aside for a while.

We say that these gradations of Bhuh have to be lived, to be studied, to be experienced, and then to be transcended 'consciously' -- that is the final release! Consciously to study, know and then supersede, or go beyond, any conditioning -- this is the 'purpose'; and only when the purpose is fulfilled is real mukti, or final release, earned, not by pious motives nor by shunning and running away from what life has to offer. And who, indeed, can run away, and where to and how far?

To follow consciously means to know and experience and then to 'outgrow' and 'transcend' these conditionings, thus fulfilling the purpose of life and Existence. To welcome such conditionings, to penetrate them, to be able to 'live' consciously if desired and to 'leave behind' consciously if so desired, should be the aim. This is mukti or final release! Do you agree with our definition? Perhaps you do, perhaps you do not! Mukti is to be understood as release from a particular conditioning of existence, not from total Existence. Not to be forced into birth nor snatched out of life into so-called death should be the way of life. To be born consciously if so desired and to leave consciously the cellular body and this universe Bhuh shall be the ultimate of life. This is what is ordained by God and Nature to be the status and stature of a human being in the cellular universe Bhuh.

There are two scientific ways, either one or both of which have to be followed consciously. (1) Science and technology are slowly moving from one fact to another, extending over seven eternities of timelessness, stretching over seven vistas or sub-stages of Bhuh and then of Bhuvah. (2) Scientific yoga makes the same possible in a fraction of the time taken by the first method. Not yoga as practised now all over the world including India, but by penetrating eternity and moving vertically through time. We shall come to the practices and techniques with preliminary and ancillary methods later. In the shastras is an anecdote depicting these two methods, involving Ganesha and Kartik, the two of them following the two different methods as stated above.

Instead, we cry over what we go through, evolve senseless theories, and to support them invent still more absurd rites, ceremonies and prayers, sing meaningless songs and bhajans, weave meaningless stories about our love, our miseries and our limitations. "Our sweetest songs are those that tell of saddest thoughts." It seems to be a universal malady! Rather, the purpose of life and birth is to know, to experience and to consciously fathom what it is all about, to come to conclusion scientifically by following certain procedures and methods. Which of the two ways would you choose? Do you have a choice?

Just as the cure of a disease is to be effected by reaching to the source, otherwise it falls short of being a real remedy, so for our knowledge and understanding to be real, they should reach the source, the root of the trouble we are experiencing. But in doing so we must first learn the extent of our explorations, data accumulation, laws operative, and interpretations of all these by much repeated experimentation and guidance from 'past masters'.

We have noted that all these three universes of Bhuh, Bhuvah and Svahah are enclosed and bound within the Ring-pass-not. What does it really mean? These three universes together, to use human language, form the fertilized ovum, within which we unconsciously keep moving, indefinitely, ever repeating, repeating and repeating. "If I examine my past life honestly, I see enacted there my tendency towards repetition."

A movie is a series of fast-moving, nearly-same picture frames; it is the rapid movement that gives so-called continuity to the personalities portrayed therein. If we will be convinced that each life that we live is but a day in the eternal life of an individual, then millions of such fast-moving nearly-same picture frames, each a 'life', will portray the entire life of an individual from Svahah to Bhuh upto nadir. You seem to be skeptical, yet interested to know if that can be proved!

Just as there are innumerable societies of humanities in the seen physical universe of Bhuh, so also are there innumerable societies of humanities in the other two subtle and more subtle universes of Bhuvah and Svahah. The shastras and scriptures call such societies by other names -- devas and asuras, angels, etc. Some consider such conditionings as graded heavens or hells where our ancestors rest and wait for us, perhaps! When will such primitive thinking stop?

Now, in each conditioning, i.e. on each planet, innumerable possibilities are open, and much more than them are the probabilities that may or may not be possibilities. Each such planet with a society of humanity in each different conditioning feels that many possibilities are given while a lot more probabilities are not possible. It is not easy to understand this if all our thinking is based on a single arbitrary conditioning that happens to exist on our planet Earth. So all these societies of humanity, individually and in a haphazard manner, unaware of the whole pattern and of the totality of possibilities, grope in utter ignorance all the time, like us on this planet Earth. Their supports, as also in our case, are a little bit of shastras and scriptures here and a little light of science there! Are these supports adequate to help and guide any society and lead from darkness to light? We think they are very meagre indeed!

Some individuals from all these human societies have entered the Ring-pass-not through sincere efforts at scientific yoga practices available from the dim past under the unfailing guidance of great masters. Such scientific yoga practices cannot be restricted exclusively to our Earth and to our society of humanity only. Please be sure of this fact!

This Ring-pass-not, known as the Mahah region or Mahah-kala, is not a universe as are the three universes within; instead it is an enormity and is far too subtle, even more so than Svahah universe, and there are no humanities there in the sense that we find societies of humanities in the three universes. Its purpose is so different that it is better to understand it in proper sequence. "Things do exist apart from the mind, but it may still be argued that they do not exist independent of the act of cognizing." This quotation is very apt for the Ring-pass-not. And what is beyond it is so different from what is within its bounds that we shall need chapters to understand. For what is beyond it is free from mind, body, senses and free will! But to know and understand that such conditions are prevalent will need our minds and the act of cognizing to be aware of such conditions. Would you like to know what is beyond the Ring-pass-not?

"But now,
Thou Builder of the Tabernacle -- Thou!
I know thee! Never shalt thou build again
These walls of pain.
Nor raise the Roof Tree of Deceits, nor lay
Fresh Rafters on the Clay!
Broken Thy house is, and the Ridge-pole split!
Delusion fashioned it!
Safe pass I thence -- Deliverance to obtain."

Beyond the Ring-pass-not is the Universe of Reality, but with this difference that it is one of the nearest stages to Reality, for in this universe of peace and tranquility, the one and only Reality is known but is not experienced yet! Here, the word `Reality' should not conjure up the idea of illusory -- never make this mistake.

All the advanced individuals of all the societies of humanity who are able to go beyond the Ring-pass-not enter this Universe which is completely different from the earlier three universes. That is why all the three universes within the Ring-pass-not are considered as lokas, maya, illusory. "The three bodies (physical, astral and mental of Bhuh, Bhuvah and Svahah, respectively) are not regarded as principal and so, in a cosmic sense, the three planes (universes) are regarded as non-existing and illusory." But we maintain that by no stretch of imagination can one say that beyond the Ring-pass-not is Reality and within its bounds is

illusion or is illusory, for we are still moving along the length of the same `stick' we talked about earlier. Unfortunately, all our shastras and scriptures orient thus and suitably describe it as such and we fondly and piously believe in this fiction of Reality and illusion. This is a tragedy!

This Universe, an enormity beyond the Ring-pass-not, is the Janah Universe, more real than the earlier three universes we have noted so far and nearest to Reality. We may say that this is the `double zero' electronic universe (relative to Existence), meaning that we have no conception of a humanity that has no body and is beyond mind, i.e. needs no `thinking instrument' as the other societies of humanity in the other three universes need, is free from all limitations, needs neither sense organs or senses, qualities or sex, food or sleep, nor life to live or awareness to understand. This is the unique humanity -- but not different from us!

Here we would like to quote a few wanderings of great minds, for they express some such similar thoughts.

"If we stop regarding creation as a whole, but regard it as some things created, our minds perceive the universe as a space-time where things appear and disappear, integrate and disintegrate."

"All gradations that appear are not gradations of vital principle, but only of its manifestations."

"Duality and dualism must not be confused. The universe implies conciliated duality, but this is not dualism."

"Yet all is divine equally in time and space and in relation to the point in the evolution of the whole."

"The entire man is in his being -- the three worlds."

"In the permanence of the cosmos are laws which are incomprehensible on certain planes."

"All heavenly men differ and so will the evolution that forms cells in their bodies differ likewise. In all schemes on some globes, human beings or self-conscious units are to be found; conditions of life, form and environment may differ, but the human hierarchy works in all schemes."

"It means that on some globes in every scheme human units will be found, either prior to physical incarnation (conditioning), between different rounds, cycles, manvantaras or between various root-races or sub-races."

"No so-called matter exists anywhere in the universe. All forms are built up of infinitesimal lives."

"Matter becomes rare or dense according to the thoughts of a consciousness active therein."

"The Universe is in fact but a large aggregate of stages of consciousness."

"We live unconsciously in this mighty consciousness in which everything is

eternally present."

"All units in manifestation on a plane have to discard the vehicle through which they function, before they can pass on to the subtler levels."

"Truth must be wrought out in the texture of daily living before new truths can safely be imparted."

"There is a greater mystery than this, viz. ourselves being the Reality, we seek to gain Reality. We think that there is some thing hiding the Reality and that must be destroyed before Reality is gained. It is ridiculous. A day will dawn when you will yourself laugh at your past efforts." Keep this quotation in mind.

"Liberation is nothing new that is acquired."

"Those who do not perceive the truth, think in terms of samsara and nirvana."

"Avidya, hideous hag, whose footsteps left the midnight darker."

"The people most separated from God are the ascetics with their asceticism, the devotees by their devotion and the knowers by their knowledge."

Now taking a different source: "Shiva loved Parvati deeply. He once lifted her and merged her into Himself, and formed the entity Ardhnarishvara (half-body of Shiva the man and half-body of Parvati the woman)." A reference to sexlessness, or a conditioning prior to sex-differentiation.

To quote from another tradition:

"Men would have gone naked upon the Earth, for the Celestial interpenetrated the exterior and was its garments: and he (Adam) moved in great beauty, joy and pleasure, with child like heart. He would have drunken and eaten magically, not in the body as now... He had no sleep in him, night was to him as the day: for he saw with glorious eyes by means of his own light; the interior man, interior eye, saw across the exterior..."

"Before he ate of the tree of knowledge, Adam was all spirit and wore angelic clothing. This is why he was worthy to eat the fruits of paradise which are the fruits of the soul."

"Adam was both Man and Woman and yet neither one nor the other but a virgin, full of chastity and modesty and purity, such was the image of God, he had in himself the two principles of fire and light.

"If God had created him (Adam) in the terrestrial life, perishable, miserable, naked, sick, bestial and painful, He would not have introduced him into Paradise."

Adam, we feel, means a humanity at a certain high stage and Paradise refers to a universe far more advanced than the three universes we have noted so far, all pointing to Janah Universe. This Janah Universe is the first to be created, or to take shape, and the Janah-type humanity is the first to come into being and to begin as humanity, but not as we conceive

it -- not merely one single Adam and one single Eve. It is this humanity that travels down the cycles of Existence. Perhaps "Aisha" of Madam Blavatsky.

All that the scriptures and shastras want to say is that a humanity much different from what we find today was first created in a Universe which was free from want, limitations, pain, misery, sickness, diseases and death. In other words, this Janah Universe is Paradise! And Paradise is a way of expressing a particular conditioning so very different from the one we find ourselves in these days and which we aim at. With great eloquence, it seems, these great minds are groping to express and in so doing point to a Universe and to a humanity, but of a totally different type from ours. There is much truth in it.

Earlier we had said that we must go to the source to find a remedy for a disease; we also said that one cardinal error we must not commit is to consider the conditioning of our planet Earth and the lives existing here as the base and ground for research and study. In the scriptures this is often depicted as follows. We are shown the picture of a tree upside down, meaning inquiry should begin from source, and the source of our subject is also high up, not our Earth, nor, for that matter, our seen universe Bhuh to begin with. The source is Janah and beyond, and so, for answers to all questions, our journey should begin from the opposite direction. It is the Ashwattha tree of life and being whose destruction alone leads to immortality. It is said in the Bhagavad Geeta that it grows with its roots above and its branches below; its boughs are the hiranyagarbha, its branches are the ahamkaras which lead to error, its small branches are the senses and the five tan mantras, and the gross elements are hidden in the twigs.

Beyond the Janah Universe of Reality is Tapah, Divine Wholeness or Nature. This is Reality Manifest, for Reality by itself is unseen, unknowable, beyond all conceptions; Reality can not be Itself and yet exist -- It always is! Hence the first and original contradiction -- Reality and Reality Manifested. Both, by conception, cannot be one and the same and yet are one and the same thing! Dear reader, are you aware that we are still traveling along the same `stick' we talked about earlier? Never lose sight of this fact.

All the universes, from grossest to rarest and most subtle, all Existence and all Creation, are contained in Tapah, Divine Wholeness. But we do not call Tapah a universe for it would lead to misconception and much confusion, so we prefer to keep separate each universe and in spite of the fact that one interpenetrates the other and Tapah contains all, yet we like to keep Tapah by itself, alone -- The Divine Wholeness. Wholeness does not necessarily mean without parts, e.g. the human body is a

wholeness, a miniature universe with innumerable parts, yet is not multiplicity but a conciliated multiplicity acting as one whole.

Some incorrectly consider Tapah, Divine Wholeness, as primordial matter or mula-prakriti. But Tapah is much beyond anything we know of! We have to clear a lot of such misconceptions and misunderstandings from our minds, e.g. the Trinity aspect; only then will the mind be able to grasp facts. There is nothing like Brahma--Vishnu--Shiva and the host of legends surrounding them, nor the Father, the Son and the Holy Ghost or, for that matter, any other aspect of the Trinity. Forget the Trinity -- it is a myth, a mere hallucination, a fabrication created and perpetuated by the ancient human mind!

Beyond Tapah is Satyam, the Absolute, beyond all sense of godhead! And beyond Satyam, the Absolute, is Param Satyam, the Absolute Absolute! It is no use trying to understand what it means when we say Param Satyam or the Absolute Absolute. Yet, in the Geeta the difference is expressed beautifully: "In Truth, therefore, there is the Eternal Unmanifest (Param Satyam or the Absolute Absolute) which is beyond and above the Unmanifest Spirit of Creation (Satyam the Absolute) which is never destroyed when all else perishes at the close of cosmic day." And further, the Geeta also explains Divine Wholeness or Nature (but not as understood currently on our planet) thus in chapter 9: "With the help of Nature (Divine Wholeness), again and again I (Satyam) pour forth the whole multitude of beings." "Under My (Satyam's) guidance, Nature produces all things movable and immovable."

In the oldest, perhaps, of the many scriptures, the Rig Veda, is also this thought hidden:

"Who knows the secret? Who proclaimed it here?

The gods themselves came later into being.

The most high Seer, that is in highest Heaven, (Satyam, the Absolute) He knows it, or perchance, even He knows not. (Param Satyam, or the Absolute Absolute!)"

The best way is to begin from the source, down the cycles, and see what light it can then throw in answering some pertinent questions. The gods are not Reality, godhead is not Reality, the Trinity aspect is a myth and fiction. So we shall begin as under:

Reality the Absolute:

1. Param Satyam, the Absolute Absolute -- who knows about "That"; reaching down via the steps Madhyama Satyam and the three vital, divine principles to

1. Satyam, the Absolute -- who presumes to know even "That"; then to

2. Tapah, Divine Wholeness or Nature -- Reality Manifest, that contains all and can create;
and now evolves
3. Janah Universe -- Home of the original celestial humanity, which we call the Divine Fragments of the Divine Wholeness. (Tapah with Janah Universe is Creation.)

Now evolves Existence (considered illusory):

4. The major Ring-pass-not -- the Great Divide, the Mahah region of akashic records, where all thoughts and memory lie in a giant deep freeze.
5. The most subtle universe, electronic or mental -- Svahah.
 - (a) The minor ring-pass-not acting as a barrier between this and the next universe.
 - (b) The minor ring-pass-not acting as a barrier between this and the next universe.
6. The subtle-glamorous, fascinating universe, molecular or astral -- Bhuvah.
 - (a) The minor ring-pass-not acting as a barrier between this and the next universe.
7. The gross, seen universe, cellular or physical -- Bhuh.

All the three universes of Existence have seven sub-stages each. Like a giant wheel, Existence revolves from Svahah to Bhuh thus reaching the grossest point nadir, and then turns upwards from nadir to reach zenith in Svahah again. But such whirlings of the wheel have been endless. How long must we hug its spokes of pain, misery, illness and death? There is a way out from this self-imposed bondage to eternal freedom by right of birth, i.e. by being born not as a human being as we know, but being the Divine Fragment!

Chapter 2

Tapah --- Divine Wholeness , and the Beginning of Creation

From Param Satyam via Madhyama Satyam to Satyam and Tapah

We shall refer to Satyam in passing and then continue our understanding of Tapah, the Divine Wholeness.

So we begin at the beginning, if there be a beginning that ever can be known or searched for and found. But as a hypothetical case, we begin at Param (or Poorna) Satyam, the Absolute Absolute -- the beginning and the end of everything conceivable, yet remaining forever beginningless and endless!

The untold vibrational force is allowed to recede or fall, or become less, over eternities in a part of Itself, i.e. of Param Satyam. In this part, which is itself a vastness that is immeasurable, unfathomable and endless, is now the stage of Madhyama Satyam. But `creation' of any sort is yet not possible. So in a part of Itself, i.e. of Madhyama Satyam, which too is a vastness that is immeasurable, unfathomable and endless, the vibrational force, still being immensely powerful, is further allowed to recede or fall or become less over eternities and is now the state of Satyam, the Absolute. But creation of any sort is still not possible. Each stage, whether of Param Satyam or of Madhyama Satyam or of Satyam, is a force field of the utmost magnitude of vibrational force, and is not known to us and will never be known to us, for all instruments would disintegrate from a distance before approaching.

These unique force fields are composed of three vital and divine principles: (1) Divinity, (2) Cosmic Consciousness and (3) Divine Will. These divine principles have the ability to increase or decrease their vibrational force over eternities from near infinity to near zero, i.e. reach nearly the point of no-return, and then bounce back over eternities to infinity. In doing so, through their vital structure and spectrum and inherent design, they can, by myriad upon myriad combinations and permutations, create any number of conditionings and assume countless shapes and forms of creatures with life and awareness.

The shapes and forms of creatures come into being and pass out of being, i.e. show signs of transitoriness and mortality, but the three principles as essence remain unchanging, timeless, immortal and inexhaustible. Satyam is the state of `High Rhythm and Balance' of the three principles, but for evolvement of Tapah, Divine Wholeness or Reality Manifest, it is maintained as a state of `Rhythm and Balance', a `conditioning' in a part within Satyam to make future Creation possible. And this part itself -- Tapah, Divine Wholeness -- is immeasurable, endless and unfathomable.

We are no wiser for having written this, for no mind was ever present to know and understand. But a mighty unbroken link remains for ever and ever! Param Satyam to Madhyama Satyam to Satyam may sound mere words, but they

do mean that in the vastness of Param Satyam there are stages of vibrational force fields deliberately created for Creation and later for Existence to survive. Each such force field is unique and will remain unknowable to us; all force fields flow from and into one another and maintain a continuity that is never broken.

To prevent unnecessary and meaningless stress and strain on human understanding we shall go directly to Tapah, Divine Wholeness, where begins Creation. We think that whatever we have said about Satyam to Param

Satyam is enough, for volumes and volumes will not make our understanding any clearer.

Divine Wholeness is sort of a unique force field and so is the Creation within it. In Divine Wholeness, everything is in flux or perpetual rhythmic motion. It is beyond any stage of godhead from a human point of view, beyond any personal aspect of God, and terms like He, Father, or any other name, may not be applied. Tapah, Divine Wholeness, is "Om Tat Sat", for it is Satyam, the Absolute -- Truth -- but `manifested'. It is now left to Divine Wholeness to bring forth Creation, and later Existence, from within its womb (to use human language), for It is Reality Manifest and so can `create'. This Divine Wholeness, the ultimate Mother of Creation and later of Existence, is addressed by us as `Gayatri Ma'. The japa normally addressed to Her is not to Her original, divine state as above, but in her much later condition of holding within Herself all Existence, i.e. the three universes Bhuh, Bhuvah and Svahah. This again is but human language -- Tapah, Divine Wholeness, like Satyam, is "That" or "Om Tat Sat".

Hence the `stick' we talked about earlier in the first chapter, which you may term `matter' -- its first section is Bhuh, the second is Bhuvah, the third is Svahah, the fourth is Mahah, the fifth is Janah, the sixth is Tapah, and further still is Satyam to Param Satyam. So where is matter and where is spirit (or anti-matter), and so what is material and what is divine?

But it is natural for a human mind to grasp only in fragments, for it is impossible for it, in its limited range of understanding, to grasp the entire vastness of the spectrum. The best of human minds cannot visualize the whole of humanity as it is on this little planet Earth and picture it changing minute by minute all over the Earth as some human beings die and some are born, even excluding the teeming other types of life. Our Earth is insignificant, equally insignificant is our solar system, and more so is our galaxy in the vast physical/cellular universe Bhuh, the smallest of all the universes. How, then, can a human mind grasp Divine Wholeness? Each fragment can be so very different that human understanding, to appreciate and understand, had necessarily to evolve a human language in trying to define the myriad upon myriad fragments. If human understanding can realize that these fragments form one undivided whole -- Tapah, the Divine Wholeness -- then all talk of matter and spirit, material and spiritual, subtle and gross, will disappear from human vocabulary!

But you may ask, why are we differentiating Creation from Existence? There is no need to and there is actually no difference, but this we shall understand only at a later stage. However, as Creation takes a very substantial turn in its texture and structure at a particular stage, a

`critical point', so to understand that better it is advisable to differentiate the two stages before and after the critical point. That is why we call all that precedes the critical point as `Creation' and all that follows after the critical point as `Existence', but all is a continuation of the same unbroken stick we have been talking about. There is no reason to believe that whatever precedes the critical point is divine and eternal and whatever follows it is transitory and material. In the different areas of different force fields, the conditionings are totally different, but at no stage is there a break or separation or discontinuity.

Due to different operations of different force fields, some things and areas become visible that were not so and some that were visible become invisible; some are of short duration and some are of long or extremely long duration. Duration brings into operation the laws of cycles, for in Divine Wholeness all is in perpetual rhythmic motion, i.e. everything is in a constant state of flux, or continuous change. This creates a situation where some things and beings become visible while others pass away. This phenomenon has tremendously impressed the human brain which has evolved theories, philosophies, songs, rites and ceremonies around it, and has termed this appearing and disappearing as `birth' and `death'. Being unable to grasp `wholeness' and seeing only fragments, the human mind has very naturally evolved many wrong ideas about birth and death, aspects which remain most profound for us even today.

Satyam is a state of Nothingness or Emptiness and yet `something' comes out of It, viz. Tapah or Divine Wholeness! And Divine Wholeness, in keeping with Creation and Existence, also generates fragments. So Divine Wholeness, being in that state of Rhythm and Balance, is able to bring forth `something' as if from `Nothingness' or `Emptiness'. This state of Rhythm and Balance gradually changes by gradations to chaos due to continuous fall in vibrational force. So the cause of everything in Existence is Divine Wholeness, but beyond is Satyam. If we do not understand this arising and passing away of everything into and from Nothingness or Emptiness, we shall understand nothing. Also, if we are not convinced that a `fragment' -- a `drop' or `spec' -- of the original force field is within us, we shall never understand Creation.

The state of Rhythm and Balance of the three vital, divine principles that brings about the state of Divine Wholeness would appear to mortal eyes (if seen) as inky darkness, i.e. darkness rolling on darkness, for mortal eyes are able to see and mortal brains are able to understand only that which is within a very narrow spectrum, and what is not seen or understood beyond this spectrum, we mortals believe does not exist! Only deeper understanding and vaster spectrum will reveal some day. It means that if

our spectrum is wide enough, and with it our understanding is equally deep and vast, we can see and understand Divine Wholeness, and find that at no stage is there any duality in spite of enormous multiplicity and continuous change.

Since the three vital, divine principles weave all Creation and Existence, all that we see and experience as life and existence has its base or foundation in the inherent design, structure and spectrum of their various permutations and combinations. Seeing this multitude of bewildering facts, the human brain, naturally in bewilderment, uses language to differentiate all of them, with words like light and darkness, good and evil, ignorance and knowledge, and a host of the pairs of opposites.

Now as the eternities roll and the vibrations keep falling rapidly and constantly at an enormous rate during all those seven eternities, this Unique Original Force Field (Tapah) generates seven rays in its 'pregnant state' (to use human language for human minds). Herein begin the laws of three and seven. The three vital principles evolve seven rays, which later become seven vital energies in Existence, where the three universes prevail, each having seven sub-stages. These seven rays are:

- (1) The positive (active or affirming) or constructive ray of Divinity, the first vital, divine principle.
- (2) The negative (passive or denying) or destructive ray of Divinity, the first vital, divine principle.
- (3) The positive (active or affirming) or wisdom ray of Cosmic Consciousness, the second vital, divine principle.
- (4) The negative (passive or denying) or ignorance ray of Cosmic Consciousness, the second vital, divine principle.
- (5) The positive (active or affirming) or possible ray of Divine Will, the third vital, divine principle.
- (6) The negative (passive or denying) or impossible ray of Divine Will, the third vital divine principle.
- (7) Neutral ray from Satyam, The Absolute, interpenetrating Tapah as a ray -- very useful, pliable, reconciling, it pervades all Creation and later Existence. It is the inherent, built-in check to prevent degeneration from going on for ever and ever, which would then have no possibility of ever taking the return journey to source. A great safeguard automatically prevailing.

This seventh ray is not activated unnecessarily at any time but is introduced only as a necessary safeguard. As for those who cry for divine intervention, saying, "With God everything is possible!" this attitude is unbecoming. If we are to be an adult humanity, this absolutely child-like attitude must leave us. In this ordered Existence, wherein all is based on immaculate laws, such ideas are alien.

The seven rays, rising and filling all of Divine Wholeness, pulsate in all directions in Tapah and in doing so mingle and remingle and cross each other, between two and seven of them combining in all permutations and combinations, thus preparing ground and support for the universes of the future. They have an extremely high rate of vibrations and are the original source of para-nada, or nada-brahma, the resonance or soundless sound created by them, its seven notes forming one super sensitive para-nada of immense intensity and resonance. This takes place when the vibrational force reaches a certain pitch at the end of the sixth sub-stage of Tapah.

And at the end of the sixth sub-stage and the beginning of the seventh, Tapah is ready to create fragmentations profusely. Para-nada can survive only at these high vibrational tones, for in areas of lower vibrations it would destroy and disintegrate everything. At this stage in Tapah, its very birth and presence is the cause of fragmentation. In order to start Creation, Tapah has necessarily to create fragmentations, and by creating para-nada It brings about within a part of itself countless fragmentations of four types -- the first four types of Divine Fragments or celestial humanities!

By the end of the sixth and also at the beginning of the seventh sub-stage, Tapah expresses an impulse to manifest profusely. A very sublime and subtle impulse activates and stirs as eternities roll by and inner pulsations result in Creation -- imperceptibly at first, full of infinite possibilities for gradual realization and concretization. Satyam has ordained thus! At the end of the sixth sub-stage, there is an incessant pull seeking from within, expressing itself in subtle and rare worlds with varieties of myriad upon myriad formations -- and (1) immense or immeasurable, and (2) large fragmentations start flowing from Tapah into Janah Universe. Divine Wholeness is Divine Satyam, It is everything and yet is Emptiness and Nothingness -- but now billions upon billions of fragments flow from Tapah to Janah Universe. And in the beginning of the seventh sub-stage, (3) small fragments also begin to flow from Tapah into Janah Universe.

Perhaps Madam Blavatsky had in her mind this state of Tapah, at the end of the seventh eternity (each sub-stage being an eternity), when she states: "The hour had not yet struck ... the Universe was yet concealed in the Divine Thought and the Divine Bosom ... The last vibration of the seventh eternity thrills through infinitude. The Mother swells, expanding from within without, like the bud of a lotus." She, of course, uses a human and poetic language, for in Divine Wholeness there can be no place for `thought', however divine, for there is yet no `substance' like mind created.

Divine Wholeness is the proper state of the three vital, divine principles in a particular combination and permutation of vibrational force. If this force is exceeded, no Creation is possible. As this force recedes, or becomes less, Creation, from subtle to less subtle, and Existence, from subtle to gross, come into being as per a divine blueprint. What is not within this blueprint will never be, that which is shall never cease to be! Divine Wholeness maintains this proper state within a very wide spectrum: at the highest end of the spectrum is Divine Wholeness -- Itself, Alone; near the lower end of the spectrum is found para-nada; and at the other end of the spectrum is Janah Universe with myriad upon myriad of four types of Divine Fragments or celestial humanities. But all within this spectrum is Creation and is vibrant, eternal and immortal, as Divine Wholeness is. Once the vibrational force falls below this spectrum's minimum, a sudden change takes place, just as water forms into ice below a specific temperature. This is the critical point -- when Existence comes into being. All that exists within such Existence seems to be mortal and transitory, but by no stretch of imagination can we describe the former as real and the latter as maya or illusory.

Existence is a play of Purusha, meaning all four types of fragments of the higher spectrum, with the fragments of the next, lower spectrum, where the vibrational force has dropped considerably below the minimum of the higher spectrum, i.e. below the critical point. But mortal language describes the fragments of the higher spectrum as 'Spirit' and those of the lower spectrum as 'matter', and thus creates confusion worst confounded. Such confusion is understandable, for it is ignorance to consider fragments of the former spectrum as immortal and fragments of the latter as mortal, since at no stage is there discontinuity. It so happens that the former spectrum comprises Divine Wholeness and Janah Universe with its four humanities and the latter spectrum consists of all living creatures of Bhuh, Bhuvah and Svahah. Divine Wholeness is the godhead in Creation and Universal Divine Mind is the godhead in Existence! "The Supreme Spirit dwells inwardly in the transcendent plane and outwardly in the phenomenal plane, and there is a perfect harmony of the two planes." Though we find groping, wandering and rumbling of great minds to express this, yet words remain words when used to express the inexpressible.

But we must first understand the subtle, yet extremely vital and great difference between Creation and Existence. One who grasps this idea is free from all bondage for all time. The two seem to be identical yet are poles apart, but like all poles have some factors in common. "There is Self and not-Self and the relation between the two," referring here to the two types of fragments, of the higher and the lower spectrum. For as long as the dual ideas of God and the devil persist, so long the oneness and omniscient power of God, the One without a second, the Supreme, the

Absolute, Satyam -- "That" -- will never be understood.

Para-nada prevails only in Creation. By itself, if it does not lose, or is not made to drop, its vibrational force immediately it is produced, it would prevent any future Existence from taking shape for in its resounding notes nothing with lesser vibrations can exist. India is aware of raga Deepak, which, if sung correctly, can burn the singer to cinders. So also, the presence of para-nada can just disintegrate everything around it of lesser vibrations. Some mistakenly say that it is the supreme cause of all Creation and future Existence, but that cannot be so, for para-nada did not exist before Divine Wholeness or prior to the sixth sub-stage of Tapah. At this stage and at the beginning of the seventh sub-stage, its intensity matches that of Tapah, and also at this stage and not earlier fragmentations take place for the sake of Creation. For the sake of Existence, the high intensity of para-nada is fractured a little later at the critical point successively into three other nadas -- pashyanti, madhyama and vaikheri -- so that fragments of lower vibrational tone can exist.

This high intensity of Tapah at the end of its last sub-stage continues throughout in the first (and only) universe that is created, viz. the Universe of Janah. So para-nada, too, prevails in Janah Universe of Creation, which is only an extension of Tapah; in fact, Tapah and Janah together comprise Creation. Janah Universe remains unabated, unchanged and continues for eternities, and in so doing maintains the inky blackness of Tapah (from our point of view).

Tapah now flows endlessly into Janah, the one universe of Creation, as immense and large fragments of this Unique Original Force Field; billions on billions seem to flow into Janah Universe, seemingly like a mighty gushing ocean of flames and fire, yet unseen, for no flame or fire can exist here within these intense vibrations. Were the oceans on our Earth to be emptied in a few 'moments', such a flow would seem a mere trickle beside this mighty flow. However enormous and immeasurable the flow of these immense and large fragments from Tapah to Janah Universe be, Tapah does not seem to shrink nor grow less in size or in intensity. Its immensity and wholeness remain unaffected like an overflowing lake. On the other hand, Janah Universe does not seem to overflow, nor even to become overcrowded, for in Janah, which is but the extension of Tapah, are vast areas of 'space'.

In Janah Universe, correspondingly, the immense fragments and the large fragments flow during the beginning of the first sub-stage, followed at the beginning of the second sub-stage by small fragments, and at the end of the second sub-stage by (4) 'finite' fragments or 'flares', as we shall see. In many cases, the immense, or immeasurable, fragments further

create, by self-willing, large and small fragments within themselves in the second and third sub-stages, respectively, of Janah Universe.

Nearing the end of the second sub-stage in Janah Universe, something else happens in Tapah at this concurrent stage. On cosmic scale in Tapah itself, flares rise up from the calm, unmoving surface of Tapah. In its seventh sub-stage towards the end, Divine Wholeness is now a heaving, stirring ocean of flares of high intensity, which shoot up from the surface (like flares from the surface of our Sun, but incomparably larger, for the Sun is too tiny in comparison to Tapah). These flares are not characterized by heat, light and other such possibilities which are far too gross to occur at such intensive rates of vibrations. From our present human view-point, these flares are not visible -- all is still inky blackness; but for humanities in Janah Universe everything is so lively and beyond our conception!

Prior to these stages in Tapah and Janah, these flares of intensity used to fall back onto the surface of Tapah. Now as the vibrations keep falling rapidly and constantly, they remain suspended over the surface of Tapah, and as they do so, an outline or edge, nebulous yet, forms around each. So, towards the end of the second sub-stage of Janah Universe, and at concurrent stage in Tapah, these 'finite' fragments or flares flow in billions upon billions from Tapah into Janah Universe, to join the other three types of fragmentations that earlier flowed into Janah Universe. Each of these fragmentations of each type is a 'Wholeness' complete and is a Divine Fragment of the Unique Original Force Field of Divine Wholeness. There is absolutely no difference except for size.

So we find that by the end of the second sub-stage in Janah Universe, all four types of fragmentations have flowed in from Tapah: (1) the immense, or immeasurable, and (2) the large fragments at the beginning of the first sub-stage; (3) the small fragments at the beginning of the second sub-stage; and (4) the finite fragments, or flares, at the end of the second sub-stage. These finite fragments are very insignificant in comparison to the other three in size though not in intensity, which is why we designate them as 'finite', though they would still be incomparably larger than the largest flares of the sun!

Here, in passing, we may mention that were the Sun to cool to the temperature of our Earth, its size may not be appreciably greater than the Earth's current dimensions; or if the Earth were to heat up to the temperature of the Sun, it may display a giant size comparable to that of the Sun. And if the physical/cellular were to reach the molecular or the electronic stage, the size assumed would be stupendous, perhaps the size of a galaxy. In the molecular or the electronic universes, we ourselves would be unrecognizable! So size and speed, grossness and subtleness,

visibility and mobility, are all relative. If conditionings change, our conceptions change, our grasp and our understanding will change, and our world will change. There is no external power or superiority, no miracle taking place and so no need of prayer, for nothing is outside of us or is able to do anything to us, but we are in too primitive a stage of evolution at present to accept this fact or to understand it. We prefer, instead, to call ourselves sinners, slaves and servants, from carrying such past memory patterns very vividly within us in our minds even today.

The four types of fragments stated above are part and parcel of the same Unique Original Force Field, Divine Wholeness, and are the four types of celestial humanities. This original series of four types of celestial humanities, though interrelated, serves four different purposes. Each fragment, even the finite, is 'whole', complete and independent, self-being and self-sufficient; each needs nothing, not air, food, sleep, 'mind' or 'life' or 'awareness', nor anything else; each perpetuates without procreating for there is neither sex nor body; each is immortal and indestructible.

We call each such fragment of the four types a 'Divine Fragment' or, as in the Geeta, 'Spirit' or 'Self'. These four types of celestial humanities comprise the Janah Universe of Creation. "There is Self and not-Self and the relation between the two." So far the 'not-Self' part is not attached to Self or Spirit -- it will be attached eternities later after the critical point.

We use the symbol 'Xo' to denote an infinitude in number such that a few added to or taken away from it makes no difference, so large a number it is. So we now have:

1. Xo immense fragments: these are the first type of celestial humanity, but in our days and acknowledging only their 'outer coverings' in our universe, we (mistakenly and without understanding) denote them as galaxies, or a society of galaxies.
2. Xo large fragments: these are the second type of celestial humanity, but in our days and acknowledging only their 'outer coverings' in our universe, we (mistakenly and without understanding) denote them as suns and stars, or a society of suns and stars.
3. Xo small fragments: these are the third type of celestial humanity, but in our days and acknowledging only their 'outer coverings' in our universe, we (mistakenly and without understanding) denote them as planets, or a society of planets.
4. Xo finite fragments (or flares): these are the fourth type of celestial

humanity, but in our days and acknowledging only their physical forms in our universe, we (mistakenly and without understanding) denote them as human beings, or a society of human beings, spread out in all the three universes.

To recapitulate what has been said upto now, Divine Wholeness is the ocean of cosmic prana (vibrations) unending. This is the state of the three vital, divine principles released by Satyam -- eternal, immortal and self-being in the state of High Rhythm and Balance. The Divine Fragments of all four types are fragments of this state of Rhythm and Balance, equally eternal, immortal and self-being. This is Creation as Satyam, the Absolute, ordained, and shall always remain so.

Existence is the play of Purusha with prakriti, i.e. the play of the vital divine principles, now devolved from the state of High Rhythm and Balance to the myriad shades and stages down the cycles of Existence, and of Universal Divine Mind, the 'gentle substance' generated in Creation by the interaction between these three divine principles and which undergoes fragmentation in Existence, also in its myriad shades and stages down the cycles of Existence. This Existence is withdrawn in parts periodically and freshly projected in parts periodically, like human beings being born continuously and dying continuously in this world of ours, so that Existence seems to be for all eternity. So too, like a river, Existence appears to be the same, yet at no time is either Existence or the river the same anywhere at any given time.

Yet the Unmanifest, Satyam the Absolute, contains Divine Wholeness and is in and contains every part and point of Creation and later of Existence, for what can be outside of "That", Satyam the Absolute! This point is to be properly understood. But Tapah, by the end of its seventh sub-stage, flows endlessly as infinite fragments, and each such immeasurably large fragment is a 'Wholeness' -- the Many from the One. And yet, this self-willed fragmentation or division is not multiplicity for they are all linked to Divine Wholeness, each can merge with and re-emerge from each other and with and from Divine Wholeness so that there is no multiplicity or sense of separateness. This important aspect, oneness in spite of fragmentation, belongs to Creation only and not to Existence. There is no 'substance' like Universal Divine Mind created as yet in Creation.

Chapter 3

Janah --- The Universe of Divine Fragmentations

It is impossible in a work like this to trace the involution and evolution of all the four types of celestial humanities or Divine Fragments. So we shall trace here the involution, or downward cycles, of the finite Divine Fragments only and not of the other three types. Consider a hypothetical case: An infinite number X_0 of such four types of societies of Divine Fragments are far-flung in X_0 different 'conditionings' in Creation, and later in the three universes of Existence (besides also remaining in Janah Universe -- this last point will be discussed later).

Janah Universe of fragmentations, we have said, is but the extension of Tapah, Divine Wholeness, with all four types of Divine Fragments included. Its vastness is incomprehensible to our minds. Nothing that can be said about Janah and Tapah can be seen or felt or comprehended, nor the infinitely powerful vibrations felt or sensed; and mercifully so, for if we were to feel them and not be shielded from their effects, we would be instantly disintegrated from any distance.

In Janah Universe all is inky blackness (from our point of view)! For sub-stage after sub-stage, each an infinity of time or timelessness, the vibrations of extremely high intensity keep falling rapidly and constantly. This lowering of vibrations rapidly and constantly, or raising them constantly and rapidly, is the master key given to Tapah by Satyam, the Absolute. If one were to have this key and know how to operate it, one could be God Almighty!

In Janah Universe that is Creation, everything is possible! Where everything is ordained, there is and can be no misery, uncertainty, doubt, chance, accident, infirmity of any kind, old age, disease or death -- because all four types of Divine Fragments are in being as per Divine Will and not as per mind, senses and free will. So they do not act as we do in our grossest and seen universe Bhuh or, for that matter, as other humanities do in Bhuvah and Svahah.

At the end of the second sub-stage in Janah Universe, all the four types of humanities in different societies are scattered in the vastness of Janah Universe, beings in Creation in different areas with different conditionings which create astounding effects on the outer coverings. But due to their inherent, divine possibilities and inherent Cosmic Consciousness, all of them are in contact and communication with each other -- they are all Divine Fragments with instantaneous movement, self-propelling at infinite speeds, with the ability to merge with and re-emerge from one another, and in and from Divine Wholeness. So there is no sense of multiplicity or separateness as we understand, nor any sense of being alone or isolated, receiving no reply from anywhere, as we feel in our days in our physical universe, as if shipwrecked on a distant island and living like Robinson Crusoe! This merging and re-emerging is

not the outcome of any `desire', for there is yet no ground (viz. `mind') for desire; it is an inherent ability like the ability of the waters of the oceans to merge, separate and remerge.

And with each Divine Fragment having inherent, instantaneous motion, there is no sense of space and time as we experience either. For unless mind is, such measurements do not come into consideration. Mind needs body, which slows down movement, and then there is registration of events and hence of time and space.

Now the inherent movements at exceedingly high speeds and the inner, high, vibrational force of all the Divine Fragments, especially of the large and the immense fragments, create a secondary force field. We designate this new force field created in Janah as the `first secondary force field', but the difference between this and the primary Unique Original Force Field is like night is to day. This force field generated in Janah Universe serves as ground and base for creating a superb `gentle substance' which is in the stage of development during all the sub-stages of Janah and will be ready and of great use eternities later, in Existence. The force field also results in many other effects which will be sensed in the lower next, or following, universe as causes. (The force field that science talks of and which we encounter in our seen and gross universe Bhuh is actually the a much remoter and weaker secondary, or derivative, of this first secondary force field.)

So upto now, there is Tapah, Divine Wholeness, with the vital, divine principles and with fragmentations and conditionings equally profuse for future development in the vast expanse of Janah Universe, a continuation of Divine Wholeness, Tapah. Creation, in a subtle way, has begun, as also the future Existence. In spite of profuse fragmentation, the unity of Divine Wholeness is never reduced to multiplicity as we know in our Universe. The freedom to merge and re-emerge continues to be characteristic and this makes all the difference. There is no sense of separateness; there is no `I' and `mine', nor `you' and `they' -- all is One. The whole strand and structure of being is so different that any one from Existence would never be able to grasp the true facts (unless one were to make repeated visits to Creation, and that too under expert guidance). What is more, one has to leave behind body, mind and senses, for they are not granted entry into Janah Universe -- they would disintegrate were they to enter!

The finer always interpenetrates the grosser. Though Tapah and Janah are far too subtle and rare, yet before Satyam, the Absolute, are grosser in comparison. So Satyam is around and interpenetrates Tapah and Janah Universe, like water-in-sponge, and the so-called space (though there is yet no sense of space) in which Tapah and Janah Universe float will always

be Satyam. Space can never be empty, for no empty space can exist where everything is forever in constant motion. Besides, empty space negates the all-pervading, omnipresent aspect of Satyam. So empty space is unthinkable, an impossibility. Space and Satyam are, to us, synonymous in all universes.

Satyam as inky black space, understandably unfathomable, supporting all, in which both Creation and Existence float, is so very sensitive, fine and rarefied, that even the most subtle and the most rarefied in all the universes of Creation and Existence are never obstructed; let alone obstructing, space is not even 'felt' by anything or anyone. In our gross, seen universe, even light is not slowed down appreciably by the vacuum of space. This inky blackness of space can be seen even today in our gross universe, though what we see is the so-called blue sky through our whitish grey atmosphere, a natural effect of colour combinations on our eyes. And yet another aspect of this super sensitive Satyam as space is that any movement, thought or action anywhere in any one of the universes, whether in Creation or in Existence, is known and felt and recorded everywhere in this sensitive film called space. Space will hardly ever be understood even in the future by the most advanced science.

The finite Divine Fragments (human beings) are allotted by societies to small Divine Fragments (planets); the small Divine Fragments have affinity and relationship with the large Divine Fragments (stars and suns); and both the small and the large Divine Fragments have affinity and relationship with the immense, or immeasurable, Divine Fragments (galaxies). However, in the three universes, especially in the gross, physical universe Bhuh, this relationship and affinity is much reduced as to be imperceptible, but it is never dropped nor does it totally cease. In our ignorance and in our present primitive state, we think it does not exist at all. Even we are skeptical at such thoughts and do not believe so. Do you also think so, dear reader?

When we give the status of humanity to the societies of planets, suns and stars, and galaxies, it may seem like fiction today, but science itself will trace super intelligence and consciousness in our Earth and in our Sun. So unique shall it be, so much will come to light and will be so surprising, that we shall find our intelligence so crude and primitive, that we shall be shocked and will bow our heads. This day for science is not far off!

The reason for all the misunderstandings, is the outer coverings, or bodies, which are so bewilderingly different in size and shape. Further, there being no communication of any sort with the three other types of celestial humanities, as also with the other societies of human beings far-flung in the Universe, we believe our Earth to be a rare, perhaps

unique, 'life-bearing' planet and us human beings to be the only 'self-conscious' beings. But it could so happen that in a region of 2000-5000 cubic light years, there could sometimes be no second life-bearing planet. For our present, primitive science such distances are so enormous that it is out of the question for us to find 'life' elsewhere, at least for sometime, unless we develop some really faster speeds. And so, once again, we make ourselves more important and have become the focus and centre of the universe.

We in our gross, seen universe Bhuh see planets, suns and stars, and galaxies as mere orbs rotating and revolving, blindly perhaps; we even question their purpose or need and have evolved imaginative theories from our observations of them. Perhaps, we think, our kind and loving God, in His infinite mercy and love, wants us to be constantly entertained by a great display of intense light effects, a super disco perhaps! And, maybe, by their infinite size and movements, He wants to impress us and subdue us into awe and into silent submission!

But the irony of it all is that it is we who create our 'God' or our 'gods', and that too in our own image. When will we ever see sense? That we, who are so foolish and so impotent, are actually ourselves the finite Divine Fragments, immensely forceful, if only we can be our true 'Self'. Believe it or not, accept it or not, these facts will not change if not accepted, neither will they cease to be facts. What today appears to be so much fiction, one day science itself will confirm these facts, and till then our solace will be, "You are not yet blessed, if the multitude does not laugh at you."

Each finite Divine Fragment pulsates, has tremendously high and powerful vibrations, and these divine pulsations are in harmony with the pulsations of Divine Wholeness and are held within Satyam the Absolute. This link, this rhythm, is never broken in all Creation, nor in Existence. But we in our present sorry state feel we are isolated, uncared for, left to ourselves, no one heeds us or replies to us. Therefore to do anything possible, we must take care of ourselves, with our minds and our intelligence, with our precious knowledge and our progressive science, in which we have our only safeguards and without which we cannot expect to find our way. The size of our ego increases daily. A case of the blind leading the blind!

We can only say that if we all can receive 'Divine Grace' for a few moments and see the grand array of the living, pulsating, super conscious Universe, both seen and unseen, and each Divine Fragment of all the four types as a 'living whole' with infinite purpose and power, we would be transfixed for all time to come. If only we could know what our meagre intelligence and self-awareness is in comparison to that of the Sun or our

Earth, we would be ashamed!

As stated earlier, the 7 rays generated in Tapah cross each other and mingle and remingle and so form fixed points or, in layman's language, plexuses or junctions or cross-roads. In Janah Universe too, these original seven rays remain as rays with duplicating fixed points. (Eternities later, in Existence, they appear as seven major, vital energies.) There are 21 major and 28 minor fixed points such as these, 49 principal or fundamental points in all, from each of which emerges a resultant force, or forces, whose intensity and potency depends on how many of the seven rays meet at the given point. If four or five of the seven rays meet, it is a minor fixed point; if six or seven rays meet they form a major fixed point. If less than four meet, they cannot create a fixed point (even relatively).

What we know as force, even in its form as directed energy, is mere impotent substance, activated by causes beyond in the more subtle, next higher universe. When forces from many directions meet at a point and reach equilibrium, they create a relative balance and rhythm and a certain steadiness. Such points are supposed to be stationary or fixed points (relatively), i.e. they maintain their configuration or make-up, even if moving with some velocity in the vastness of the Universe. They produce immense power and intensity, electromagnetically and gravitationally, besides other varied effects.

Physics today reduces everything to a common denominator, e.g. all mass to energy. But we suggest the common denominator instead be vibrational tone, or intensity of vibrations, for it will be found to be more fundamental and easier for calculation. Energy itself has a vibrational tone, or intensity, which can stand rigid formulae.

In Tapah and Janah Universe, Creation has been profuse with fragmentations of four types, yet no other kingdom is developed besides these four types of humanities or Divine Fragments. That is, the mineral, vegetable or plant, and lower life or animal kingdoms are not developed in Creation, for these kingdoms cannot survive under the high vibrational tones prevalent there. Yet in our gross universe, we find these kingdoms preceding the coming of man on Earth! Is this now understandable?

Though the vibrations keep falling constantly and with tremendous rapidity down the eternities in Janah Universe, Satyam the Absolute remains calm and unchanging. The outlines or edges of all Divine Fragments of all four types slowly develop, yet are at first too rare, subtle and nebulous. But as they become more and more pronounced, each finite Divine Fragment develops a `vesture' around itself, like tight-fitting skin on our bodies. So far in Janah Universe we are still far beyond the domain of mind, body,

senses and free will -- none of these are yet existing.

In the beginning of the seventh sub-stage of Janah, the Divine Fragments experience a sort of subtle grossness which was never experienced before. Such subtle grossness, from our point of view, would be absolute freedom, but in comparison with the extreme freedom of the Divine Fragments this was indeed the beginning of some sort of grossness. The vesture, tight-fitting like skin on the physical body, yet nebulous, extremely flexible and pliable, is around each finite Divine Fragment and acts like a sort of constraint that obstructs the clear light and emanations of the Divine Fragments penetrating it. Due to its resistance, it creates a 'glow', not a glow of the type we understand but unseen by us, yet unmistakably a huge glow. If we could see the energy emanations of the Sun in all directions from deep space, that would give some vague idea of it. Those who have seen this glow have mistakenly called it 'soul' or 'divine grace' or 'darshan'.

There is yet no light, colour, sound, language, or mind, even in the most subtle form, for these characteristics are too crude and gross to survive in Janah Universe of extremely high vibrations. The finite Divine Fragments function under Divine Will and Cosmic Consciousness, but the state in all the seven sub-stages, i.e. for seven eternities, is one of 'sameness', ever the same sameness over eternities, and is bound to be 'dull' even though extremely peaceful, tranquil and blissful.

This is not 'felt' as desire or feeling, for desires or feelings and mind are not yet formed, but as a sort of 'wondering' whether a change, some change, is possible, whether something other than this state, 'something else', is possible! It is not desired but is a sort of wondering developed by most of the finite Divine Fragments. Very few finite Divine Fragments have not experienced this by now, the last, seventh sub-stage of Janah Universe. This wondering attitude lasts for a long time or period. So sensitive is this Janah Universe with Tapah, Divine Wholeness, that this wondering is registered and translated by Divine Wholeness as 'something is missing'. Measures are adopted by Divine Wholeness or Nature, so that the finite Divine Fragments who have developed this wondering acquire, as a result, some grossness of the vesture in this last sub-stage as mentioned earlier. Divine Wholeness had known and expected this possibility and so had thought of a gentle substance which was being developed in Janah Universe over eternities for use later in Existence.

There is yet no possibility of any cause and effect because the law of causation is not developed, for there is yet no mind and in its absence, ignorance, or avidya, is not generated. So, in Janah no causation is necessary, for these are consequences of mind action and cannot function in the absence of mind. There is yet no question of anyone being

misguided, for Divine Fragments are Cosmic Consciousness and all function according to Divine Will only. There is no reason for considering any trespass, nor is karma or dharma involved yet. Neither the devil nor the serpent, neither Mara nor Menaka, can be in Paradise, i.e. Janah Universe. How can Satan or the serpent enter and whose mind can be contaminated, for Divine Fragments are Cosmic Consciousness, i.e. fragments of pure Transcendence only! All these are fairy tales of the shastras and scriptures introduced by priests and scholars later on.

There is, as yet, only inky blackness (from our point of view) because Divine Fragments need no illumination -- they have their own Janah Universe which is presenting a panorama so beautiful that it is beyond our wildest imagination. But we can never be aware of that as we would see it as inky blackness only. To us this Janah Universe and the Janah celestial humanity, the finite fragments, would be highest heaven. If only we could reach this state and live there! But how can human beings with mind, body and senses ever set foot there?

Creation has reached its last sub-stage -- it has so far revolved around only what was ordained, and all is well for whatever is ordained is bliss, peace, free from misery, death, disease, uncertainty, frustration, limitation, suffering and doubt. This can go on and on forever, except that a critical point is reached -- the `sameness' that is experienced.

Divine Wholeness now places before, or offers, these finite Divine Fragments a unique possibility of `self-willed existence' of infinite possibilities of realization, whereby to live in any manner possible, so that they may not wonder about the sameness that they had wondered about in the last sub-stages of Janah Universe, an eternity in itself. Those Divine Fragments that had developed this wondering about sameness accepted this new offer to experience, but those who had not developed this wondering refused the new experience and preferred to remain in Janah Universe as Divine Fragments only for all time to come. Those who accepted the new offer and possibility were given body, mind, senses and free will, on the condition that unless all possibilities and conditionings have been experienced no step should be taken to return to the source, to Janah Universe of Creation, which is their celestial home by right of being Divine Fragments.

The three indestructible vital, divine impulses released by Satyam willingly spin from a state of Absolute Rhythm and Balance and slowly reach the state of near total imbalance and non-rhythm, so that all conditionings of Existence are made possible. But who would there be to experience such myriad conditions? Their sacrifice, then, would be in vain. But now it seems that millions of finite Divine Fragments are willing to try the new experiment though it is not compulsory.

So these finite Divine Fragments (together, of course, with the three other types of Divine Fragments, viz. the small, the large and the immense) therefore accepted the offer by Divine Wholeness, Nature, and decided to spin through the myriad conditionings and then spin back to the original state they had before this offer was given and accepted. But once accepted, the whole game of Existence is to be completed as per the rules and no return to the source, or Home, is permitted until it is finished. And to make it possible, the three divine impulses spin to near zero and then spin back to their original condition or state, like the Divine Fragments who willingly accepted this game.

Those Divine Fragments who did not accept this novel idea of self-willed possibilities, however interesting it could be, made all efforts to go back to the higher sub-stages of Janah Universe so that the subtle grossness they were experiencing of late in the last sub-stage be removed. But a majority of Divine Fragments accepted the new offer and possibilities and agreed to all the rules of the new game called 'Existence', offered by Divine Wholeness to the Divine Fragments to remove the dullness experienced due to sameness in all the eternities of Janah Universe. This is difficulty of language in expressing the wondering.

Perhaps the Sankhya philosophy of Sage Kapila is based on these number of Divine Fragments (Purushas) who decided to stay on as Divine Fragments only in Janah Universe for all time to come and work as volunteers when needed in Existence to help the plan of Tapah in this immeasurably vast project. That is, those Divine Fragments who refused the offer would look after various laws operative, various circumstances brought about by unwise use of free will, misdirected forces and energies, and set them right again, etc. They would help correct deficiencies caused anywhere in Existence that may threaten survival due to extreme use of free will. In short, they would help the plan and purpose of Existence and are responsible for corrections at myriad places, which to us will always remain as something which cannot be accounted for, for which we will have no plausible explanation or law of nature. This has given rise to the belief in 'grace and prayers' in Existence and has created the spineless attitude of asking for and expecting divine intervention.

But it should be noted, and this is of vital importance, that the coming of the Divine Fragments out of Creation, out of Janah Universe of peace and tranquility and happiness, into the universes of Existence, where they would experience limitations at first and much more restrictions later, is by way of free choice only. A choice they could have refused, as hundreds of thousands amongst them did refuse, though billions willingly accepted this novel idea as a game to be played out in all seriousness. If this thought is disregarded, then no solution is possible to the ills and

miseries we find ourselves experiencing.

None of them succumbed to any temptation, none was driven away by an angry God from a supposed-to-be heaven, a God who could not forgive His own Creation for eating the fruit of knowledge! There is neither Satan existing nor evil, for how could evil or the devil exist in Creation? This figment of the invention of the devil to explain away the evil prevalent should be thrown overboard as too primitive an aspect; it has plagued all faiths and there is no need to go by such outdated ideas of an age dead and long gone by. (It is strange that we say faiths when we talk of different religions, for normally faith is without conviction or actual experience. But one who has experienced needs no faith, for one is then guided by conviction. All we want to explain to our readers is to come out of this state of faith into the real, of conviction and experience.)

So Divine Wholeness, Tapah, projects a universe created out of the new substance, the gentle substance, the product generated in Janah Universe due to interaction of the Unique Original Force Field with the first secondary force field. This gentle substance is so sensitive, so pliable, that the merest of wishing can create, i.e. make it take shape accordingly. It was developed exclusively for the Universe of Existence -- extremely intelligent, with its own super awareness and intuition, in fact all-knowing as far as the complex of three universes comprising Existence, viz. Bhuh, Bhuvah and Svahah, are concerned. Divine Wholeness, Tapah, first creates the most subtle of the three universes that comprise Existence, one that would nearly challenge the beauty, grandeur and panorama of Janah Universe of Creation. But it only proves in the long run to be a super giant mirage and, but for the sake of the game that is accepted, the finite Divine Fragments who willingly entered this Existence would have returned to Janah Universe.

But what is Existence? "Thereafter rose desire in the beginning (of Existence). Desire, the primal germ of Manas (Universal Divine Mind). Sages who searched with their heart's thoughts (not mind!) discovered the Existence's kinship in the non-existent (Creation)." Existence itself is an immeasurable expanse in which are far-flung and scattered Xo conditionings, all so very different, and placed amongst these universes are societies of finite Divine Fragments. Compared to their state in Janah Universe, this gentle substance, however superfine, is gross, and their absolute freedom of Janah Universe is now over.

This super gentle substance is Universal Divine Mind, the second secondary force field. From this super substance, along with the millions of phases of Divinity, are created the planes of Existence and the various conditionings prevalent in myriad areas in all the three universes of Existence, as well as body, mind, senses and free will of each

`individual'. In all this it is aided by the two other vital, divine impulses, Cosmic Consciousness and Divine Will, functioning in Existence.

Universal Divine Mind is all-pervading in all the three universes of Existence, becoming grosser from one universe to another, along with Divinity also becoming grosser from one universe to another. Divinity, Cosmic Consciousness and Divine Will together form the planes of Existence and bodies, i.e. the Xo conditionings in far-flung Xo areas, and Universal Divine Mind is the individual's mind, thinking instrument, senses and free will. It is important to know the difference and to understand the play between these two factors, viz. the myriad aspects of Universal Divine Mind with that of the myriad aspects of Divinity, to which are added the myriad aspects of Cosmic Consciousness together with the myriad aspects of Divine Will. All these together result in the myriad states and conditionings that we experience during Existence as life and existence down the cycles of involution. If one can separate each of these four aspects and `consciously' experience each separately, the web of life is destroyed and enlightenment follows. This is shown in Sage Patanjali's Yoga Sutra.

A detailed plan was kept ready and is now put into operation. To work their way, each Divine Fragment is given a body, of electronic substance, super sensitive and flexible, a thinking instrument called buddhi, mind, senses and absolute free will, i.e. operation of self-willed Xo possibilities are evolved, with probabilities far exceeding the possibilities. All the probabilities are not operative in each area or conditioning, i.e. with each society of finite Divine Fragments or humanity. The result is that each society of finite Divine Fragments in each conditioning will have only a share of such possibilities, but much too much a larger share of probabilities that could or could not be possibilities are left out. These probabilities are all spread out over Xo conditionings or areas for Xo societies of humanities, with the result that no one society will have all the possibilities and much will remain unfulfilled.

`Free will' operative means `desires', a product of the mind, acting upon all sorts of possibilities out of untold probabilities, which leaves out much that could not be attained but still desired. Where all is unpredictable, this unpredictability brings in suspense, this suspense takes away the dullness or sameness and introduces interest and incentive, which in Janah Universe with Cosmic Consciousness and Divine Will was never indulged in!

So far we have talked of finite Divine Fragments only. Now that each such finite Divine Fragment has been given a body, thinking instrument, mind, senses and absolute free will, each Divine Fragment has now become a

personality or an entity -- each is now an 'individual'. Henceforth, we shall always use the term 'individual', which will mean each finite Divine Fragment with outer coverings of mind, body, thinking instrument, senses and free will, because each Divine Fragment cannot now merge into and re-emerge from each other, and from and into the Divine Wholeness.

But what is the price of the game? Will the finite Divine Fragments be able to stand the conditionings? Or will Existence be so overpowering that they, now as individuals, will forget their high state, their Original Self and Original Home, Janah Universe? Will they lose their strength and become weak and impotent? What now lies ahead of them? In what direction and with what intensities will individuals move? How would their behaviour shape? These are some of the interesting questions. We shall now trace these individuals from the beginning of the domain of mind, i.e. from the earliest sub-stage of Svahah to actualize, to the last, grossest sub-stage of Bhuh, and then once again up the ascending cycles of evolution.

In each of the three universes of Existence, each Divine Fragment, now as each individual, has differently textured body and differently structured thinking instruments. In Svahah, the most subtle universe, the body is of electronic substance and the thinking instrument is 'buddhi'. In Bhuvah, the next and less subtle universe, an additional body of molecular substance is added and the thinking instrument is 'manas'. In Bhuh, the grossest and physical universe, the body is of cellular substance and the thinking instrument is 'brain'. So a fresh body, thinking instrument and senses, a full set of appropriate texture, is given, one each for Svahah, Bhuvah and Bhuh universes, to enable the individual to function in each appropriate universe. These three sets are recognized in Buddhism as:

- (1) Dharmakaya, i.e. mental or electronic body with buddhi;
- (2) Sambhogakaya, i.e. astral or molecular body with manas;
- (3) Nirmanakaya, i.e. physical or cellular body with brain.

These three kayas, or body systems, can enable a yogi, or master, to function at will in any of the three universes by changing from one body/brain system to another -- but this is done only for a purpose. Correspondingly, the Xo conditionings or areas in Svahah are of electronic substance, in Bhuvah of molecular substance, and in Bhuh of cellular substance.

As vibrational tones drop rapidly and continuously down the sub-stages, with each sub-stage an eternity, the conditionings and the bodies and thinking instruments, even within one and the same sub-stage are entirely different, say, at the beginning from what they can be at the end. And from one substage to the next, they are impossible of being identified as being of the same individual. It is the constant and rapid drop in

vibrational tone that plays the principal role in making things look so different and unbelievable.

Individuals are transplanted from one conditioning to another -- this is known as transmigration. The outer body has sex, and the individual that is the finite Divine Fragment is encased sometimes in a male and sometimes in a female outer body. The outer coverings are subject to decay and have to be created again and again; the Divine Fragment is ever-existent.

The first law of Existence is denial of return to the source during involution, i.e. every individual is forbidden from making any attempt to return to the source. The second law of Existence makes it compulsory for each individual to reach the grossest point in Existence, nadir, and then return to the source, of course keeping in mind the various laws prevalent and operative there when nadir is reached. For in Existence are cycles and periods operative!

Having accepted the rules of the game of Existence, each Divine Fragment passed through an outer layer encircling Existence known as the Great Divide or the Ring-pass-not -- the Mahah region with all the akashic records. It is verily a lakshman-rekha in reverse, i.e. those inside cannot get outside! This great deep freeze is also in seven sub-stages and contains all the memory records. The Divine Fragments, as individuals, first enter sub-stage 7, the highest sub-stage of Svahah universe; when they enter thus for the first time (a hypothetical case), they are momentarily dazed from the effects of their sojourn through the Ring-pass-not for they are not now what they were in Janah Universe!

Some adepts and mahayogis of all countries in the past have conceived of one changeless consciousness or Divine Spirit as the ultimate Reality, the only source and sustainer of all orders of temporal and phenomenal existence of the cosmic system of all living, organic beings and matter, gross or subtle. Based on their various interpretations came a theory which tends to divorce our normal life experiences and happenings of the body and senses as necessarily imperfect, limited and temporary; the 'other state' is celebrated as unconditioned, unlimited, blissful, free from misery and impermanence, but which no one today has any experience of as the real and which, it is said, is unobtainable in Existence even after death.

What is the state of perfect happiness? A life in which there should be no imperfection, no sense of bondage or limitation, no want, no fear, no sense of dependence, and no death. This sounds very much like the Janah Universe experience! But over eternities, this sameness tends to be dull and uninteresting! Is it not? Some even today say that if there are no problems and difficulties in life, life would be impossible and

meaningless.

Now the point is that it would be understandable to cry our hearts out if we have been serving a `sentence' in Existence for doing something wrong, and yearn for a peaceful place to escape from such conditionings. It would also be understandable if, going by so-called gospel, we had been thrown out of Janah Universe of Creation, the peaceful state of highest heaven, by an angry `God' for committing some sin, which, too, we have not committed at all. It is high time we came out of all these child-like ideas. On the contrary, the Divine Fragments have, with their eyes open, willingly and smilingly, accepted to step out of Janah Universe of Creation and enter Existence with all the conditions attendant thereon, i.e. accepting all the rules of the game of Existence, both at the beginning and on reaching nadir. They have further agreed to all the terms and conditions of the game -- then why all this crying and wailing?

There is no `sin' involved nor `disobedience', no wrong has been committed to deserve punishment of any sort, no senseless `God' in an angry mood has thrown us down here in Existence and lives Himself alone in highest heaven in peaceful surroundings for ever and ever. There is no need of prayers, no need to ask for `intervention', no need to cry and wail. The only need is to understand the correct position with a cool mind and work our way out sensibly from the supermaze we are in. It is possible and also not at all difficult.

The Divine Fragment can never die, can never be unhappy, and so enjoys the game of Existence even if it is not worth the candle! Let us coolly and calmly understand what it is all about and how we should go about it. Because a few thousands of persons say something and repeat it like tape-recorders ought not to make it correct; such lies do not become truth or gospel truth or a conviction to depend upon. Remember that religions are known as faiths, for they do not stand on facts. The truth is and was that no prophet told us clearly, for it would not have been believed if they had said so -- and we are sure that even now you are not ready to believe what we say! But then, how long are you going to remain in darkness about this truth? How long will you hide behind this foolish piousness, this false religiosity?

Very few adepts and mahayogis, in their periods of deep mediation, reach this high state, Janah Universe of Creation, and when they return to the physical level tend to dismiss this physical state, the seen universe, and call it untrue, illusory and temporary. True it is -- this transitoriness, this misery, this illusory life -- to a certain extent; yet it is not a complete and correct statement, nor have they stated what the truth is -- the real facts, not theories. The point is, under what conditions have we all accepted -- that changes the entire complexion of the whole situation!

When thousands of visits take place consciously under a great guide, a Transcendental Teacher, the experience is different. More on this will be said later in the chapter on practices.

In the absence of this understanding, our awareness, our misery, our finite life is, therefore, naturally a longing for and an aiming at that distant, all-inclusive life of Janah Universe of Creation, the highest heaven from our point of view. So we are all only living under a fear of punishment or in hope, both for an after-life that remains substantiated, a promise held out that is never fulfilled because no truth is given out or understood and no correct methods and ways are shown. A case of the blind being lead by the blind.

We forget that the Janah state was and is our state by right! That all-inclusive life we are aiming at and crying for is not a gift or reward from a merciful God. No paradise is lost and no son of God has to suffer to regain it, nor is any son of God required to atone for our sins to get us entry back into that state of highest heaven, but ours by right of being Divine Fragments to enter at any time. If we but fulfil a few requirements, and the requirements are not the so-called prayers and ceremonies, nor all the theories of karma and dharma, nor any guilt complex.

This wrong impression is conveyed by great minds all over the world, but to know the Truth the mind is not required; indeed, greater the mind, greater the untruth it will find! Do not take this game too seriously and in the way described to you. It is true, some people cannot play even a game of chess or cards or horse-racing without going through mental and emotional tortures, but all such attitudes are uncalled for. It seems to be our nature not to play any game with a smile; if it were not so, then why all this wailing and crying, these mountains of books with all such nonsense written in them!

Locked up or encased as we are in this ignorance and limitations, and in spite of difficulty of language, we try to describe Reality, but all we can do is assume or presume to do so. Naturally we construct Reality as distinct from and the opposite of whatever we actually experience, that it should be separate and distinct from Existence. But in doing so, do we not limit the Limitless? Do we not actually limit the Reality? Can deliberately creating such contradictions help us? Is there any need to accept such thoughts? It all serves only to make our present state more miserable without at the same time offering any concrete, constructive way out.

Is there any need to live with various denials? With long, serious, sad faces? And is there any consolation in repeating 'Buddha said this' and

`Christ said that'? Our religions only misguide us, our philosophy and theology take us up the wrong roads, because they have been tampered with, all the sign-boards have been changed, and we keep going round in circles miserably.

Wake up, smile, you are each the Divine Fragment! You have each consciously accepted not only to play this game of Existence but at every birth you as the Divine Fragment yourself strictly supervise whether the fresh body and the events to come are as in accord with coded or recorded patterns. Then why all this utter nonsense all around? When shall we ever have the courage to say, "By God! I will play this game to the end, manfully and with a smile." So this game of Existence, which we have accepted with all its limitations and all its accompanying rules, let us play it out sportingly to a finish. It is not something out of reach for us, something that we cannot know or obtain.

From our physical state, some few advanced individuals have reached the outskirts of Janah Universe by transcending the various stages of Existence. When they have returned to normal life, they have misrepresented and misguided us -- not purposely or knowingly, but the reason is obvious: because they have not understood the new and vaster dimensions. The trouble is that, for such transcendental experiences, starting from our three-dimensional world Bhuh, we have to pass Bhuvah universe which is four-dimensional, and then Svahah universe which is five-dimensional. Janah Universe, further, is six-dimensional, and unless, as stated earlier, thousands of visits are undertaken consciously under a Transcendental Teacher, there will be confusion, misunderstanding and misrepresentation. We can easily call black as white and red as blue, and so these persons, when they express and when we interpret what they mean through their expressions, are unknowingly misleading us and so do more harm than good by their premature utterances. No true seeker dares to open his mouth and whatever is so far written in any language is either commercial or a hasty, misleading glimpse of the transcendental state totally misunderstood and misinterpreted. But now humanity is arriving at maturity and truth has to be disclosed.

On this path of experience, the first requisite is a clear unspoilt mind, free from all notions, from wrong thinking, and of all worldly knowledge. Also free from all influence of church, temple, mosque and synagogue, free from all scriptures and shastras, not even influenced by science. No pre-conceived idea is required -- "Bhikshu, empty the boat!" If we are ready and worthy of knowing higher truths we shall come across them; nothing can keep them away from us. But remember to `empty the boat' -- no instructions are given to keep this or throw that away, just empty the boat completely!

No one can come face to face with the `Truth'. Those who dare to ask "What is God or Reality?" should be ready to receive shocks after shocks that numb the mind and ultimately disintegrate it and leave one `naked' and `exposed' to equally `naked truth'. Such who dare may try! But for those who wish to piously believe in `heaven and hell', `sin and punishment', `prayers and rites', `shastras and scriptures', those who dare not throw over board `all and everything', for them are these lines not written. Beware, this is not a state of atheism, but one of fresh receptivity. Again we say, rise and be free!

In the Geeta, Arjuna, after being blessed with divine sight by Lord Krishna, is able to see only a part of the unseen universe wherein he sees the destiny of the warriors gathered to fight. Magnificent though the celestial grandeur be, Arjuna has not seen beyond the domain of mind, for he has asked with his mind and therefore cannot go beyond. This point is very clear in the Geeta and is to be properly understood. In chapter 11, Arjuna says, and mark his words: "I long now to have a vision of Thy Divine Form, O Thou Most High! If Thou thinkest that it can be made possible for me to see it, show me, O Lord of Lords! Thine own Eternal Self."

In the Geeta, chapter 11 is titled "The Cosmic Vision"; remember, a vision is not beyond Existence, the domain of mind! This does not mean that Lord Krishna is not able or willing to show Arjuna what is beyond, but Arjuna has never gone beyond the physical aspect of Lord Krishna in his devotion. The attitude of the devotee or disciple is of prime importance. Based on what and how Arjuna asks, listen to what Lord Krishna says: "Behold, O Arjuna! My celestial forms, by hundreds and thousands, various in kind, in colour and in shape. Behold thou the Powers of Nature..."

What Arjuna sees (refer to chapters 12-13 later) are the yogis who have reached high states in dhyana. There are millions of such advanced individuals from all societies of humanity from far-flung areas and conditionings on various sub-stages of Bhuh, Bhuvah and also Svahah. "I see in Thee the powers of Nature, the various creatures of the world, the Progenitor on his lotus-throne, the Sages and the shining angels." "Alone Thou fillest all the quarters of the earth (Bhuh), sky (Bhuvah) and Heaven (Svahah), and the regions between."

Form, shape, colour, all point to the domain of mind only. Existence itself, even in its grossest aspects, is the proof of the powers of Nature! This vital difference between Creation and Existence, and the purpose of Existence, has to be made explicitly clear. But we have not yet entered Existence, we are still in Janah Universe but about to depart and pass through the great deep freeze (Mahah-kala).

But then Lord Krishna once again gives Arjuna the supreme choice though Arjuna does not realize it because he is not yet prepared: "Here, in Me living as one, O Arjuna! behold the whole universe, movable and immovable, and anything else that thou wouldst see." "Here, in Me, as one, the whole universe, movable and immovable, ..." -- what an offer!! To merge in Lord Krishna, to become one that very moment and experience both Creation and Existence! What an offer! But poor Arjuna missed this grandest of all opportunities! Since time, light, colour and sound dimensions are so different, Arjuna is perplexed, confused and even afraid of what he beholds and requests Lord Krishna to assume the human form he was so accustomed to see: "Seeing Thee in Thy gentle human form, my Lord, I am myself again, calm once more." (Perhaps in that case the Geeta would have remained unexpressed further, and with it the Mahabharata.)

To recapitulate, we have noted so far that in Janah Universe of Creation, maximum fragmentations of four types have occurred and maximum conditionings in terms of areas far-flung were made available. And by the last sub-stage of Janah, Xo finite Divine Fragments (i.e. societies of human beings as we understand) feel a `wondering' as if something else could be. Hence the offer by Divine Wholeness to the Divine Fragments of a self-willed existence with ultimate and innumerable possibilities. This offer, along with all the rules of the game of Existence, was accepted by a vast majority of the Divine Fragments. Divine Wholeness launches this unique Existence that seemed so much more interesting than the peace, tranquility and immortality of Janah Universe of Creation, and so Xo varied conditionings are developed in Xo areas in the vast expanse of Existence, to begin with in Svahah.

To make the whole idea fool-proof, the first step was to crystallize the outline of all the Divine Fragments. This crystallization we call the vesture, tight-fitting like skin on a body. Due to constant and rapid drop in vibrations, this vesture becomes grosser and grosser towards the end of the last (seventh) sub-stage of Janah. The immediate result is that, for the first time now, all the Divine Fragments find that they can no more merge into and re-emerge from each other, and into and from Divine Wholeness, which had been possible so far. So dawns on them also, for the first time, the idea of separateness or multiplicity, that `I am' is separate from `you are', just as they are about to enter Existence.

We have no conception of this vesture. It gives resistance to the pulsations of the Divine Fragments and thus creates a `glow', not as we understand but decidedly a glow. So pliable is it that Divine Fragments can change to any shape and size, yet this limitation is felt in comparison to their absolute freedom earlier. For the first time now, they experience a sort of constraint and limitation, for indeed, though most flexible and pliable, the vesture prevents them from freely merging and

re-emerging, a freedom totally lost even though their experience of Existence has not begun yet. "Coming events cast their shadows beforehand."

We also noted the 'gentle substance' that was being developed in Janah Universe during the entire duration of its seven eternities by the interaction of the primary Unique Original Force Field with the first secondary force field, for use in Existence. This substance -- Universal Divine Mind -- could not exist in Creation due to the immensely high vibrations prevalent. It is not primordial matter or mula-prakriti, as some philosophers and shastras wrongly name it, for only after another seven eternities, and after a great and constant drop in vibrations over those eternities, will primordial matter result in the next and less subtle universe, Bhuvah. The entry into Existence is entry first into Svahah universe, sub-stage 7. The vesture and the Great Divide, the Ring-pass-not, are created directly from the substance of the primary force field and is much superior to the gentle substance created for the most subtle universe of Existence, Svahah. This great difference in vibrations also prevents the gentle substance from crossing over to re-enter Creation.

To make possible all permutations and combinations of exercising 'free will', unique Xo patterns of all possibilities and probabilities are introduced and scattered all over the entire expanse of Existence. Naturally, in any one conditioning or area in any of the three universes of Existence, large gaps are left out like a jigsaw puzzle, thus inducing free will to operate, mind to desire and desires to multiply, and certain laws operative in cycles and vibrational tones make these desires practically impossible of attainment to a large extent.

A more interesting and more amusing, tantalizing and annoying game cannot be had anywhere and the Divine Fragments are going to have a full dose of it soon to drive away the sameness and dullness experienced by them in their Janah Universe. In this entertainment, on so much grander a scale than Hollywood's best productions and better than Shakespeare's or Kalidas's pen, are the practical realities enacted, that bring tears to some, make some dance with joy, others suffer excruciating pain and some are so held as if suspended in midair that we cannot visualize what all can happen. But all care is taken to avoid chaos and confusion in the management of this big show business! We human beings, in creating our dramas and shows, only take small and stray incidents from actual happenings that take place in actual life all around us.

Chapter 4

Mahah --- The Major Ring--Pass--Not

We have said earlier that between Existence and Creation is a vast region, vaster than all Existence with its three universes. This is the Ring-pass-not, the Mahah-kala region of substance very superior to the 'gentle substance' pervading Existence, even in Svahah itself, but much less subtle than Janah Universe of Creation. In it are installed a number of 'causal bodies' -- these are not bodies in the sense of a regular body, but receptacles rather, one for each Divine Fragment that willingly accepted the game of Existence and prepared to leave Janah Universe to begin Exile. Nor is each an ordinary receptacle, for it is made of the same substance as the Ring-pass-not and is nearly as indestructible and eternal! In each of these receptacles pulsate three seed atoms, which are also nearly as eternal, and which we call super micro recording monitors, one each for the individual's entire existence in each of the three universes of Existence.

In the beginning -- a hypothetical beginning of Existence -- the gross, cellular universe Bhuh is in pattern stage only; the next subtle, molecular universe Bhuvah is in nebulous state and preparing for actualization; and the most subtle, electronic universe Svahah is in actual existence. In Xo varied conditionings in the vast expanse of Svahah, far-flung and totally isolated from each other, the first series of societies of humanity enter, again stated hypothetically. Actually, all Existence has been in existence from time without beginning and will exist for time without end. In all that we say or do, let us always remember the wise saying, "One can never cross the same river twice," because a part of Existence is constantly withdrawn and a part constantly projected. Here we are tracing the first ever coming into existence of Existence, as if such a beginning can ever be traced!

Divine Wholeness is fully conscious of what can happen and what to expect, and all provision has been made in a master plan. Care has been taken of the most unpredictable possibilities and probabilities, and of impossibilities that can become possibilities, in all the Xo varied conditionings in all the three universes, to enable each 'individual', i.e. each Divine Fragment in Existence, to experience Existence! To make all this more bewildering, the vibrational tones keep falling constantly and rapidly in each universe from sub-stage to sub-stage and energy/matter changes so much as not to be recognizable as the same thing one eternity earlier or later. Laws equally flexible and changing to suit changing circumstances and situations suitable to each plane and to each sub-stage of Existence in each of the three universes are evolved and put

into functioning.

The Ring-pass-not is the Great Divide between Creation and Existence. On one hand is Janah Universe, Home of the Divine Fragments, the four celestial societies of humanity, which are without body, mind, senses and free will, and needing neither `life' itself to live nor `awareness' to understand; on the other hand are the three universes of Existence, wherein each Divine Fragment consciously descends to play the game of Existence. In between is a mighty expanse where mind and memory lie frozen as if in a deep freeze -- the Mahah region.

A completely different type of region, an enormity in size, encompassing all the three universes of Existence. It is neither like Creation nor like Existence; it is by itself, unique, like a giant Chinese dragon with its tail in its mouth! A region that plays the most important part in `human' affairs, i.e. the affairs of all the societies of humanities in all the three universes through all their sub-stages. It has, however, nothing to do with Creation, for it is specifically brought into being for the sake of Existence -- to be the Cape Kennedy launching-pad type of region for all humanities in Existence. The whole game of Existence is directed by Nature, Divine Wholeness, from this region.

There are two lesser rings-pass-not, one between the universes Svahah and Bhuvah and the other between Bhuvah and Bhuh, but they are mere divides that isolate one universe from another. This major Ring-pass-not, the Mahah region holding all akashic records, is unique by itself. One who can understand this region can understand Existence itself!

This region exerts a tremendous, numbing, crushing pressure, in comparison with which the pressure at the bottom of the deepest ocean is but a trifle. When each Divine Fragment passes through the Ring-pass-not to enter Existence for the first time, for a very short time interval it is not possible for It to be in a state of Cosmic Consciousness, so intense is the pressure there and in Svahah universe which is closest to the Ring-pass-not. Though very short, this period still prevents the Divine Fragment, now as an individual in Svahah universe, from clear grasp about higher aspects of Creation, Divine Wholeness or God, and even about the Divine Fragment itself, which is now encased within the first electronic body of Svahah. Divine Wholeness has brought about this action deliberately! And during this momentary interval when the Divine Fragment is `dazed' and takes some little time to recover from this effect, the body, thinking instrument (buddhi in Svahah) and senses of each individual take the functioning of day-to-day living in their hands. And the strange, inexplicable effects of the intense pressure result in the Divine Fragments accepting the new conditioning as if it were their place in Existence.

Note that only the first descent through the Ring-pass-not, here considered hypothetically, has this particular effect, and not subsequently, for by now the Divine Fragments have been to and returned from the Ring-pass-not millions of times, as will be explained later.

Universal Divine Mind, the all-pervading gentle substance in Existence, is the godhead in Svahah universe. It is the personal `God' in all Existence, taking whatever shape the devotee would think of. It flows through each individual's thinking instrument, buddhi, and acts like a catalyst, endowing body and mind with their own awareness. In Creation, Divine Fragments are pure Cosmic Consciousness; in Existence all functioning is of mind and its attributes. Existence in all its planes, together with body, mind, senses and free will, can only express through awareness. Yet this awareness can seem very impressive indeed because we know not Consciousness, but at no stage can it ever approach Cosmic Consciousness. A million tons of awareness cannot equal an iota of Cosmic Consciousness! This fundamental point should be grasped first. So the word `consciousness' may not be used in context with anything existing in Existence. Words in our vocabulary like `conscious', `unconscious', `sub-conscious', `super-conscious', `self-conscious' or `semi-conscious' are more appropriately understood as referring to different shades and aspects of awareness only. Only Divine Fragments are Cosmic Consciousness, though each is a fragment, but `whole', of Divine Wholeness.

In the Geeta, chapter 2, the Divine Fragments encased in bodies are described thus: "The material bodies which this eternal Spirit (the Divine Fragment) inhabits are all finite." "Weapons cleave It not, fire burns It not, water drenches It not, and wind dries It not." So we use the term `individual' henceforth for the `shadow', i.e. the body and mind. And in place of Cosmic Consciousness, in Existence we deal with all grades of awareness, and instead of the finite Divine Fragment we deal with an individual having a body (or bodies), mind and thinking instruments of different calibre, senses and free will. This major change is to be kept in mind between Creation and Existence.

These Divine Fragments have a `built-in' capacity to find their way home, like homing pigeons, but Divine Wholeness has prohibited this urge from being expressed in any manner and it is denied at all stages till the grossest point, nadir, in the seen, cellular universe is reached, a point nearly touching the point of no return in Existence. This is the first law of Existence, the fundamental rule of the game. Otherwise, it would be easy for the Divine Fragments to return home, to Janah Universe in Creation, after the first taste of Svahah universe. Svahah universe is too gross and limited and nowhere near or comparable to Janah Universe of Creation with its marked characteristics like absolute ableness, the

capacity to merge with and re-emerge from, and so unity with, Divine Wholeness, and absence of any sense of 'I am' and 'you are'. But then, in that case, the game of Existence would remain unplayed!

Now to the purpose of the Ring-pass-not. There are many other functions of this region, but the following four are cardinal and most vital of all.

(1) First and foremost, it defeats all endeavours to bypass it. Its fundamental purpose is to function as a non-return area for all Divine Fragments of all four types. Nothing that is encompassed by this major Ring-pass-not can take the journey back home to the source. This major purpose the region Mahah fulfils, totally and faithfully, till that which is in Existence reaches nadir.

(2) The second purpose, we have seen, is to create such paralyzing pressure on the Divine Fragments when descending through it for the first time from Creation into Existence (a hypothetical consideration) that their original state and source recedes from their consciousness for some time, and they, now as individuals, are able to perceive only what is within the bounds of the Ring-pass-not. This state lasts for a minuscule time only but proves disastrous, for during this short period the first prana intake in Svahah starts, this being actually the first breath of the Divine Fragment in a body; so buddhi, the thinking instrument, takes charge of the situation and does not give up its hold and the Divine Fragment simply accepts the role of a 'witness'.

(3) The third purpose is to give full cooperation to Universal Divine Mind, the godhead in Svahah, as it flows through the new body's thinking instrument, buddhi, of each individual -- making it restless, always wanting something but vaguely, and always such wants remaining beyond achieving. The buddhi of each individual in Svahah universe works rapidly, not knowing whether it is right or wrong, for there is yet no tradition of right or wrong.

(4) The fourth purpose, and very important function, of this major Ring-pass-not is to act as a region of complete records of each individual, over eternities of each individual interacting with one another, whatever the relationship. Hence the Mahah region is the storehouse of all akashic records of all individuals, societies, nations and civilizations of all humanities in all conditionings far-flung in all the three universes. To maintain such records a simple method is laid out, details of which are given later in this chapter.

With Existence begin many problems and these problems multiply as the downward journey continues for the Divine Fragments. They form the vital aspects of Existence. The Ring-pass-not, encompassing the entire

Existence, creates: (1) unpredictability, (2) incompleteness, or limitations of all sorts, (3) awareness in place of Consciousness, and (4) inequality of many sorts and types.

(1) The first aspect of Existence is unpredictability -- nothing here, is certain, i.e. ordained and possible, unlike in Creation where each as Divine Fragment was in being obedient to Divine Will. Now the same Divine Fragment has become an individual, a personality or ego, with so-called self-willed existence and with extreme operation of free will. Also, in place of the all-wise Cosmic Consciousness there is now mere awareness of the mind and body, at first very impressive indeed, but too insignificant and undependable a power and possibility to rely upon, what with lowering vibrations that drop constantly and at a rapid rate that makes subsequent births more difficult. Every sub-stage that follows restricts an arc of Truth from being cognized and understood; to that extent avidya, or ignorance, sets in and the possibilities for error keep increasing. Such error possibilities are misnamed 'sins'; they are bound to arise but are no sin.

(2) The second cardinal aspect of Existence is incompleteness or limitations. No possibilities and probabilities are spread out far-flung in the universes of Existence, so in each single conditioning or area available to each society of humanity very limited possibilities are obtainable and unlimited probabilities to be fulfilled are left out, leaving much unfulfilled. So a state of want arises leading to desires, and with desires to endeavour, to competition and so to frustration, because a very large majority of the time the desires are not possible to attain!

The first aspect of unpredictability, from its inherent condition, creates doubt, hope, fear, despair, prayer and religion. The second aspect of limitation or incompleteness, from its inherent condition, further creates endeavour, greed, competition, selfishness, accumulation, desires, a sense of possessiveness and a sense of finiteness, leading to philosophy and theology. Herein enters the vague idea of an imagined region, free from such unpredictability, finiteness and limitation, where all desires are possible of fulfillment -- a region of so-called heaven! And those who deserve much more restrictions, according to the thinking of that period, are supposedly pushed into a region of so-called hell, where there are greater limitations after the so-called death of the body. The first birth of religious theories, already in the very earliest sub-stages of Svahah!

The ideas of heaven and hell, prayers, rites and ceremonies, theology and philosophy, and so-called religions are not of our world and our time -- they started with Existence, in the first universe Svahah in the very earliest sub-stages. And we still carry some of these very, very ancient

memory patterns. So we revolve the same ideas round and round in our minds; nothing new do we create, we spin the same old yarn! Language may differ, areas and conditionings may differ, societies of humanity may differ, but these ideas are basic to all societies of human beings spread out in all the Xo conditionings far-flung in the three universes of Existence. We should not pride ourselves on claiming such ideas because they spring from very dim and ancient past and we are but one of the societies that have come down the cycles of eternities. We did harbour such thoughts before and, if we harbour such thoughts today, it is because we have deeply ingrained such memory patterns of our past! We have to be free from our ancient, primitive past -- "Bhikshu, empty the boat!"

All our present-day philosophies and religions are as old as these ancient cycles -- they are not founded by the Vedas but repeated in them, not founded by the Christ or the Buddha but repeated by them. It is external repetition from which we must tear ourselves away! That which was good then for an infant humanity cannot be good now -- nay, positively harmful to a growing humanity that is approaching adulthood! But we mistakenly think it is of such recent origin, because three to four thousand years ago seems very ancient to us, but as many million years is not even ancient on the cosmic clock. Nothing is new, everything with us has repeated and will keep repeating with us, like fashions, e.g. the skirt going up and then coming down again, the beard being clean shaven and then reappearing. Because all is only 'memory patterns'; till such time as we work out and 'destroy' and 'disintegrate' these many ancient memory patterns, we cannot escape from their tyranny. "Bhikshu, empty the boat!" -- it is worth repeating many times to remind you, dear reader.

(3) The third aspect of Existence is shades of awareness only -- Cosmic Consciousness of Tapah and Janah Universe, and also of all four types of Divine Fragments, is no more available in Existence; in its place 'awareness', however impressive, is the best possible substitute available, the product and quality of Universal Divine Mind. We have noted that right from the very beginning of Svahah's first sub-stage, the thinking instrument, buddhi, starts functioning with its intuition, the highest aspect of awareness of Universal Divine Mind, and the individual proceeds to live by the guidance of this buddhi in Svahah. The Divine Fragment encased within, with its unique Cosmic Consciousness, is disregarded, for buddhi's attitude is, 'What is the need? Do I not know and understand what is best for me?' So the very impressive awareness continues, thinking it is not necessary to consult the encased Divine Fragment. This terrible mistake continues till today! It is the major mischief of Existence and unfortunately started with Existence itself.

This attitude persists through Svahah, and in Bhuvah, the next universe, the thinking instrument, manas, of each individual also feels no need to

ask guidance and cooperation from the Divine Fragment -- so here too the Divine Fragment is disregarded. This attitude persists through Bhuvah and in Bhuh, the grossest and seen universe, the thinking instrument, the brain, of each individual not only also feels no need to ask guidance but is altogether skeptical whether something like Divine Fragment even exists, for it is not able to see or feel the presence and in the absence of any proofs to this effect firmly believes that 'It' (the Divine Fragment) does not exist. The brain doubts even the existence of the other, subtler, body, i.e. the astral body.

So it follows that (1) in Svahah the guidance of the Divine Fragment is not sought by buddhi, (2) in Bhuvah the guidance of the Divine Fragment is not wanted by manas, and finally (3) in Bhuh the brain does not believe that something like Divine Fragment even exists and so totally dismisses the thought! These are the three sub-aspects of Existence.

The wisdom of the Divine Fragment is thus disregarded from the beginning of Existence onward, i.e. from the subtlest point, zenith, in the most subtle of the three universes, Svahah. We must note here that it suits the plan of Existence that on the downward arc -- involution -- during the cycles going down from Svahah to nadir, the grossest point in Existence, the thinking instruments of each individual in all the three universes (viz. buddhi, manas and brain) disregard the inner, encased Divine Fragment. For in case they do not disregard It, and ask and receive guidance from the Divine Fragment, they will then be guided correctly and the whole purpose of Existence will be defeated. As long as they are disregarded, the Divine Fragments would not like to enforce their guidance on the thinking instruments -- having no scope to guide or make use of their Cosmic Consciousness, they have, since the beginning of Existence, therefore, remained as mere 'spectator' or 'witness', encased in whatever body or bodies have been placed around them, and have calmly noted all mental activities, the modifications of the mind, that have gone on and on, and all that has continued birth after birth, from one universe to another till the grossest point nadir in Bhuh universe is reached. They have never interfered and are not responsible for any thought or action, so karma for them does not arise at all!

Due to awareness and due to limitations grows the urge to know and to find knowledge from 'outside sources' to solve the many problems arising in Existence ... never realizing that all Truth is within easy reach. But as the organ of perception in all the three universes of Existence can only look out and not within, there is hardly any possibility of finding the Divine Fragment within. Only those who have looked within, but on the upward arc, have made progress on the road of return to the source.

The mind, as 'individual mind' (as part of Universal Divine Mind in

whatever gross state), has always thought itself as the `doer', `the actor', and has taken the style of calling itself `I'. This individual mind, from the excellent state of buddhi or `intuition', the awareness in Svahah, degenerates into this `I' of manas in Bhuvah and further into this `I' of the brain in Bhuh. Actually the brain in Bhuh is even itself on many, or most, occasions not aware whether one part of itself is agreeing or disagreeing with another part of itself. And by the fourth sub-stage of Bhuh on the downward arc, the individual mind, or rather the brain, divides itself into four distinct functional parts, viz. the (1) intellectual, (2) emotional, (3) sex and (4) movement centres.

Each functional part acts more or less independently, the strongest being sex and the weakest being movement. On almost all occasions, the functional parts, emotions and sex, act together, and the movement functional part joins them and cooperates to give all sorts of unnecessary movements to the body and brain. So it gradually came about that by the end of the fourth sub-stage of Bhuh on the downward arc, there existed a firm alliance between three of the functional parts, viz. emotions, sex and movement, and the other, the intellectual centre, was oft times in direct antagonism to the first two, emotions and sex. And by the end of this fourth sub-stage on the downward arc, this first functional part found itself on the losing side in every struggle and so finally surrendered, meaning that it no more made any attempt to fight!

So the two functional parts, emotions and sex, became predominant in the absence of reasonable and equal resistance from the intellectual functional part -- and real thinking ceased! This is the state of the human brain even today, in the fourth sub-stage of Bhuh on the upward arc. Originally, for the proper process of thinking, the intellectual functional part was created equal to the other three functional parts taken together. By proper practices it can be brought back to its original state of ratios -- Intellect:Emotions:Sex:Movement :: 5:2:2:1.

The thinking instrument ceased to be operative and so life from the end of the fourth sub-stage of Bhuh onward on the downward arc became a mere automatic reflex action. Human life was on a parallel with the animal life and other lower life that was abundantly created in all the conditionings far-flung in Bhuh universe. Hence the many apparent likenesses in characteristics, the many apparent links (though never existing) between human beings and lower life, the many ill-conceived dogmas and theories of human beings being also born as animals or some type of lower life were wrongly built up. This is thus the ultimate state of awareness, awareness that reaches nearly the zero point at nadir in Bhuh from the excellent state of buddhi or intuition as it started in Svahah. These shades of awareness are explained in greater detail later in chapter 6.

(4) Finally, the last aspect of Existence is inequality, of many sorts and types. How is it brought about? We have seen that the third cardinal aspect of Existence creates further desires for knowledge, and with knowledge is born its sister, ignorance. So knowledge is given the importance it does not deserve, for who can tell that this knowledge can take us through and beyond the awesome, crushing pressure of the Ring-pass-not. Is there any type of knowledge that can do this?

This thirst for knowledge differs with each individual and also depends on the efforts and endeavours put in by each individual. These are bound to be different in each individual case, with the result that the inequality is first of knowledge and this in turn becomes the seed of all other types of inequalities, i.e. a series of inequalities of mind, body, and senses, leading to material, emotional, mental and intellectual inequities. No Marx or Lenin can restore an equality as the socialists and communists dream of, for equality once disturbed would take eternities upon eternities to slowly even out, and even then not completely in Existence -- perhaps by the last sub-stages of Svahah on the upward arc of evolution.

This, therefore, leads to and generates the great fires of greed, hate, cunning and possessiveness; in pursuit of these goals, use of unfair and even foul means to accomplish and to get equal or even with the other are adopted. These thoughts, motives and acts create damaging mind patterns and such are recorded in the super micro recording monitors in the receptacles in the Mahah region; the super micro transmitting monitors implanted in the thinking instrument of each individual faithfully transmit to them continuously all the time.

All this is absent in Creation, and very naturally so, because Cosmic Consciousness is same in all, and each one is magnificently complete and can merge into and re-emerge from one another and Divine Wholeness. There is, thus, not even the sense of separateness, of 'I am' and 'you are', 'this is mine' and 'that is yours', leading to complications. Nothing is wanting and so peace and tranquility prevail all over Creation, including Janah Universe.

Let us, therefore, recapitulate (A) the four cardinal aspects of Existence: (1) unpredictability; (2) incompleteness, or limitations of all sorts; (3) aspects or shades of awareness in place of Cosmic Consciousness; and (4) inequalities of all sorts. Let us also note (B) the three cardinal sub-aspects: (1) in Svahah the wisdom and truth of the Divine Fragment is not sought; (2) in Bhuvah the wisdom and truth of the Divine Fragment is ignored; and (3) in Bhuh the wisdom and truth of the Divine Fragment, even its very existence and the possibility of communicating, is not believed in.

This nucleus of mischief, viz. (A) plus (B), starting from the beginning of Svahah and increasing with every sub-stage in each of the universes, adds up to an infinitude of ignorance. It is able to generate mountains of mischief, sub-stage after sub-stage, and goes on multiplying. The sum total of mischief is ignorance, or avidya! It is the cause of all wrong acts. Such wrong acts are due to a certain vibrational tone which makes an individual helpless and forces that individual to act in a particular manner many times even against his or her will. But, traditionally, the shastras and scriptures call it `sin'. There is no sin ever committed by anyone, but a wrong act due to ignorance plus the structure of mind, thinking instrument and emotional energy developed within the human system.

The root cause of this entire nucleus of mischief, (A) plus (B), can be traced to the descent of the Divine Fragments from Creation into Existence for the first time across the unbearable pressure of the major Ring-pass-not, the Great Divide. The pressure and the paralyzing effects on the encased Divine Fragments (at the time of descent when they have a vesture around and are not in their original free state) is enormous, and before they can recover from this effect in their first `life', i.e. birth as an individual in Svahah universe, the thinking instrument, buddhi or intuition, and the electronic, mental body of Svahah have already begun their `life', i.e. to function as per the intelligence and awareness of the thinking instrument buddhi. So they found no reason or need to consult or ask help from the Divine Fragment, that was temporarily in a numbed state, though for some little time only, and so carried on, and when the Divine Fragments were normal again they were ignored and no help was sought even then.

This piece of diplomacy of Existence perpetrated on the Divine Fragments thus gave the thinking instruments a chance and confidence to be self-reliant. The Divine Fragments, instead of establishing their right and superiority, kept quiet (like a king under an aggressive Prime Minister) and allowed buddhi to carry on with all the activities of daily life. Thus entered also `egoism', the first to enter and the last to exit, or never to leave at all, the primal product of mind, and the taste of power and superiority of this egoism takes on the style of calling itself, i.e. the personality, `I'. It started sounding its first note right from the beginning of Svahah and has never ceased from that moment till today. It likes to hear its own voice.

The gentle substance generated specially for Existence, what we know as the Universal Divine Mind, makes possible through its own inherent qualities only peculiar types of behaviour patterns. All Divine Fragments are innocent of any act performed, for they have no part to play, but the

instruments -- the body, the individual mind, the thinking instrument and senses -- play around from one sub-stage to another, and with continuous and rapid drop in vibrations become contaminated more and more. The result is restrictions, separateness, grossness, increasingly clouded so-called thinking, and avidya or ignorance. The wisdom of the Divine Fragment is replaced by various increasingly cruder states of awareness, from intuition to intelligence to cunning and finally to stupidity, and even this increases till near-zero awareness is reached at nadir. All these consequences, impossible to count up, Divine Wholeness has laid down in a foolproof plan to account for, and this whole plan was getting ready as Janah Universe was spinning from the first to the seventh sub-stage.

All four types of Divine Fragments are Cosmic Consciousness personified but are silent; as per the rules of the game, they have to allow all the magic of Existence to have full sway. The steady and unceasing drop in vibrations complicates matters, leading from the subtle to the gross, till everything nearly reaches a point of no return, a point that could mean total degeneration of Existence itself. "If the power of corruption (degeneration) has no check, then by the very contagion of its nature, the universe would be doomed" -- but for the seventh ray as stated earlier.

And if today we, or most of us, cry out, moan and are exasperated, it shows how complete is the pressure of Existence. It would appear that it has succeeded in making the Divine Fragments forget that they are not what they have been and the power of Existence has indeed proved uniquely disastrous. Does it not seem so? The Divine Fragments have come from afar, their home is Janah Universe and beyond in Tapah, Divine Wholeness -- Nature at its source; but it seems that so totally have the Divine Fragments lost their way and also their wits, that we, in our days, are only impotent, servile, insignificant, ignorant creatures, and only the descent of 'grace' -- divine intervention -- alone can save us from the horrible situation from which we see no way out. Does it not seem so? But this is not true. These are the numbed effects shown by body, mind and senses in desperate states, and not the reaction of Divine Fragments. It is minds and bodies everywhere that are crying out.

Madam Blavatsky describes, in poetic language perhaps, the descent of the finite Divine Fragments, the celestial humanity, from Creation into Existence through the Great Divide, with this great difference that she and the gospels make it out to be a great 'mistake', a 'sin', an 'ignorant step' on the part of the celestial humanity. We presume she calls this celestial humanity "Aisha". "Attracted towards the dark abyss by desire for knowledge, Aisha lets herself fall. She ceases to be pure soul (Divine Fragment) living on the circle of generation. Her incarnations are innumerable in bodies of denser and denser matter according to the constellations she inhabits, she descends from world to world and forgets.

A dark veil covers her inner eye; obliterated is Divine Consciousness, but a faint memory still clings within her. From this ray she is reborn, she regenerates herself."

We, on the contrary, state that it is not so, that this step is taken by the Divine Fragments, the celestial humanity, in full knowledge, willingly and smilingly, in the name of the game of Existence accepting all the rules of the game! This basic thought is to be properly understood: it is a conscious and willing descent, and not a forced one, into Existence. Divine Fragments, as celestial humanity, need no body, mind and senses; they need no knowledge for they are Cosmic Consciousness personified; they have no desires for they function by Divine Will. So they have willingly and knowingly entered Existence and accepted all the rules of the game of Existence.

There is no need for memory, there is no `fall', no paradise is lost, no sin is committed, and there is no need for any sort of God or `Son of God' to atone for the so-called original sin. The word `sin' is oppressive, this one word is bondage for all societies of humanities -- it makes them hypnotized slaves. None has committed this so-called original sin, not even Adam and Eve, and neither have we, all these Divine Fragments. Our inherent capacity to take the journey back home at any time is ever-present, but for having accepted the rules of the game of Existence. Relax, think clearly, wake up, and be free.

We have noted earlier that the interaction of the Unique Original Force Field with the first secondary force field in Janah Universe during the seven eternities or sub-stages generated the gentle substance we call the Universal Divine Mind. This mind becomes grosser and grosser from one universe of Existence to another and so with it does the individual mind. The interaction of the first secondary force field with the second secondary force field of Svahah generates a substance, very subtle and useful, which we term mula-prakriti or `primordial matter'. This is the substance available in Bhuvah, the second universe of Existence. The result of the interaction of the second secondary force field with this third secondary force field of Bhuvah creates a substance, varying from subtle to gross and at times inert, which we call prakriti or `matter', the substance available in Bhuh, the third universe of Existence. And all these grades of Universal Divine Mind are coupled with innumerable shades of Divinity, as noted earlier.

The fixed points we had noted in Janah Universe are also duplicated in Svahah, triplicated in Bhuvah and repeated in Bhuh, in all 21 major and 28 minor fundamental points. Individually as well as jointly, they create forces according to their inherent constitution or structure. What type of forces do they create? The two kingdoms, the mineral and the plant or

vegetation, are the result of forces emanating from the 21 major fixed points. In Svahah they are in pattern form only and in Bhuvah are found on the small Divine Fragments (the societies of planets) in nebulous form in myriad stages of development, creating unthinkably myriad different outer coverings for the small divine Fragments. In the next universe Bhuvah, the 28 minor fixed points erupt and forces emanating from them lead to the development of the third kingdom, that of 'lesser' and 'lower' lives -- animals, birds, fishes, insects, et al. -- nebulous at first and then in profuse existence in Bhuh universe. Later in chapter 6, when we begin our journey from Svahah on the downward arc, sub-stage by sub-stage, towards grosser and grosser states, planes, bodies and awareness, we shall have to understand the full purpose first of the major Ring-pass-not and then many other aspects of these major and minor fundamental points.

We shall now trace the real purpose and primary function of the major Ring-pass-not. We have noted that each Divine Fragment has been allotted a receptacle, practically everlasting, and pulsating within this receptacle are three permanent seed atoms. We term them as super micro recording monitors, one each for the entire timelessness of the individual's entire journey through each universe, i.e. one for the journey through Svahah, one for Bhuvah and one for Bhuh, both on the downward and the upward arc. They record only such very important motives, thoughts and actions that an individual harbours with calculated, premeditated thought or motive which would harm someone else, and harm greatly, and also the characteristics thus developed by each individual. These super micro recording monitors are able to record every modification, even the most insignificant if needed, of every thinking instrument of the individual, but that is not the rule nor the idea, for it is unnecessary to have such elaborate records that will not serve any purpose.

Correspondingly, in each of the thinking instruments of the individual are implanted super micro transmitting monitors. Thus, in the brain in Bhuh are placed three super micro transmitting monitors; when in Bhuvah, in manas are two micro transmitting monitors; and when in Svahah, in buddhi is one super micro transmitting monitor. These monitors are able to transmit every modification of the thinking principle, even the most insignificant, but that not being the purpose only such very important motives, thoughts and actions that an individual harbours with calculated, premeditated thought or motive that would harm someone else, and harm greatly, are transmitted to and registered in the super micro recording monitors pulsating in the causal body. This link is continuous and always maintained life after life.

These two, the super micro transmitting monitors freshly implanted at each birth in each thinking instrument, buddhi, manas and the brain, respectively, and the super micro recording monitors pulsating in the

causal body of each individual, one each for the mental body of Svahah, the astral body of Bhuvah and the cellular body of Bhuh, between them transmit and record all the important thoughts, motives and actions that need be recorded as stated above. This may total to, say, 5% of total wrong thinking; hence karma, if applicable, is applicable to this 5% only. It follows that the three super micro recording monitors are the permanent link of each individual and form the entire memory records of the individual, down the cycles of involution and up the cycles of evolution.

In the first, mental or electronic universe, Svahah, the mental body has to resist the immense intensity of the Divine Fragment encased within and the unbearable pressure created by extreme proximity of the Ring-pass-not. The body, being very subtle, yet living under pressure, strain and frustration from not being able to satisfy all the desires rapidly created by its thinking instrument, senses and utter free will, gets exhausted, slowly degenerates, and finally `dies'. This forms one `life' of the individual, the finite Divine Fragment encased in a mental body and subsisting in Existence in Svahah universe. No doubt, in comparison to our present, earthly life span, the life span of this mental or electronic body in Svahah universe is immeasurably long.

With the death of the first mental body, the finite Divine Fragment is unconfined, or `free'. Free to do what? Free to go back to Janah Universe, Home, because of its natural built-in capacity and ability, a trait to return to Creation, beyond the Ring-pass-not? But ... no! According to the rules of the game of Existence this is prohibited, and it is for such an eventuality, at every `death' of the body, that the causal body is provided -- so that the Divine Fragment, now `disembodied', should find a place of rest till the next birth. So at each so-called `death' of the body the Divine Fragment of each individual returns to the allocated causal body in the Ring-pass-not and rests therein till the time of next `birth' is due as per the laws of cycles.

None of the recordings recorded in the super micro recording unit during the downward cycles from the first sub-stage of Svahah to the last sub-stage of Bhuh, till nadir is reached, are to be worked off. This is also a rule of the game of Existence, the third law, with the result that the bodies, thinking instruments, senses, and planes of Existence all become grosser and grosser due to steady, constant and rapid drop in vibrations. The working out, or making amends of all that is recorded, would prevent such grossness from increasing and so is prohibited. In short, all the rules are so adjusted as to disallow any effort on the part of Divine Fragment to take the matter in hand, so the bodies and thinking instruments get more and more degenerated because there is accumulation of degeneration only and no possibility of working out and thus restoring the subtlety and grace of the body and mind that must necessarily degenerate

sub-stage after sub-stage.

In accordance with the laws of cycles and the recordings in the recording monitor in the causal body, the new body, thinking instrument and senses are generated under supervision of the Divine Fragment, which is also at that time in the causal body. And at the time of the next birth the Divine Fragment joins the fresh mental body that will take a so-called fresh birth and once again encase the Divine Fragment.

The fourth and last cardinal law of Existence states that it is necessary for each individual to take X_0 births and deaths in each universe of Existence! Each repetition is a shade different, each time acquiring more experience. This allows exhaustive experience of all the X_0 conditionings in Existence. The family tree we trace has no meaning. If the individual were to trace his 'own' family-tree, i.e. his successive births and deaths in Svahah, it would be one unbroken chain. This entire chain, with each life span in a mental body forming one link, would tell the story of that individual in Svahah universe.

But as the vibrations keep dropping steadily and at a high rate, it makes everything so much more gross, and as the wisdom of the Divine Fragment is ignored, the individual lives by the awareness of the thinking instrument which also grows dimmer and dimmer, and increasingly more mistakes come in on the downward journey. This continues through all the seven sub-stages of Svahah till the last sub-stage of Svahah is reached. Thus, nearly a million births of the Divine Fragment as different individuals in different mental bodies in different areas or conditionings of Svahah take place. Each birth has been like a space-module, landing each time on some planet and acquiring experience, but during each such landing the module forgets the purpose of such landings and lives its own life there as if it were its home.

Now the Divine Fragment descends further down the arc, also willingly and consciously, into another less subtle and much grosser universe, Bhuvah, the astral/molecular universe, and begins its journey in this most glamorous universe where conditions are entirely different. In the Ring-pass-not, in the causal body of each individual is added one more super micro recording monitor for the astral/molecular body and it starts functioning alongside the earlier super micro recording monitor of the mental body of Svahah, to record the modifications of the second thinking instrument, manas of Bhuvah. And, correspondingly, one more super micro transmitting monitor is implanted freshly at each birth in the thinking instrument manas. These two transmitting monitors are in constant communication with the two recording monitors in the causal body. In X_0 varied conditionings in X_0 areas scattered far-flung in Bhuvah universe, so-much-so as to feel totally isolated, the Divine Fragment takes on

bodies and lives as an individual.

In Bhuvah universe, the Divine Fragment is now encased in two bodies, the electronic body and now the molecular body also, unlike in Svahah where it was encased only in a single electronic body. Bhuvah being the molecular universe with molecular planes, the molecular body is the primary body and the mental or electronic body is secondary on the downward arc. These two bodies encasing the Divine Fragment are so cojoined as to appear as one and the prison walls become increasingly thicker and freedom is enormously restricted. Intuition of Svahah gives way to intelligence and to psychic powers and abilities of a high order in Bhuvah.

These bodies now have a shorter life span, though still very long indeed in comparison to our present life span. They also disintegrate, or die, and the Divine Fragment, as disembodied entity, returns to the Ring-pass-not and rests in the causal body allotted to each Divine Fragment during the waiting period before fresh birth is once again due, i.e. till fresh bodies are fabricated in accord with the laws of cycles and the recordings in the super micro recording monitors under the supervision of the Divine Fragment, for a new life and fresh experience. So the repetition of such births and deaths in Bhuvah continues, sub-stage after sub-stage, becoming progressively grosser and cruder due to constant and rapid drop in vibrations.

Upon the last death in the last sub-stage of Bhuvah, the mental body disintegrates and is not fabricated again for some eternities till required again in the dim future on the upward arc. The last recordings in the mental super micro recording monitor are completed, but the monitor keeps pulsating eternally in the causal body until whenever needed again. From these records, the mental body can be fabricated afresh as and when needed on the upward arc, as explained later.

Now the Divine Fragments further descend, also willingly and consciously, into the grossest universe, the seen, cellular universe Bhuh. Here each Divine Fragment is now encased in a physical/cellular body, which is primary, and a molecular body, which is secondary on the downward arc in Bhuh. Note the change of bodies with the universe. These two bodies are so cojoined as to appear as one, and the prison walls become thicker and cruder and freedom is much more restricted. High intelligence and high psychic ability in the earlier sub-stages give way to mere intelligence of a high order, which too steadily becomes cruder and lesser, sub-stage after sub-stage, till it reaches the craving of animals, the brain demonstrates cunning, and then at nadir reaches stupidity or near zero awareness.

In the Ring-pass-not, in the causal body of each individual is added and

now pulsates an additional third super micro recording monitor, now to record all important modifications of the third thinking instrument, the brain of Bhuh universe. And in this thinking instrument, the brain, of each individual are now embedded three super micro transmitting monitors at each birth. And these three transmitting monitors are in constant communication with the three recording monitors in the causal body.

As the vibrations keep falling rapidly and at a constant high rate and as bodies, minds, thinking instruments and senses, as well as the planes of Existence become grosser and cruder, it happens that the two super micro transmitting monitors of the mental and later of the astral slowly become degenerated and non-functioning in the brain of the individual. This is so in sub-stages 3-2-1 and 1-2-3 of Bhuh, on the downward and upward arcs respectively. Gradually the prison walls become thicker to an almost paralyzing degree, yet in sub-stages 7, 6 and 5 of Bhuh, both on the descending and ascending arcs, the bodies and brain are far superior compared to our present condition.

After the last death at the end of the fourth sub-stage in Bhuh, the astral body is completely disintegrated and not fabricated again for some eternities till required again in the future on the upward arc. The last recordings are completed in the astral super micro recording monitor which keeps pulsating eternally until whenever in the distant future the astral body is required, whereupon it can be fabricated again from the accumulated recordings.

Once again the endless repetition of births and deaths continues. Now as the body is very gross, it is less able to stand the gross heaviness of the outer coverings without and the great intensity of the Divine Fragment from within. So aging is faster and the body withers and dies sooner. Down the sub-stages the life span becomes shorter and shorter and the body becomes smaller and smaller, till in the last sub-stage of Bhuh is reached the grossest point nadir, very near the point of no return. In the Ring-pass-not, in each causal body are the three micro recording monitors holding all entered records of every individual of all the Xo societies of human beings, far-flung in Xo areas or conditionings in all the three universes. It is thus the store-house of all knowledge, coded and held as the akashic records.

From the Yoga Sutra, III(18): "Knowledge of previous incarnations becomes available when the power to see thought forms is acquired."
II(44): "Spiritual reading results in constant contact with the Self."

Nothing regarding Existence is concealed from the eyes and intelligence of one who can reach this Mahah region, the Ring-pass-not, and explore it -- scientifically, methodically and seriously, with intent to understand what

this Existence is all about. But one can never reach this region with an insincere attitude or out of inquisitiveness, only as a dedicated worker. It is instructive but requires many life times of study, and one then becomes at first a bodhisattva and later a Buddha, the All-knowing. But to do so, from the three-dimensional universe Bhuh one has to traverse the four-dimensional universe of Bhuvah and then go across the five-dimensional universe of Svahah to reach this Ring-pass-not and study the records. One is dumbfounded because nothing is understood at first, for everything is coded in universal symbols (there being no language) and the symbols are difficult to decipher. One has to develop the piercing vision to scan through the super micro records, and there is every possibility of misunderstanding. Only over many lives dedicated to this purpose under an advanced guide is this possible -- and what better guide than the inner Divine Fragment!

"A symbol is itself an expression of an idea and that idea has behind it, in its turn, a purpose inconceivable as yet."

Yoga Sutra, I(42): "When the perceiver blends the word, the idea (or meaning) and the object, this is called mental condition of judicial reasoning."

I(43): "Perception without judicial reasoning (or intuition) is arrived at when the (individual's) memory no longer holds control, the word and the object are transcended and only the idea is present."

I(44): "The same two processes of concentration (objective and subjective) with or without judicial action of the mind can be applied also to things subtle."

I(41): "To him whose vrittis (modifications of the mind) are entirely controlled, there eventuates a state of identity with and similarity to that which is realized. The knower, the process of knowing and the field of knowledge become one."

Study these quotations and much will be revealed as to the secrets of the Ring-pass-not. Whilst it is possible to make these journeys, one experiences a sense of freedom and exhilaration as one is allowed to pass from lesser to greater freedom and from intelligence to intuition. And when one returns to Bhuh or physical life, and into the conditioning one had left earlier for this journey, then one suddenly feels the enormous pressure, the thinking instrument and memory experience a numbness and paralysis, and very often wrong interpretations result. Only repeated visits under a great guide will help, preceded by prolonged practices.

With Existence and with the Ring-pass-not begin many problems and these problems multiply as the descending journey continues with cruder and grosser conditionings for each individual.

Chapter 5

Existence Begins . . . Some Aspects of Existence

We begin by mentioning a special point regarding the other kingdoms in Existence. In Janah Universe of Creation, the only creation is of the four types of celestial humanities, but what is the situation in Existence? In the last two sub-stages of Svahah, the first and most subtle universe to come into existence, the mineral and the plant or vegetation kingdoms take pattern form only. In the next, less subtle universe, Bhuvah, these two kingdoms are in nebulous form and profusely cover the small Divine Fragments, the societies of planets as we know them in our days from their planetary orbs as outer coverings, which actualize profusely in the gross, seen universe, Bhuh. But in Svahah, there is no development of any so-called lower life -- the animal, bird, fish, reptile, insect and other types of 'lesser' lives are not found here, even in pattern form. The vibrations are far too high for lesser lives to manifest in any manner, for they prosper on lower vibrations in grosser conditionings only.

But the most vital factor 'life', how does it arise? Forms can take shape but life must precede forms. The finite Divine Fragment, now as an 'individual', a personality or ego, does show presence of so-called life in Existence. The seven rays in Tapah, Divine Wholeness, continue as rays in passing through Janah Universe of Creation. But when passing through the major Ring-pass-not, they are fractured, as is para-nada, and are transformed into seven vital energies. These fundamental energies, from which arise later all other types of energies, are as follows:

(1) The positive ray of Divinity becomes the energies of 'life' and 'awareness' for the coverings of the finite Divine Fragments, now as individuals, in all the three universes of Existence.

(3) The positive ray of Cosmic Consciousness becomes the energy of 'the essence of consciousness' in three grades for these individuals -- of first grade in Svahah, of second grade in Bhuvah and of third grade in Bhuh.

(5) The positive ray of Divine Will becomes the energy of 'will' in three grades for these individuals -- spiritual will in Svahah, intellectual will in Bhuvah and neutral will in Bhuh, along with refined emotions in Svahah, less refined in Bhuvah and crude, with sex energy, in Bhuh.

(7) The neutral, reconciling ray of Satyam, the Absolute, becomes the

sustaining `prana' of seven grades that fills the whole of Existence. It is actually a life-boat or a life-jacket, either to a group of individuals or to an individual, respectively, should anyone be really drowning in Existence. It is also an `in-built' return to source in Existence, but very rarely activated. This means that it becomes operative in Existence at a stage where fresh push is essential: e.g. at nadir, when the wheel has gone half way; then a little later on the upward arc, especially at the beginning of sub-stage 4 in Bhuh where the astral body is once again cojoined to the physical body; and yet later again in Bhuvah where the mental body is cojoined to the astral body.

The Divine Fragments know how to make use of this ray, now as energy in Existence, to bring about certain coordination and orderliness in Existence, especially between the energies of life, of awareness, and the seven grades of prana in all the universes. These energies are very helpful in the grossest universe Bhuh and are found in rarefied and subtle states in Svahah. Were they to be in that state in our gross, seen universe Bhuh, they would not be known or detected by any instrument.

(2) The negative ray of Divinity becomes atomic/nuclear energy, using fusion and fission processes. This energy creates and destroys with consummate ease. It is very subtle in Svahah, but crude and destructive in Bhuh, though it could be used constructively. Our planet Earth also makes use of this energy on a really large scale in her ways of reconstruction and destruction as per a plan.

(4) The negative ray of Cosmic Consciousness becomes energy that results in deliberate damage, friction, crime, negative thoughts and concepts, wherever it is found. It is profuse in Bhuh and Bhuvah, but less so in Svahah. It is naturally the source of all evil in Existence and works like the `devil' or `Satan' (but not as personified entities, as the shastras or scriptures would say). Since this energy could not exist in Creation, such effects are not possible in Janah Universe.

(6) The negative ray of Divine Will becomes the energies of `life' and `awareness' for the lower kingdoms, viz. the animal, and the lower and lesser lives. It is profuse in the gross, physical universe, Bhuh. This energy (6) reflects and is reflected by energy (1), sharing a subtle relationship, a sort of sensitive, reciprocal basis in the following manner: those human beings as individuals in Bhuh who develop, harbour and live by energies (2) and/or (4) more pronounced in their lives, have a certain relationship with energy (6), i.e. with the lower life on all planets, more profusely so in Bhuh. This important fact is also a point of negative karma accumulated later by the small Divine Fragments, the societies of planets.

The kingdoms of lower/lesser life are much more short-lived, i.e. they have a narrower spectrum eternities-wise or sub-stages-wise, than the mineral and the vegetation kingdoms. The only kingdom that stretches with unbroken continuity right from beyond Svahah to Bhuh and back from Bhuh to beyond Svahah is the human kingdom. Only in the late, lower sub-stages of Svahah come the mineral and the vegetation kingdoms, and later still in the late, lower sub-stages of Bhuvah come the lower life.

In the same manner, on the upward arc this lower life will once again discontinue from the third sub-stage of Bhuvah onward. By the sixth and seventh sub-stages of Bhuh, it will become nebulous, yet visible to humanities in those sub-stages. By the first sub-stage of Bhuvah it will be in pattern form only, to cease completely from the third sub-stage of Bhuvah onward. Similarly, minerals and plants or vegetation, though having a longer existence in comparison to the animal and lower life, will continue in Bhuvah universe on the upward arc, slowly become nebulous while still visible to humanities in Bhuvah, reach the pattern stage in Svahah, and then disappear. Neither exists even in pattern form later than these stages for they cannot exist under such high and intense vibrations.

So, though lower life appears to be superior in complexity and function to minerals and vegetation, it is not so for the latter have started their rounds much before lower life of all types started their rounds and, correspondingly, will be extinct many rounds later, with each round or sub-stage lasting an eternity. This subject is important to study and will revolutionize human thinking.

The study of energies in subtle to less subtle and gross forms in Svahah, Bhuvah and Bhuh universes, respectively, is a highly instructive subject which will not only throw vital light in understanding Existence, but also on the structure of matter in Bhuh universe, and will lead an individual to the state, as Sage Patanjali puts it, of 'spiritual reading'.

The vital seven energies, together with the sixth and seventh (the lowest) grades of prana, are substance for all known matter in Bhuh universe, but not all of it is within our humanity's scope of study. Of the total knowable matter in Bhuh, we in this early fourth sub-stage of Bhuh on the upward arc will be able to know only about 50%. The other 50% of types of matter -- matter of sub-stages 1 and 2, and 6 and 7 of Bhuh -- are not available for study in our part of the universe. These conditionings would be altogether so different that for our type of humanity, and for all other lives on our planet along with us, they would be fatal.

Deep down at the core, our planet Earth creates, brings to the surface and throws into the atmosphere some energies for particular uses. Such energies and gases are necessary, for various kingdoms are, from time to

time, withdrawn and/or profusely thrown into the soil or the atmosphere as the planet thinks best. (Refer to the Earth's core chart.)

`Life' itself is an energy, `awareness' too is an energy, emotions and sex are energies, and of the seven pranas we utilize only partially the lowest four pranas in this Bhuh universe. These four grades of pranas play some very vital roles with life energy, and hence with humanity also (as individuals, not as Divine Fragments). They also participate with minerals and vegetation, but only the sixth and seventh grades, the lowest, participate with lower life of all types. On the upward arc, individuals are free to make use of the higher, first three pranas and improve the use of the lower four.

"Nothing can live eternally, but that which hath lived from all eternity."
To this category belong only the four types of Divine Fragments. The existence of other kingdoms later in Existence originates due to special reasons of consonance and affinity of natures or characteristics, i.e. due to certain laws of vibrations that made their creation necessary and brought them into Existence. None of these three lower kingdoms, however lively and intelligent, have Divine Fragment within each of them! The one and only being that is truly immortal and has an unbroken continuity, whatever happens, are the Divine Fragments, the four types of celestial humanities -- and yet we cry about our transitoriness!

The energies (2) and (4) are most rampant and deeply rooted in Bhuh. The most primitive types of humanities in Bhuh, especially in sub-stages 3-2-1 on the descending arc and 1-2-3 and early 4 on the ascending arc, and the lower life in Bhuh are most profuse during these stages also. Both function very closely; so closely, in fact, that Darwin was tempted to search for links between them, missing links as he called them! These characteristics are also observable in the early fourth sub-stage of Bhuh. But Darwin searched for links that never existed, nor exist today. Nature's super mirages are so real-looking! Many, many eternities after the advent of man in Existence as an individual must the first monkey have come into existence! If we know this, it is enough. How then can we talk of the descent of man which is being traced in this vulgar direction!

There is indeed a link with lower life but in a subtle way; it is established later in the last two sub-stages of Bhuvah and continues through Bhuh universe, between animal and lower life on one hand and human beings in sub-stages 4-3-2-1 and 1-2-3-4 of Bhuh who are equally crude and primitive. But it is a kind of parallel conditioning that acts as a mirage. Mineral, plant and vegetable life have a deeper relationship with small Divine Fragments, the societies of planets, and with animal and lower life to a much lesser extent. And animal and lower life have closer relationship with human beings, especially those who develop energies (2)

and (4).

Some writers have stressed the role of plants and vegetation as food for animals, and animals as food for primitive humanity. But, as stated earlier, if energies (2) and (4) are more pronounced in some human beings, then some sort of relationship with energy (6) does exist. The misunderstanding that animal food, through energy (6), creates energies (2) and (4) is putting the cart before the horse. Much misunderstanding in this sphere in the name of scriptures and shastras prevails; for instance, advocating vegetarianism, etc., are all fads, because the energies that matter, those that are helpful in psychic and spiritual development, are not produced by food, by any sort of food.

The four types of celestial humanities, the Divine Fragments, are interchangeable under special cases, but never human beings with lower life or animal life. The stress laid by scriptures and shastras on human beings and the animal or lower life kingdoms having a way of transposition -- i.e. passing out of human life and living as animals or some form of lower life -- is entirely wrong, misleading and harmful in thought. Neither can lower life evolve, even after eternities, into the human kingdom! That is trespass -- it is against the laid down cosmic and divine laws, and would be like expecting oil and water to mix and remain mixed.

These two, the human kingdoms on one hand and the other kingdoms on the other, are of two separate kinds that can never intermingle, even for a short duration or under certain circumstances -- never! Under no karmic debt, or by way of punishment, or any acute conditions, or evolution, is this possible, for the law does not allow an animal or lower life in Existence, without a Divine Fragment within, to be transposed with human beings with Divine Fragments within. Even at nadir, the grossest point in Bhuh, the individual, though animal-like in life, has a Divine Fragment within, whilst the most beautiful and docile bird or animal has no Divine Fragment within. Nature and God have done everything through laws automatically functioning to prevent such an occurrence taking place.

To repeat so that this false idea, this much-rooted misunderstanding, may be eradicated: that from all that has been stated earlier, showing the absolute and total demarcation between finite Divine Fragments, i.e. human beings in any universe, howsoever primitive (even having a tail), and the other kingdoms that are evolved much later in Existence, there can be no interchange, or the possibility of any other kind of link, between them at all. (It is trespass and punishable by cosmic law should anyone be so foolish as to use some psychic powers to demonstrate.)

This kingdom, the lower life or the animal kingdom, along with other kingdoms, has been brought into existence, and very profusely, especially

in the seen, cellular universe Bhuh, on the downward and upward arcs, for some near relationship of temperament and lower emotions, especially with those human beings in whom energies (2) and (4) are predominant. However much such human beings pretend to be cultured and kind outwardly, however much animal lovers pretend love for the lower life, they are definitely harbouring energies (2) or (4), or both. If not, they can never have an 'affinity' for any type of lower life. To take care of all life is our duty, but to be a lover is altogether different. All these points need further and deeper study; science will have to correct many misunderstandings and throw new light on these subjects. It is also simultaneously one of Nature's great mirages in Existence and will be proved factual by science one day.

All four types of Divine Fragments have been for all eternity, i.e. from Divine Wholeness and Creation through all of Existence, till once again they regain their original state, the state of Wholeness. Nothing else is ordained, howsoever profuse or subtle or powerful other forces and kingdoms may appear to be, in any universe of Existence. It may seem at times in Bhuh universe that insects and pests may threaten to displace human beings, but what is not ordained is not possible, and what is ordained is quite different from what appears on the surface and it is always so. The mirages of Existence! Eventually, the positive rays and such energies arising from them will destroy the effects of the negative rays and the negative energies arising from them by the seventh sub-stage of Bhuh to some extent and completely by the seventh sub-stage of Bhuvah.

All four types of Divine Fragments, the four original celestial humanities, are equally everlasting and immortal. The so-called births and deaths are but the births and deaths of their coverings only, the conditionings only -- their bodies, minds and senses -- and each life span is but a day in the whole eternal life of the individual in Existence and of the Divine Fragment in Creation. The never-ending being, the divine being, the Divine Fragment -- if only we can trace this and know!

Strange, is it not, that we have never even felt our own immortality! Each individual as a finite Divine Fragment can trace his or her individuality from all eternity -- and yet we talk of our silly family tree! Each Divine Fragment as an individual has millions of births and deaths of the covering bodies in each universe, but we still think of our parents, brothers, sisters, etc., and not that as Divine Fragments we are one and the same! Strange, too, that 'one day' (which we know as our life span) of this 'eternal life' seems more important to us than our whole immortality!

Our priests, our philosophers and our godmen, our scriptures and shastras and religions are responsible for all the misunderstandings. This is all

due to the mischief caused by wrong interpretations given by some of our hasty seers and spiritual persons, what with so much sung in songs and told in story and music form and in our religions and faiths all over the world. For God's sake, let this meaningless wailing stop! If it is mere entertainment it is well and good, but it should not be taken seriously.

But why do we still wish to be dragged by all these? Can we not throw away all these wrong misconceptions overboard and be completely free? "Bhikshu, empty thy boat!" we would say now and again. For are we not the Divine Fragments, finite though? We are all of the same substance, the Unique Original Force Field, the Divine Wholeness. But, though indestructible and immortal, somehow we prefer to cry about our finiteness, our transitoriness, our miseries! Why? Why do we love our miserable state of Existence so much that we do not think of our real Home? It is our minds that keep us in this slavery!

`Life', we have noted earlier, is brought into being during Existence; it started with the beginning of the first sub-stage of Svahah universe, for there is and was no need of `life' in Creation. Divine Fragments need nothing -- they are complete, whole in themselves, and need nothing external to themselves, not any kind of help or dependence. They need neither light for perception nor rays for penetration, neither air nor prana, neither food nor drink nor sleep, and not even `life'. For whatever needs `life' to live, dies; Divine Fragments alone need nothing whatsoever external to themselves and that is why they are immortal. They can exist in any conditionings in Existence, from the subtlest to the grossest, and can live blissfully in Creation. But nothing else that is in Existence can exist in Creation, firstly due to the high vibrations and, secondly, because only the Divine Fragments (of all four types) are fragments of Divine Wholeness, the Unique Original Force Field, something of which even Universal Divine Mind has no conception!

The Divine Fragments, in whatever conditionings, however much restricted and suffocating be their station in Existence (e.g. at nadir), are yet in being only by their Divine Will, not by desires! Desires are of the mind, body and senses, and have no bearing or link with Divine Fragments. They are free from all laws of Existence and hence it is incorrect to expect these Divine Fragments to either enjoy so-called heavens or suffer in so-called hells. This clearly falsifies the prevalent theories of heaven and hell and day of judgment, for nothing in Existence can touch them. Very sadly, we forget our high inherent Being and unfortunately associate ourselves with the outer coverings; as Sage Patanjali says in I(4): "Till now (i.e. till yoga is accomplished) the inner man has identified himself with his forms (the outer coverings) and with their active modifications."

It does seem so. But the outer forms and the modifications of the mind

(the thinking instrument) have never cared to hear, nor believed, that there is an 'inner spiritual Man', and if He is, felt no need to ask or heed His advice. Supposing the Divine Fragment within us were to whisper (which It does):

"Be still! be still! and know that I am God!

Acquaint thyself with Me and be at peace!

Yea, I am Spirit; in thy depths I dwell,

Art conscious of My presence, all is well."

Would you believe even today? And so it has always happened that we have never cared to listen to this whisper. In the first place, whether this inner spiritual Man is or is a fictitious belief only, the mind and brain are not aware, nor do they care, nor are they convinced. A pity! The physical brain and individual mind think they know so much and we have placed them on a pedestal so high, so why should they care for the inner spiritual Man, the Divine Fragment?

Before going further, at this stage our minds have to be absolutely clear regarding the vital difference between Existence and Creation, between body/mind/senses and Divine Fragments, which makes Existence with its awareness of one kind and Divine Fragments with their Cosmic Consciousness of another kind. Otherwise, we shall never understand the complications later of Existence. This difference is vital and well-nigh unbridgeable, and this essential misunderstanding is the basic ignorance which leads to mountains of misunderstandings. We have never said that Existence is illusory and Creation is Reality, but not to understand the vital and basic difference between them is to understand nothing, for it would mean that we have not yet come out of our ignorance. We have, therefore, maintained that we are still proceeding along the same 'stick of matter' introduced in chapter 1. (Refer also to the Creation/Existence diagram.)

In Creation -- Divine Wholeness together with Janah Universe -- the three vital, divine principles released by Satyam drop their infinitely high vibrations to enable Divine Wholeness to create. From a state of Absolute Rhythm and Balance -- Param Satyam -- these three indestructible principles, Divinity, Cosmic Consciousness and Divine Will, reach a state of High Rhythm and Balance -- Tapah, Divine Wholeness -- via Madhyama Satyam and Satyam by dropping their high vibrational state over eternities. Thus is the state of Nature or Reality Manifest reached! This state of Divine Wholeness continues for eternities and in the seventh sub-stage flows as (1) immense, (2) large, (3) small, and ultimately (4) finite fragmentations into Janah Universe. These are the original four types of celestial humanities. Even at this stage in Janah Universe, the three principles are vital principles only and are in each Divine Fragment of all four types in their own state of Rhythm and Balance. That is why the Divine Fragments of each type are as divine as Divine Wholeness is and

why each of these four types of fragmentations can merge with and re-emerge from one another and from Divine Wholeness. There is unity and no multiplicity in spite of fragmentation, like water taken out of the ocean and poured back into the ocean.

This is not the case in Existence, nor is it possible! In Existence, these three vital principles separately play a supposedly inconspicuous role as if they are not there at all, though actually only these three play all the vital roles but unseen. The first vital principle, Divinity, in cooperation with Universal Divine Mind, appears in a myriad shades as outer coverings of all four types of celestial humanities. Terms like mula-prakriti or primordial matter and, later, prakriti or matter appear in the literature, but no valid explanation as to where this so-called matter and primordial matter come from is provided. If this is not clarified, one is in danger of dismissing matter as illusory. Nothing can exist without an explanation -- for its existence there must be a reason and a purpose.

The second vital principle, Cosmic Consciousness, in a myriad fragmentations in all the four types of humanities, lies hidden and quiet, covered over by the first principle (in its myriad shades as outer bodies or coverings) and gives out not a whisper that it is there. Even when it does whisper no one wants to hear! And with no one to know, it remains so quietly that minds are skeptical as to its presence in all the three universes, more so in Bhuh. The third vital principle, Divine Will, in a myriad fragmentations in all the four types of humanities, also lies hidden and quiet, covered over by the first principle (in its myriad shades as outer bodies or coverings) and, like the second vital principle, gives out not a whisper that it is there.

But the three vital principles together form support, ground and stage for the subtle 'gentle substance', Universal Divine Mind, generated during the seven sub-stages of Janah Universe, to play its part. This Universal Divine Mind is awareness personified -- it has all the grades of awareness from intuition to stupidity -- and is the ruler of the three universes of Existence; because of it all the universes are designated as 'domain of mind'. But it is not immortal and eternal like the three vital principles -- without their support it cannot exist and hence neither can Existence.

When the shastras say that it (Existence) is all a play of Purusha with prakriti, what do they mean? Are our minds clear as to its significance? Such a play does not take place in Creation -- this play or drama takes place in Existence only. To make it possible, Cosmic Consciousness generates the energy of the essence of consciousness in three grades, Divine Will generates the energy of will in three grades (what we term as 'free will'), and Divinity generates the energies of life and awareness as

well as, step by step, the other kingdoms with life. So much so that the whole play looks so very real and fascinating, with suspense and uncertainty and emotions added.

Hence the three vital principles create the mirages of Existence where mind has full sway, and in its (Mind's) free flowing as individual mind itself gets so thoroughly confused as to cry out for release from this confusion at some time. All this wailing and crying in songs, stories, shastras and scriptures is the wailing and crying of the individual mind in utter confusion when thoroughly tired of its wanderings. But because the individual mind does not realize the uniqueness of these three vital principles directly released by Satyam (as they are too subtle to be understood), it thinks, in all its different myriad modifications, that it is there to command all and everything and rule. Its chief characteristic is `ego' and possessiveness; it wants to rule and actually does rule in Existence, until ...

When, at some point in time, the individual mind sincerely cries for liberation from confusion, at that stage it is helped by the three vital principles which lie quietly hidden within each individual, jointly as the Divine Fragment in the original state of Rhythm and Balance. So these three vital principles, separately, act very differently, but combined, or jointly, they form the aspect of Divine Fragments and Divine Wholeness. So Universal Divine Mind is actually mula-prakriti or prakriti and the three vital principles together -- hidden in some manner, always inconspicuous -- form the Purusha, whether individually encased or Lord of Existence. These three principles form the original Trinity, but by no stretch of imagination are Brahma--Vishnu--Shiva, or the Father, the Son and the Holy Ghost, as literally portrayed (because these three vital principles can never exist in any form, objective or subjective).

In Janah Universe, the three vital principles together formed the Purusha as fragmentations, but there was no shade of prakriti there to play a game or create a drama, because the gentle substance, Universal Divine Mind, was not yet generated in Janah Universe but was created later to be of use in Existence only. It is near-immortal but not truly immortal and near-eternal but not truly eternal, as the three vital principle are, and is destroyed or disintegrated at the close of cosmic day of Existence. Such is the vital and important difference between mind, i.e. Universal Divine Mind, and the three eternal, immortal principles released by Satyam.

This all-pervading Universal Divine Mind in Existence, is termed and described under the doctrine of Pradhana as `mahat', the near-eternal principle meaning `the great' or `Being' or, in more descriptive language, godhead of Svahah universe and also of the domain of mind. It is the

foundation or base of all Existence and the shastras trace it as Reality Manifest in Existence -- but outside of Creation, for the first and original Manifest Reality is the Divine Wholeness, the ocean of pure Cosmic Consciousness, Divinity and Divine Will together, which in meaningful scientific language we term the Unique Original Force Field. Divine Wholeness, of course, brooks no comparison with anything known and existing in our Universe, including Universal Divine Mind.

But this ocean of all-pervading Universal Divine Mind is itself not the independent source of the universe as a whole in Existence. It appears so because it is constantly fed by Divine Wholeness which is the eternal source for it, this source always flowing from Creation into Existence and thus supporting the Universal Divine Mind so that Existence can go on seemingly forever and ever! It is not all-powerful because without the continuous active support from Divine Wholeness it would itself be impotent, though it seems to be capable of supporting all Existence by itself. This is the first mirage of Existence and it is so from the point of view that Satyam is not able to create directly -- it needs intermediate stages like Divine Wholeness in Creation and then Universal Divine Mind in Existence.

So Divine Wholeness is the Purusha and Universal Divine Mind is prakriti; equivalently, Divine Fragments are the Purushas and individual minds are prakriti. So the word 'Pradhana' or 'Purusha' is more suitable to the pure Cosmic Consciousness encased -- the 'witness', the Divine Fragment, irrespective of size, whether finite, small, large or immense. The encasing around is the mula-prakriti in its myriad phases, including all the planes and areas, or conditionings, of Existence brought about by Divinity individually in all its myriad phases.

This vital point may not be overlooked, that it is a combination of both, the all-pervading gentle substance, Universal Divine Mind, and the myriad stages and phases of Divinity constituting the all-pervading planes and areas of Existence and bodies, that creates so-called primordial matter or mula-prakriti in Bhuvah and later so-called matter or prakriti in Bhuh. Individually and separately, the principles appear totally different -- they are not seen or felt or sensed. Actually, these three principles cooperate to create individual substances differing so widely that we are tempted to dismiss the thought that all of them, from the brain of Einstein to a black lava stone, are variations of one and the same thing, and yet they are, brought about by the cooperation or otherwise of these principles, playing their part individually but inconspicuously, with Universal Divine Mind in its myriad shades and phases.

Unless we are prepared to distinguish these sore points, we will have no clear conception of the Unmanifest, Satyam the Absolute. Anything else --

whether Purusha, Pradhana, or Lord -- which we can conceive of (even vaguely) is not identical with Satyam, because if we take eternities to describe the Unmanifest, Satyam, we are able to say nothing at all.

The ever-flowing, all-pervading Universal Divine Mind, when flowing through an individual is also the unseen individual's mind with the organ, the thinking instrument, as per each universe, whilst the myriad aspects of Divinity with myriad shades of Divine Will and myriad fragments of Cosmic Consciousness -- i.e. the three vital principles 'together' -- form the first cause of Existence -- Purusha.

The gentle substance, Universal Divine Mind, has three elements or qualities inherent and structured, ranging from pure sattva or rhythm, through rajas or buoyancy, to intense tamas or absolute inertia. And between the two extremes, namely from the beginning of Svahah universe to the grossest point nadir at the end of the gross universe Bhuh, Xo combinations and permutations of these three qualities mingle and remingle. And of these variations, along with Divinity in all its phases, are fashioned the planes of Existence, as well as bodies and senses, etc., first in Svahah, then in the less subtle Bhuvah and later in gross Bhuh. In Svahah it has the predominant quality of sattva with some mixture of rajas, in Bhuvah it has the predominant quality of rajas with some sizable extent of tamas and a sprinkling of sattva that is left over, and in Bhuh it has the predominant quality of tamas with a sizable extent of rajas and a sprinkling of sattva.

This is the 'basic structure' of the gentle substance, Universal Divine Mind with Divinity in all its phases, changing its manifestations depending on the permutations and combinations of the qualities in various conditionings and areas due to the constant drop in vibrations at a very rapid rate. By its 'structure', its inherent texture and qualities, we mean that it will normally ignite in each individual mind and thinking instrument qualities along this structure and tend to push an individual thus, to behave in a particular fashion. Depending on this basic structure, all bodies, mind, thinking instruments, senses, and 'will' can demonstrate only such qualities.

This 'inherent potential' of lending a tendency towards the expression of such quality-laden motives, thoughts and actions, depends on the basic structure of this gentle substance with Divinity in all its phases constituting an individual. This is the individual's vibrational tone or the basic structure. The energies that are generated, the prana, the conditionings, the bodies, thinking instruments, mind, senses, and free will, all will be guided according to this inherent potential and basic structure of which each individual is fabricated at conception.

It is neither `sin' nor `fall' if the bodies, minds, senses, thinking instruments and will behave in a particular fashion, for it forms the basic conditioning. Each individual, depending on the exact vibrational tone, i.e. on this basic structure, will act, nothing more and nothing less -- this is the natural law. In chapter 3 of the Geeta, Arjuna, not understanding this law, asks Lord Krishna, "My Lord! Tell me, what is it that drives a man to sin, even against his will and as if by compulsion?" So we need neither condemn nor admire. It is no sin, but ignorance of this fact can be disastrous.

Yet any individual can work for the finest sattvic qualities on the upward arc and can go beyond, for on the upward arc there is no restriction. The how of this we shall note later in the chapter on practices. After reaching nadir, the lowest point in Bhuh, Existence itself provides all opportunities, but only by way of not creating fresh obstacles! One who wants to take the road back to source has to work for it, for no help is otherwise offered. This must also be very clear.

What is the inherent difference between pure Consciousness and awareness of mind and thinking instruments? The awareness of mind has the characteristic of taking the shape of the object whilst pure Consciousness is changeless, ever the same, because it depends on nothing for its being. Nor can anything make Pure Consciousness happy or unhappy for it is bliss itself, while modifications of mind, range from pleasurable to painful. Whatever changes, whatever depends on something else, is mortal and subject to death and decay; pure Consciousness alone (and nothing else) is not dependent on anything else whatsoever and so is immortal, ever blissful, changeless!

The other aspect in which pure consciousness and mind differ is that mind knows not by itself. It knows by gathering experience, i.e. it gathers knowledge and ultimately a `load' of knowledge. As two individual minds are not the same, knowledge of different minds is not the same, thus leading to inequality, which engenders many negative qualities and conflicts. On the other hand, pure Consciousness of each Divine Fragment is the same, is wisdom, knows all that is worth knowing and more, and so all Divine Fragments are same and equal, can merge and re-emerge and so have no sense of separateness. Besides, Pure Consciousness is pure light of wisdom and so can illuminate and remove ignorance. Where there is no ignorance, there is no possibility of mistakes and error.

Not only that, but pure Consciousness is the cognisor of the mind itself and observes all the modifications of the mind, a fact which the mind itself is not aware of because the mind cannot observe itself. As Sage

Patanjali says in the Yoga Sutra, IV(18): "The Lord of the mind, the perceiver (the Self, the Divine Fragment), is ever aware of the constantly active mind stuff, the effect-producing cause." And further, in IV(19): "Because it can be seen or cognized, it is apparent that the mind is not the source of illumination." IV(20): "Neither can it (mind) know two objects simultaneously, itself and that which is external to itself." IV(21): "If knowledge of the mind by a remoter mind is postulated, an infinite number of knowers must be inferred and the sequence of memory patterns and reactions would tend to infinite confusion."

Refer to diagrams 1, 2, 3a and 3b. They are all processes of the brain. Up to stage 3a, the processes are of the modifications of the brain, i.e. neural processes. Stage 3b is free from modifications, yet is not a state of pure consciousness. Only stage 3c is a state where the Self, Purusha or Divine Fragment, is "the Lord of the brain/mind", as Sage Patanjali puts it in the Yoga Sutra. This relation of brain/mind and the Self is distinct, and it is so from the beginning of Svahah, first sub-stage on the downward arc, till the time the brain/mind surrenders and accepts the Self as the Lord and possessor of brain/mind and body/senses. Even from this first sub-stage in Svahah, the Self is conscious of all the mental processes of the individual brain/mind/(buddhi) dying and being born with fresh bodies.

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Chapter 6

Svahah -- Bhuvah -- Bhuh --- The Universes of Existence

Existence has begun -- a hypothetical case, as if one can trace the beginning ever. The Ring-pass-not encompasses Existence with its three universes both on the downward and upward arcs. Nothing is actually strictly segregated by sub-stages and by downward and upward arc as yet.

Existence begins with the beginning of the most subtle universe, Svahah. In Svahah the Divine Fragments enter via the Ring-pass-not, the Great Divide. After the unbearable pressures during their maiden voyage through the Ring-pass-not (a hypothetical case), they find themselves a little 'stunned' for a fraction of a moment (a difficulty of our language to express their condition), and on landing in Svahah universe find themselves encased in a single electronic or mental body -- very subtle, pliable and capable of providing great freedom (from our point of view, but a confinement for the Divine Fragments in comparison to their earlier state) -- equipped with a very fine, sensitive thinking instrument, buddhi or intuition -- the highest state of awareness beyond which even the 'gentle substance', Universal Divine Mind, itself cannot go -- to go along

with very refined senses and nearly unlimited possibilities of actualization, i.e. free will.

Very quickly in this first enormously long life span in Svahah (again a hypothetical case), the Divine Fragments regain their original bearings, but by that time the body and buddhi have taken the reins in their hands and have united to act independently of the encased Divine Fragment. This aggregate starts its living, completely disregarding the encased Divine Fragment within, and the Purusha, the Divine Fragment, graciously remains as observer and witness, content to watch the show, namely all the various modifications of the brain/mind, yet ever ready to help and guide but only if asked. But Nature and Existence have so ordained and arranged that the call for help and cooperation never comes from buddhi, so the thinking instrument and mind are given a high stature and placed on a special pedestal in Existence. Since that time, for eternities upon eternities they have never given that up on the downward arc, and on the upward arc too they do not wish to. Only in some rare instances has it happened otherwise, but these are the exceptions that prove the rule.

This continues down the sub-stages in Svahah, till the last sub-stage at the end of Svahah is reached, and the Divine Fragment prepares to taste and experience the second and less subtle universe, Bhuvah, at the end of the last, seventh, sub-stage of Svahah.

Along with the Divine Fragments, sound of first grade -- para-nada -- also passed through the major Ring-pass-not and in doing so was fractured so that its original tones will never be heard in Existence. It becomes sound of second grade -- pashyanti-nada -- losing a quarter of its original resonance. This is brought about because the vibrations of Existence, even in Svahah, could never bear the intense vibrations of para-nada which would have reduced Svahah universe to ashes and dust. Hence Nature's own ways of manipulations.

So we now begin our journey in Svahah universe from the beginning of the first sub-stage onwards to the last sub-stage of Svahah. It is improper for us to say this because these processes of involution and evolution have been going on endlessly and there can be no possibility of tracing a beginning -- but, hypothetically, we begin at the beginning of Existence. We have noted the cardinal aspects of Existence along with the sub-aspects; this 'nucleus of mischief', we know, is the cause of all the mountains of mischief we find today.

In Svahah, the immense and the large Divine Fragments first enter in the first sub-stage (#7), followed by small fragments at the beginning of the second sub-stage (#6), and finite fragments in the late second sub-stage (#6) near the end. This sequence, which started in Creation in Janah

Universe, will be repeated in the same manner in the next universe Bhuvah; this gap will then be a little reduced in the grossest universe Bhuh, i.e. the small and finite Fragments will enter at the end of the first sub-stage (#7) of Bhuh. (Note that the numbering of sub-stages in the Creation/Existence chart is relative to the ascending arc -- our humanity being in sub-stage 4 of Bhuh thereon -- whereas on the descending arc discussed in this chapter the sub-stages are referenced in the order in which they are traversed. Thus sub-stage 7 of Svahah, the highest in Existence, is also the first sub-stage traversed during involution.)

All four types of Divine Fragments have their external coverings, and so different that it is not possible to recognize. We are, however, tracing only the finite Divine Fragments, the first series of celestial humanity of Janah Universe, now in Svahah with encasing of mental body, thinking instrument or self-mind, buddhi, senses and free will. The societies of these finite Divine Fragments are scattered far-flung in the huge expanse of Svahah universe, in Xo conditionings with Xo possibilities, but each area can hold only a limited number of possibilities for fulfillment so that an immense number of probabilities remain unfulfilled.

With 'individual mind' and thinking instrument enters skill of thinking and the product of this skillful thinking we term knowledge. The quality of this individual mind, contaminated by individual thinking, creates thought pictures which are both simultaneously released into the atmosphere as well as become memory patterns that are stored under a super micro filing process -- not like original and duplicate copies, but rather like original and near-original photocopies. Roughly 25% of the total neural energy in electrical form is used up thus by the body system, the remaining 75% simply vanishes into the silent areas of the brain. How is one to make the best use of this profuse waste?

As life proceeds in the first sub-stage of Svahah, these thought pictures, the memory patterns called sanskaras, accumulate. If you refer to diagrams 1, 2 and 3a, you will notice that the process in all the three diagrams is the same; only, the individual cleanses his thought processes and his emotional, sex and intellectual sub-stations within the registration area and transforms his mental intensity ratio for the intellectual, emotional, sex and movement centers from 2:4:8:2 towards 5:2:2:1. But the process still remains the same: from crude, automatic reflex action, which is a neural process, one comes to the stage of clear, logical reasoning, which is also a neural process. On the downward arc, this happens in reverse order, from 5:2:2:1 towards 2:4:8:2.

Only in diagram 3b does this process take a distinct turn. It is actually a different process altogether, and once again the individual thinking instrument reaches the high state of intuition it started with in the

beginning of Svahah. And then one has still to go beyond and reach stage 3c which is quite different from and beyond stage 3b. On the downward arc, stage 3c does not exist even in the beginning. This clearly means that when Existence began, in the beginning of the first sub-stage (#7) of Svahah it was possible to work at stage 3b only and due to the cardinal law that no attempt be made to return to the source, stage 3c and practices of stage 3c were prohibited. But later, on the upward arc after reaching nadir, this cardinal law, this prohibition, was withdrawn and, as such, progress from stage 3b to 3c by practices of dharna, dhyana and samadhi could be carried out. Release from Existence into Creation could now be obtained, and knowledge gives way to wisdom, to understanding, and to pure Consciousness.

Now as the body, mind and thinking instrument buddhi of Svahah universe began to live their 'life', they found that by the end of a certain period, body and mind were exhausted and needed rest, or what we call sleep. The difference is that in our day we get tired or exhausted within a few hours of daylight and at night we need sleep to repair our body. This period of waking was also very extended in Svahah, but even if it were as extended as our present few hundred earth years, which would be one waking day in Svahah, at the end of that period the mental body and the thinking instrument, buddhi, needed rest or sleep.

In sleep, the thinking instrument (as with our present day brain) was not completely shut off with the result that thought forms were witnessed in this state. They were differentiated from thought forms in the waking condition and were termed dreams. Actually there is no difference -- both are, in a way, dream states. This dream state was designated as illusory and the so-called waking state as real. From this arose many theories, even today forming part of certain yoga practices. Some meditate on objects in dreams and some on the meaning of dreams. All these are to be grouped under unsound practices, along with developed theories on diet.

The subtle body in Svahah universe has a long life span because the energies of life, awareness and emotions could function for longer duration with the lesser resistance in the subtle universe Svahah, but ultimately it degenerates and dies. This resistance increases sub-stage by sub-stage as everything becomes grosser and grosser and is maximum in Bhuh universe, so that the life span becomes shorter and shorter and is the shortest at nadir. The Divine Fragments are immortal; the body/brain/mind and senses wither and die. It is immaterial whether the period of such cycles of birth and death be a moment or an eternity -- in Existence the mortality of body/brain/mind and senses replaces the immortality of Divine Fragments.

Hence the law of repetitions or cycles, which again could be of varying

length from very short to very long, is therefore applicable. The rule of repetition in Existence means a series of deaths and births of bodies, minds and senses, so a process and a method is laid down as to what happens at death and before birth (explained later in chapter 8). This degeneration and death is only of the body/brain/mind and senses; nothing can destroy the Divine Fragment. There is no power in Existence that can even touch this inner Being, the Purusha. Death demands a birth just as birth demands a death, they are both just the two sides of a coin and go on forever repeating. The misunderstanding, wailing and crying is of the body and mind and for the body and mind only; for one who has seen and knows the Self, the Divine Fragment (if there be one who has), that one is free from all unhappiness and pain.

After a proportionately great length of time, this mental or electronic body degenerates and ultimately `dies' and disintegrates. Now arise speculations on form, senses, and `life', and with that some place where this life has departed to or comes from. Life comes not from or goes back to any place -- it is an energy created within the bodies and has its ebb and final stoppage. Now arises speculation on birth, on good life and bad life, and some place where there is justice to the individual for one's good or bad life. With Svahah universe and the beginning of Existence, the outer coverings or bodies have male and female aspects and this brings in theories of love and attraction to each other. In Creation, Divine Fragments have no such distinctions; they are all same, needing no life, no sex and no procreation.

So `life' as living becomes complicated and all sorts of theories and practices begin, right from the earliest sub-stages of Svahah and not, as we presume, only in our time and in our days on our Earth. But it will take time and study to be convinced of this fact, that millions of societies of humanities exist not only in our seen, cellular universe Bhuh, but millions and millions more in Bhuvah and Svahah universes also. With these complications of living and dying and being born, now arise and begin the ceremonies, rites and prayers for each occasion. Much learned thought is expressed on all these aspects -- all of them also have to be included under unsound practices. From these further arise the theories of mind and senses, of impulses and sanskaras, and of practices relating to them. In our days we have the same theories that arise from dim past, due to age-old patterns we call sanskaras. These memory patterns can never die because, unlike body, mind and senses, they are not destroyed and fresh ones fabricated at each birth, but are recorded permanently in the three super micro recording monitors and are the permanent cause or link of our repeated lives in samsara.

But one point is to be recorded and understood clearly, that with Svahah, first sub-stage, begins the long, timeless journey down the arc, with

vibrations falling rapidly and constantly, with mind and thinking instrument and senses becoming cruder, duller and grosser with time, all becoming more and more clouded. This is unlike in our present day when body, thinking instrument and senses, being on the upward arc of evolution, all become increasingly clearer and more refined because of rapid and constant increase in vibrations. Though we are on the middle stages of the gross universe Bhuh, and nowhere near Svahah universe, the great liberation, a fact for us, is that even in the first, highest sub-stage of Svahah, glorious though it would be in comparison to our present stage, there is no return to the source possible, whilst with us it is possible. Individuals can, with diligence and correct practices under an advanced Transcendental Teacher, go beyond the first sub-stage of Svahah and enter Creation, i.e. Janah Universe, home of the Divine Fragments. This is indeed the great liberation.

From all these, now in our times, arise the theories of return to the source, and the practices most recommended are inhibition of the thinking process, i.e. mano-nirodh, and the final destruction of all memory patterns, for as long as these sanskaras persist, samsara will persist. But this inhibition of the thinking process cannot last for any prolonged time, since it is an impossible and unnatural state for the human mind to be thus held for a long time, and the individual returns to normal awareness of life. But during such practices the sanskaras are destroyed and, along with other such practices, all the sanskaras are finally completely disintegrated. In higher practices of scientific yoga, one also learns how the energy of 'life' and the energy of 'the essence of consciousness' are generated. But in a normal person without knowledge of proper grades of energies, whatever is produced is used up, so that death ensues, and both death and birth remain outside the scope of knowledge and awareness.

Not until the individual mind and the thinking instrument, the senses and the body, realize that there is 'something mighty' encased within, with all wisdom and power to liberate, not until after such understanding is arrived at and practices are followed under guidance of this mighty Divine Fragment does final liberation come. To term the experiences of Existence as illusory is also not correct, for they are real in themselves but not necessary. They are taken on by the Self as a game, the game of Existence, along with its binding rules. Whenever the awareness of the presence and ultimately guidance of this Self dawns on the mind and thinking instrument and in turn guides the body and senses, liberation from the game of Existence follows. At no stage is the Self, the Divine Fragment, forgetful of its origin and power to return to the source, the Divine Wholeness. The Divine Fragment, Purusha, is changeless -- pure Cosmic Consciousness. It is the body, mind and senses that are of the opinion that they know and can find the way. Their wrong attitude is to be replaced by a correct

attitude as explained later.

The cunning mind, the individual mind, with its thinking instrument, at first blames the body for misleading it; but, in fact, it is the individual mind with its thinking instrument that is responsible. Here we quote:

"Because I had forsaken unity with Thee (the Divine Fragment),
Because I, fool, had made my body Me,
Because I did not know Thee who didst dwell in me,
Therefore I wandered through raging hells,
Because I threw away my very Self,
I therefore was in chains."

Mind and thinking instrument lead to knowledge. Knowledge, however deep and vast, is useless for it cannot lead to liberation, but is only a load that an individual carries. Sattva is merely a quality and it is also to be transcended and the pure state of Cosmic Consciousness entered into, or rather experienced.

Now the modifications of the mind produce thought forms, or experiences. These experiences are either pleasurable or painful and so pairs of opposites arise. Pain and pleasure are experienced through contact of the mind with the objects through the senses which are the essential intermediaries between mind and objects. What is painful is avoided and what is pleasurable is indulged in. But, in the long run, what is pleasurable gives results that are painful and what at first seems painful gives results that are good, and, as such, the whole mode of living is readjusted. New experiences are indulged in with the same results. Brain/mind and their modifications create intensities in the thinking instrument (refer to the intensity charts) and also memory of all that is experienced in miniature pictures as memory patterns of which only the important ones as stated earlier are recorded in the super micro recording monitor. The fresh body, mind, senses and free will have the inherent ingredient of these memory patterns and are instinctively wedded to them for guidance to fresh experience. In the fifth of the eight steps of yoga, viz. pratyahara, abstraction or detachment, is taught how the senses are to be detached from the sense organs.

So in Svahah we experience limitations, desires and non-fulfillment of desires, frustrations, greed, possessiveness, some in mild degree, some in medium degree and some in high degree, and all that we experience today, what we call sanskaras, are that old, eternities upon eternities old.

After seven sub-stages down the arc, the societies of humanities in far-flung areas of Svahah now appear quite different as compared to those in the first sub-stage of Svahah, and are now ready to step down into the next, less subtle but fascinating and alluring universe, Bhuvah, where

psychic powers abound. And at the end of the last sub-stage of Svahah, the Divine Fragments, as individuals or personalities, pass on to enter Bhuvah. As they enter this Bhuvah universe from the most subtle universe Svahah, they pass through the minor ring-pass-not between Svahah and Bhuvah. The effect is of further encasing them in grosser bodies with grosser thinking instruments. Also, the grade of sound in this Bhuvah universe is fractured and further loses a quarter of its resonance.

So we now enter Bhuvah universe of psychic powers, to follow the further journey of the Divine Fragments. The universe of Bhuvah is encompassed by Svahah, which means that Svahah is much larger than Bhuvah; and Bhuvah encompasses the grossest, seen, physical universe, Bhuh, so Bhuvah is much larger than Bhuh, -- and yet we think that our seen universe is endless!

The first secondary force field was generated in Janah Universe. The second secondary force field was generated in the last sub-stage of Svahah. From interaction of these two, a 'substance' known as mula-prakriti or primordial matter was generated for Bhuvah universe. Actually, we can say it is Universal Divine Mind, at much lower vibrations than found in Svahah, coupled together with the myriad shades of Divinity in all planes and outer coverings. Humanities in different societies are far-flung in this universe and each is totally isolated in amongst Xo conditionings.

The universe of Svahah was one of concepts, and all false concepts were generated there and are still perpetuated. There is no language as we understand but communication was far better there than what we have. All is inky blackness and silence from our view-point because sound is of pashyanti grade in Svahah, too high in vibrations for us. Bhuvah is the universe of glamour and of psychic powers. Here the spectrum of sound is narrower than in Svahah and has been further fractured, hence it cannot reach where it was possible in Svahah. We say only madhyama grade of sound prevails. So also, light in this molecular universe becomes four times slower than in the electronic Svahah universe and is now only four times the speed we find in our seen, cellular universe Bhuh.

The thinking instrument in Svahah was buddhi, and now in Bhuvah it is manas. Perception is poorer than in Svahah, though the eye can still penetrate where our x-rays cannot. In Svahah, the godhead was Universal Divine Mind, i.e. individuals can, under certain conditions, address their prayers to this godhead, but none can exceed it -- under no circumstances can their prayers reach beyond this godhead, for sound in Svahah is, as we have noted above, in pashyanti grade and so cannot recross the first and major Ring-pass-not -- even if it did try, it would only be fractured further. This point is very important for later study and practices.

Now due to grosser conditions in Bhuvah, it is not possible to reach this Universal Divine Mind through prayers, because sound is further fractured in crossing the minor ring-pass-not. It is replaced by worship of gods as powers of Nature, which are the godhead of this universe. The sound quality is of madhyama grade and with this sound as prayers, individuals can, under certain conditions, address their prayers only to this godhead. But sound now cannot recross over the second and minor ring-pass-not between the universes Svahah and Bhuvah, and reach Universal Divine Mind as godhead. Some do worship the godhead, but it is only a vague concept.

Here begins the figment of the human mind of Bhuvah and the first construct to be created and worshiped is the Trinity aspect, like Brahma--Vishnu--Shiva, or Father, Son, and the Holy Ghost, or such others, the whole range of trinities rampant all over the world. These major gods are followed by lesser gods, whether Jupiter or Indra, the names do not matter, for language is different in all the myriad far-flung conditionings of each universe and with that each of the myriad societies of humanities creates their own names of gods and the Trinity aspects.

When we say that the Universal Divine Mind in Bhuvah is not reached, it does not mean that the humanities in Bhuvah do not think of God as the only power and source behind all Creation and Existence, or don't believe in other such aspects of God, including the Trinity aspect, vague though it be. But their prayers, said either by themselves or by their priests, cannot and do not reach Universal Divine Mind, the godhead of Svahah, because the sound vibrations cannot pierce the minor ring-pass-not between Svahah and Bhuvah universes and reach the godhead of Svahah universe for the simple reason that madhyama grade of sound would be further fractured in recrossing the minor ring-pass-not and cannot travel in Svahah universe where the grade of sound is pashyanti.

This is a fact which we must logically understand. All Existence is based on law and order, and on the most tantalizing aspects of vibrations. When science will learn how to increase and decrease rates of vibration, it will be able to work many wonders and at the same time will understand many presently unexplainable facts.

What has happened is very much similar to what happened in Creation. At the end of its seventh sub-stage, Divine Wholeness began flowing into fragmentations of Xo different Divine Fragments, and relatively truly so. Similarly, all these are fragmentations of Universal Divine Mind -- the major gods, minor gods and insufficient power points (points of intersection of less than three rays, now as energies in Existence), even worshiped in trees and stones. And just as inspite of the four types of Divine Fragments, Divine Wholeness is and continues to be Divine

Wholeness, so Universal Divine Mind also, in spite of these major, minor and insignificant fragmentations or power points, continues to be Universal Divine Mind of Existence. This aspect is to be properly understood when one offers prayers, as to where and up to what limit they can reach, and if prayers be sent beyond, can they ever go beyond a certain stage?

Now in Bhuvah, the Divine Fragments are encased in two bodies: the mental body is very gross compared to what it was in the first sub-stage of Svahah and is now cojoined to the most subtle type of astral body in this first, highest sub-stage of Bhuvah. The astral body being primary and the mental being secondary for this Bhuvah universe, the molecular world, the astral/molecular body has to function and so is the primary body on the downward arc. Now restrictions are greater and grosser conditionings continue to worsen with the sub-stages in the entire expanse of Bhuvah. Bodies are less flexible, less subtle, and get smaller and smaller in size and their life span also becomes shorter and shorter. The two bodies function at different rates of vibrations and this disturbs or breaks the inner harmony. (Such a case did not arise in Svahah universe because there was only one, mental, body.) So discord and conflicts multiply due to this natural cause and in turn create outwardly greater discord and conflicts in the life of the individual.

In the Mahah region, the major Ring-pass-not, in the individual's causal body or receptacle is added the astral super micro recording monitor for all important (as stated earlier) modifications of manas in Bhuvah universe, and in the individual manas is implanted a second super micro transmitting monitor, and these two between them keep uninterrupted communication, faithfully and unflinchingly.

In Svahah, the body got exhausted and needed replacement, i.e. it 'died', perhaps a million times. During the journey down the seven sub-stages in Bhuvah universe, it gets exhausted much earlier and so is replaced much more often than in Svahah, i.e. it dies and is born much more often, say about 2-3 million times in going down the seven sub-stages of Bhuvah. The law is the same: every time the exhausted bodies disintegrate completely but the memory patterns of each life span lives on as recorded for all time in the super micro recording monitors. The Divine Fragment, resting in the causal body or receptacle between death and the next birth, watches and supervises whether the fresh bodies are fabricated as per recordings. The Divine Fragment is unbiased because It has no untruth within. All this is explained in detail in chapter 8.

This continues down the cycles or sub-stages of Bhuvah and at the end of the last sub-stage of Bhuvah, the last mental body is disintegrated and completely destroyed, for in the next universe, Bhuh, both on the downward

and upward arcs, the mental body will not be needed, and when needed (as explained later) in the distant future can be refabricated from the recordings in the mental super micro recording monitor.

In this Bhuvah universe, the spectrum of sound, colour and light is considerably further decreased, besides mind, body, senses and free will becoming grosser and grosser, sub-stage by sub-stage, for the drop in vibrations continues at a rapid and constant rate. Everything gets more and more restricted and cruder, the mind and thinking instrument manas also get more and more befogged. The best that can happen, or can be expressed, in sound is in madhyama grade, because sound, in once again passing through the second ring-pass-not between Svahah and Bhuvah is further fractured, and the steady drop in vibrations in all Existence on the downward arc is also responsible. But to us in our present condition, even this sound, light and colour would be invisible because of the high rate of vibrations and would appear as dark, inky black space.

Possibilities decrease and probabilities increase, and also the means to accomplish are not as good as they had been in Svahah universe. Desires keep multiplying and endeavours also increase feverishly, but means to accomplish being less capable, and now further guided by rajas and tamas qualities instead of sattva, give poorer and more vicious results, and lead to cruder and more brutal thoughts, motives and actions. Frustrations increase on all sides and grosser, cruder motives come into operation leading to obviously cruder and grosser results.

In Svahah universe, the individual lived as per diagram 3a (refer to the diagrams), and now in Bhuvah universe the individual lives as per diagram 2. The ratio in the registration area alters gradually from 5:2:2:1 towards 2:4:8:2. In Svahah, the individual, depending on buddhi, formed the habit of not accepting any advice or aid from the wisdom of the Divine Fragment encased within; now in Bhuvah it is not wanted by manas. And as buddhi was dominant in Svahah, so is manas now dominant in Bhuvah.

Manas becomes highly egotistic. With manas becoming more and more fogged and obscured with each succeeding sub-stage, egotistic tendencies become more and more ruthless and more cruelty is displayed. Life is enjoyed to the utmost and cruelty abounds! Selfishness, possessiveness and ego increase, this being a glamorous universe. Each individual is able to acquire and build with psychic powers whatever is needed, or prevent another from acquiring it. Use of psychic powers is incredible, beyond our imagination, and employed specifically to harm one another. Bitterness and conflicts are endless. Ignorance or avidya increases more and more as 'Truth' is understood less and less due to constant and rapid fall in vibrations, and thinking instruments and mind becoming cruder.

In Svahah, the mental body was immensely elastic and enormous in size, its awareness, along with that of buddhi was exceptionally great. But now in Bhuvah, the astral body is substantially less elastic and smaller in size, though in comparison to our body would still be very large and immensely better. The awareness of the astral body and the thinking instrument, manas, is much grosser than in Svahah and keeps becoming grosser and grosser due to constant drop in vibrations, though compared to our brain and our awareness is still very sharp. Real bondage is now experienced by the Divine Fragment.

In the last three sub-stages of Bhuvah, and in Bhuh, the negative effects of the rays, now in Existence as energies, become more and more pronounced. In the last two sub-stages of Bhuvah, the ray 6 (as energy (6)) creates and brings into play the energies of 'life' and 'awareness' of the animal kingdom and lesser lives. Energies of deliberate damage and crime prevail, so that this energy (6) is given full development from this stage onwards, so as to give a parallel animal or lower kingdom, depicting the myriad aspects of gross human manas in Bhuvah and even grosser brain later in Bhuh. This concurrent development is found necessary as per a natural law of resonance of vibrations. Hence much reciprocal and interconnected relationships between the animal kingdom and such human individuals in particular and most other in general who harbor and live by the energies (2) and/or (4). But much misunderstanding along this line needs to be clarified.

In Bhuh, as in Bhuvah, the finite Divine Fragments are encased in two bodies, not mental and astral, i.e. electronic and molecular, as in Bhuvah, but only astral and physical bodies, i.e. molecular and cellular, are cojoined in Bhuh. As Bhuh is the physical, cellular universe, the physical/cellular gross body is primary and the astral/molecular body is secondary on the downward arc, and quite the reverse on the upward arc. Both these bodies are cojoined but do not function as one, but with our limited awareness and sense perception in Bhuh, we are not aware of the other molecular or astral body.

It is little wonder then that we are skeptical about anything like Divine Fragment being encased within. Just as in Svahah, where sight and senses are so much more penetrating, the Divine Fragment was ignored, and in Bhuvah, in spite of x-ray vision and sharp and extended senses, both the mental body and the Divine Fragment were ignored, so too in Bhuh it is understandable that, with our limited senses and sight penetration, both the astral body and Divine Fragments are ignored. So it is little wonder we and our science are so skeptical about their very existence.

The third secondary force field generated in Bhuvah creates a substance known as matter or prakriti. Actually, it is the grossest state of

Universal Divine Mind. The matter we experience is limited: sub-stages 6-7 and 1-2 of Bhuh are not available for study in our part of the universe. So about the subtlest and the grossest matter we have no conception. In limited quantities in our galaxy such matter is found, but is far away. There are about 100 humanity bearing worlds in our galaxy, which is shaped like a metal coin 90,000 light years in diameter and 15,000 light years in depth, and we may be among the last ten from the bottom of the list. One such humanity bearing world is found in 1500-2000 light years cubed, a little more or less, so we are totally isolated. This is our seen universe and, to be honest, we know nothing about it at all. We only have vague and fanciful scientific theories; all these conceptions and misconceptions will have to be totally revised.

The spectrum of sound, light and colour is smallest. Passing through the second minor ring-pass-not between Bhuvah and Bhuh, sound is again fractured and has now lost three-fourths of its resonance and rhythm. What was madhyama grade in Bhuvah is now only vaikheri sound in Bhuh, and so everything is crudest. Some pundits claim according to some shastras that para-nada can be created in Bhuh. But what according to them are four types of sounds are only four grades of vaikheri sound. It is an illusion that para-nada can be produced in Bhuh -- physically, we cannot go beyond our means nor beyond laid-down laws.

So now begins the grossest of the three universes, encompassed, interpenetrated and supported by Bhuvah universe. Bhuvah is far too subtle a universe, and though interpenetrating our universe, we are not aware of it, just as we are not aware of our astral body that interpenetrates our physical body. But some individuals in Bhuvah on the downward arc are aware of our universe and sometimes create mischief we cannot account for. They are known in the shastras as asuras and are actually humanities on sub-stages 1-2 and 2-1 of Bhuvah universe that are involved with us in some manner due to working of energies (2) and (4).

What happens on the upward arc of Bhuh is quite different, so we shall first trace this Bhuh universe from sub-stage 7 down to the last sub-stage, thus reaching the grossest point nadir very near the point of no return. In sub-stages 7 and 6 of early Bhuh, the physical body and even the physical planet, in whatever galaxy they happen to be, are molecular/cellular in texture, i.e. partly molecular and partly cellular, as if in an intermediate state between pure Bhuvah and pure Bhuh. Brain and mind are also molecular/cellular -- more elastic, less crude and less gross, with senses far sharper than what we have at present.

As the sub-stages roll by, the forms and individual mind (or brain) become more and more physical and less molecular. In sub-stage 7, the human body or form is 35-40 feet tall, yet weighs hardly 15-17 kgs because matter is

comparatively very rare still. The planes of Existence, wherever they be in whatever areas of far-flung galaxies, also change accordingly; the planets also have the same molecular/cellular structures as the sub-stage of individuals forming humanity on it, and are giants in size compared to our Earth, far bigger and yet lighter. The temperatures at the planet's equator are very low, more freezing than what we experience at our poles during the coldest winters, and too inhospitable from our point of view.

Each sub-stage is an eternity of timelessness. Nature is never in a hurry and the cosmic clock is very different from our Earth-based clock. As the sub-stages roll by, from the seventh to the sixth to the fifth, temperatures rise, but such conditionings are never in the same solar system and often in quite a different galaxy. There are innumerable different conditionings, but some basic aspects are similar: too cold and too bright a light of a different type that our bodies cannot stand, and totally different atmospheres, with oxygen missing in sub-stages 7-6-5, and an over-abundance of oxygen in sub-stages 3-2-1, which increases combustion and heat on such humanity-bearing planets of sub-stages 3-2-1. These are far smaller than our Earth, but heavier.

In sub-stage 6, the size of the human body is a little smaller, 25-30 feet in height, yet it weighs hardly 25 kg. The planets are of the same structure and get comparatively smaller and heavier, and everything becomes more cellular and less molecular. In sub-stage 5, all matter is considerably more cellular: now the height of the human body is 15-20 feet, yet weighs hardly 50-60 kgs, and the size and structure of the planets have also changed accordingly. These areas or conditionings are far-flung in the vast expanse of Bhuh, so we have no knowledge or even any conception of them, even so do we doubt whether such possibilities exist.

In sub-stage 4, the conditions are nearly similar to what we experience, but in some few areas only -- there are still innumerable conditionings that differ though the basic conditions are nearly parallel. The size of the body is 8-10 feet and it weighs about 80-90 kgs on an average.

In sub-stage 3, the human body becomes smaller, between 3 and 4 feet, and weighs about 200-250 kgs on an average. Human beings stoop when they walk and their hands seem to touch the ground. The planets they are found on are much smaller than our Earth and yet far heavier. Matter is far more opaque and heavy. Gravity keeps increasing and temperatures are 150-175 F on an average, absolutely unbearable from our point of view. In sub-stage 2, the height of the human form is between 2 and 3 feet, yet it weighs 300-350 kgs on an average, and the planets on which such humanity is found are likewise small and very heavy; gravity has increased even more, conditions have become more and more unbearable and temperatures are

between 200-250 F; human beings crawl on all fours.

In the last sub-stage 1 of Bhuh, now nearing nadir, the body size is hardly 1-1.5 feet, yet the enormous weight is on an average 450 kgs; and the substance of which the body is made is extremely hard and heavy. The temperatures are between 250-300 F and human forms find it difficult even to crawl. There is no moon with all these planets that harbor humanities of sub-stages 3-2-1 and 1-2-3; the planets are themselves very small and extremely heavy.

The temperatures keep increasing and the life span also keeps decreasing. In sub-stage 7 the life span is 900-1000 earth years, in the sixth it reduces to 700-800 years and in the fifth it comes down to 300-400 years on an average. In sub-stage 4 it is between 100 and 125 years. In the lower sub-stages the life span drops to 40 years, to 20-25 years, and is between 7 and 10 years only in the third, second and first sub-stages respectively.

Through sub-stages 7-6-5-4 of Bhuh, the astral remains cojoined with the physical or cellular body. Just as in the last sub-stage of Bhuvah the mental body was totally destroyed, leaving only the recordings in the mental super micro recording monitor in the causal body, so at the end of the fourth sub-stage on the downward arc, the astral is now completely destroyed, the recordings remaining in the astral super micro recording monitor in the causal body for future refabrication of the astral body when required after many eternities. So in sub-stages 3-2-1 on the downward arc and 1-2-3 on the upward arc in Bhuh, human beings no longer have the astral or molecular body, and so only a single, gross, cellular or physical body encases the Divine Fragment, because the astral, however gross in comparison with the mental, is too subtle for these gross stages and so is not cojoined to the cellular or physical body. This is as in Svahah when there was only one body, the mental, encasing the Divine Fragment. In Svahah, the Divine Fragments had come down from Janah Universe of Creation through the major Ring-pass-not and were in close proximity to it, and the numbing pressures experienced did not require any further loading, so one single mental body was found sufficient around the Divine Fragment in Svahah.

With Bhuh universe, the third seed atom or super micro recording monitor is placed in the causal body and a super micro transmitting monitor is implanted inside the brain of each individual in the Xo societies of human beings, far-flung in the vast expanses of our seen, gross universe Bhuh, which we can never see totally from our awkward position in the galaxy. These two super micro monitors are in constant communication and all motives, thoughts and acts that need be regarded as harmful and dangerous to others are recorded along with certain characteristics of the

individual also.

Our bodies cannot bear the various conditionings and areas in other galaxies and we have not the least idea how and in what conditionings other humanities can survive. One would be amazed. Our present conditionings, even equatorial forests, would seem as high heaven, and what would we do under such conditionings if we cry and wail and are so miserable here and now. At those stages, time seems to stand still, but is so felt as to make the conditions last more vigorously and painfully. But the greatest relief for us is to know that we have, eternities before, passed through these conditionings ourselves and are now on the upward arc, and we need not have any apprehension of yet having to go through such grades of extreme conditionings as in sub-stages 1-2-3 and 3-2-1 of Bhuh.

Till nadir is reached, the so-called law of causation or karma is not operative or prevailing, as some claim it is. So why such conditionings? Is it punishment? That cannot be with the law of causation not being operative? Then how can such conditions exist? We think we are so miserable and suffer because of this law of causation. It will be explained later, but please note here that the law of causation is not operative anywhere.

But the humanities of sub-stages 3-2-1 and 1-2-3 of Bhuh are to be seen to be believed. The wildest animals of our world, even from one million years B.C. of the ancient world, the ugliest creatures imaginable, would appear too gentle in comparison, and Darwin would have been tempted to suggest, if he ever did see such conditionings, that the ape had evolved from the grossest types of humanities! Truth is stranger than fiction, but this Truth has to be realized.

To say that the conditionings in sub-stages 3-2-1 are inhospitable and unbearable is to put it mildly. It is like the vague concept of 'God' that we have, only the other end of the spectrum. Such conditionings would be impossible, nay fatal, for our humanity; we would not be able to set foot there. We would not be able to cover a hundred yards in hours and would fall dead from sheer exhaustion, so intense is the massive gravity and intense heat. All living creatures, including human beings, living in such conditions are such as to be so utterly different from what we know in our conditionings.

Even light becomes dull and dark -- a merest shadow -- because the atmosphere is thickly covered with clouds of stray particles, not only dust, for it rains constantly and it is so humid that dry dust would not be so easily found in the atmosphere. Even the rain water that falls looks muddy from some chemicals of the atmosphere dissolving in it as it falls

to the surface. Half the surface is bare and hard-rocky, with clusters of vegetation leaving open rocky spaces. Clouds are dark and foreboding, deep, thick and vast, and even at noon it is like twilight, but no cooler for that matter. The day is always shorter than the night and the heat is intense throughout. The nights are absolutely dark and the outside stellar creation, or outer space, is not seen. It is difficult for the sun of such a solar system to penetrate the atmosphere through to the vegetation. We on the fourth sub-stage can have no conception whatsoever of these phenomena unless we see and study it.

The insect world is amazing: on the ground, under the ground, in the atmosphere and on the vegetation, together with other strange lower life forms. The lower life in these sub-stages 3-2-1 and 1-2-3 is profusely created and also as crude, and live together with the human beings of these sub-stages, as different animals live together, for these humanities have no idea of huts or caves or even underground holes or any type of dwellings, nor any idea of clothes or any type of coverings. Their skin, is a hide tougher than a rhinoceros'. They eat uncooked food for they have no idea of fire or its uses and are afraid even to go near natural fire; they eat or get eaten by whatever is at hand, meaning human beings to human beings or human beings to animals, whichever of them is stronger, for even the idea of any weapons, even a stone as weapon, is lacking.

The human brain, which is very large in sub-stage 7 (nearly twice as large as at present), keeps becoming smaller, though not in the same proportion as the size of the body, till it is hardly one square inch of gray matter in sub-stage 1 near nadir. Thinking is very nearly zero, sight and vision are much too restricted, sound range is greatly diminished, the idea of direction is poor and of dimension has lessened as to become minimal. There is no question of hunting for food for even that would tax their stupid, small brains, though brute strength is enormous. Once again on the upward arc the brain grows bigger and bigger and in our fourth sub-stage on the upward arc is a little over half the size it will grow to. So, much development is wanting, alongside many further biological developments, till it will be nearly twice its present size in the seventh sub-stage on the upward arc.

The physical body withers away soon under such harsh conditionings under the intense intensity of the Divine Fragment from within. Whereas there were a million births and deaths in Svahah's seven sub-stages and 2-3 million births and deaths in Bhuvah's seven sub-stages, now there will be 4-5 million births and deaths in Bhuh's seven sub-stages. The laws governing these events are the same, except for some little changes when two bodies are cojoined and when there is a single body. The gross body degenerates and decomposes, or is eaten away, in sub-stages 3-2-1 and 1-2-3-early 4. The Divine Fragment returns to the causal body and when

time for a fresh body is due as per the laws of cycles, the super micro recording monitor fabricates a fresh body under guidance of the Divine Fragment. Details of death and birth cycles we shall trace later.

Though in Svahah there are only a million births and deaths as compared to twice that number in Bhuvah and many times that number in Bhuh, the total time required to complete the sub-stages in Svahah is the longest, in Bhuvah it is half this length of time, and in Bhuh it is a quarter of the total length of time required in Svahah. This is so because in Svahah, each life span is enormously long and the time between each so-called death of one body and birth in a new body is also very long. Even so the seven sub-stages of Bhuh require eternities of time, or timelessness.

In sub-stages 1-2-3 on the upward arc of Bhuh, the conditions are very much the same as in sub-stages 1-2-3 on the downward arc, the body and mind are also very much the same, yet there is some vital and subtle difference on the upward arc. The earliest homo sapiens, and even those species preceding them, would appear as classical species and evolved creatures before the specimens of sub-stages 3-2-1 and 1-2-3.

"They that know and can distinguish between the shapes of Nature and the seeds of Nature shall, by the first, cross over the perishable in safety, and shall, passing beyond the second, attain immortal life." Perhaps science, keen on shapes, is missing something.

"That is perfect, this is perfect, perfect comes from perfect. Take perfect away from perfect, the remainder is perfect."

"Whatever that lives is full of the Lord-claim-nothing!"

But the fact remains that though human beings in sub-stages 3-2-1 on the downward arc and 1-2-3 on the upward arc, especially in sub-stage 1 near nadir in Bhuh, may appear lower and wilder than our most primitive animals, yet each individual has within, encased in that brute body, a Divine Fragment, which the best of life's other creatures, however docile and intelligent, cannot hope to have ever. And without this immortal, imperishable nucleus, there is no continuity of any other life form in the other kingdoms as an individual, as one single individual -- any human being -- can trace right up to Janah Universe and Divine Wholeness through eternities upon eternities.

Chapter 7

Return to the Source --- The Journey Back Home

What is ordained in Existence by Divine Wholeness is that the Divine Fragments make no attempt to take the journey back home to the source till they individually reach nadir, the grossest point in the grossest universe Bhuh, and now it has been reached. We also noted that buddhi in Svahah and manas in Bhuvah totally disregarded the encased Divine Fragment, and in Bhuh the human mind and brain is not even aware of its existence. Even the existence of the cojoined astral body is not accepted by the humanities of sub-stage 4 of Bhuh today.

But it is not ordained that there will be automatic return to the source; nor is any help offered or any hint given about the journey back to the source. It indeed seems true what Omar Khayyam has to say in his satirical poem:

"Then to the rolling Heav'n itself I cried,
Asking, `What Lamp had Destiny to guide
Her little Children stumbling in the Dark?'
And -- `A blind Understanding!' Heav'n replied."

And what he says satirically later also appears to be true:

"Oh Thou, who didst with Pitfall and with Gin,
Beset the Road I was to wander in,
Thou wilt not with Predestination round
Enmesh me, and impute my Fall to Sin?"

Existence has thus far rolled down a complete half circle -- the three universes have been traversed and at last nadir has been reached. So what should we expect next? Now comes the greatest binding term of the whole game of Existence, so sportingly accepted and played out by all Divine Fragments ever since they willingly stepped out of their Janah Universe of Creation and into Existence through the Ring-pass-not. What is it? The absolutely misunderstood and wrongly expressed laws of causation and karma, of sin and retribution, are to be set aside -- no such laws exist. There can be no sin and no retribution in a game, however complicated, of Existence, sportingly played out by Divine Fragments, but a logical factor arises from the game played so far down the cycles, from the highest sub-stage of Svahah to the last sub-stage of Bhuh. It is that:

(1) In Svahah, each Divine Fragment, i.e. each individual, had received a fresh, new mental body and thinking instrument, buddhi, with accompanying senses and free will in most perfect condition.

(2) In Bhuvah, each Divine Fragment, i.e. each individual, had further received a fresh, new astral body and thinking instrument, manas, with accompanying senses and free will in most perfect condition.

(3) In Bhuh, each Divine Fragment, i.e. each individual, had also further received a fresh, new physical body and thinking instrument, the brain, with accompanying senses and free will in most perfect condition.

From harbouring certain motives, thoughts and acts that were dangerous and harmful to others, these bodies and thinking instruments had caused and themselves undergone certain degeneration. Such degeneration is now to be made good, the bodies and thinking instruments are to be brought back up to their originally given condition by regeneration. So at the end of the journey along the downward arc, the game of Existence now demands this final pound of flesh and the Divine Fragments, now at nadir, once again sportingly accept to fulfil this aspect also of the rules of the game under the law 'acts of omission', though actually there has been neither omission nor commission on their part.

It is also true that the downward arc, the journey which required constant drop in vibrations, did also degenerate these bodies and thinking instruments. So Existence promises to undo the drop in vibrations by raising them from the point nadir onward at the exact rate, constant and rapid, at which they were lowered. This Existence itself agrees to make good, to 'redeem' what was damaged -- nothing more and nothing less! The degeneration which was due to acts, thoughts and motives that are considered dangerous and damaging and which have been recorded in the three super micro recording monitors have to be redeemed by the Divine Fragments themselves.

This is now the new contract of the game of Existence. The bodies, thinking instruments and senses are in such states at nadir that they would never be able to do anything by themselves. Fortunately, each individual Divine Fragment agrees to fulfil this task, to redeem all the three bodies, thinking instruments and senses by removing the ill-effects of such thoughts, motives and acts, till a stage arrives when the body and thinking instrument will willingly cooperate. So now:

(1) Once the cellular/physical body, brain and senses are redeemed in Bhuh on the upward arc, they are to be handed over to Existence with thanks and set aside for all time -- one obstacle race is over and the first freedom, or mukti from Bhuh universe, is obtained.

(2) Then, once the molecular/astral body, manas and senses are redeemed in Bhuvah on the upward arc, they are to be handed over to Existence with thanks and set aside for all time -- the second obstacle race is over and the second freedom, or mukti from Bhuvah universe, is obtained.

(3) And finally, once the electronic/mental body, buddhi and senses are redeemed in Svahah on the upward arc, they are to be handed over to Existence with thanks and set aside for all time -- the third obstacle race is over and the third freedom, or mukti from Svahah universe, is obtained.

But why do we call this an 'upward' arc, for we have also said that no

upward arc is ordained or promised? It is just because Existence is itself bound by the rules of the game: Existence has also to redeem, to undo what has been done unwittingly, without any sin on its part. However, certain damage has been brought about, certain degeneration caused to bodies, thinking instruments and senses, by lowering vibrations constantly to enable Existence to reach the grossest point (perhaps mistakenly regarded as the original or primal sin), and this act Existence has agreed to redeem. So Existence is bound to increase vibrations at the same rapid and constant rate -- this part Existence has to play and will play as its part of the bargain. Due to this, the `substance' of the planes of Existence, along with bodies, thinking instruments and senses, will also change from gross to fine to subtle, just as on the downward arc they all degenerated from subtle to fine to gross.

This retracing of steps by Existence automatically brings about what is normally termed and understood as the `upward' arc. The return journey to the source on the upward arc is usually called `evolution' and the prior one down the arc as `involution'. The last act of the drama would be, of course, the final entry of the Divine Fragments into Creation through the Ring-pass-not, thus reaching `Home'. Never will it be felt more strongly, more sweetly and with greater relief, but these are our words, our emotions, of the mind, a limitation of our language to express; pure Consciousness, the Divine Fragments, are above all such emotions, but will be free once again from all restrictions as they originally were.

So Existence, after reaching nadir, lifts the first embargo, the prohibition on the Divine Fragments forbidding any attempt to make the return journey back home to the source -- what a relief! -- but only after fulfilling the conditions of each individual redeeming bodies, thinking instruments and senses that were given for experience in the three universes of Existence on the downward arc, and thus removing all degeneration caused by acts, thoughts and motives.

After accepting the rules and terms of the game of Existence in Janah Universe of Creation, it is now 21 eternities later that the Divine Fragments individually reach nadir. However, none can plead that such a long period has obliterated all memory, for pure Consciousness need no memory; this help only the mind needs. Pure consciousness is all-knowing -- in Janah there is no need for any super micro recording monitors -- so nothing is forgotten by the Divine Fragments and no excuse is given by them. And ignorance of the rules cannot be pleaded and will not be heeded. No divine intervention is sought by them, for to seek it, and to receive it, would mean that the Divine Fragments -- you and I -- have failed to make the grade! There is no need to seek divine intervention, there is no need for prayers in a game. And to whom would you pray? To the godhead, Universal Divine Mind? To Divine Wholeness, the ultimate in manifest

aspect? And would the sound of our prayers reach there? (Refer to our earlier notes of chapter 6.)

Are not you and I the fragments of the Unique Original Force Field, the Divine Wholeness? And so would you pray to your own Self and ask for help from your own Self ultimately? Do not complicate issues. Keep cool and think with a clear mind. Let your mind seek help at least now from the Divine Fragment, that which has been ignored in sheer stupidity for all these eternities! The game of Existence is being played by the Divine Fragment and will be played like a real sport under all challenging conditions. Unfortunately, in its foolishness mind thought it could be supreme. It now finds the going hard and cries out, not knowing that Existence is only a game played by the Divine Fragment. To the mind, it all appears so real, so difficult and so endless, and so it is mind that is tempted to ask for divine intervention.

Arise and be free! Let not this body and mind still keep you under the illusion that they can deliver the goods. The brain is silly, the mind incapable. You and I are the Divine Fragments, all-powerful and immortal -- nothing can touch us. What are you afraid of? For long have you and I depended on our brain and mind for a solution and a way out and were very confident about them. All they can do is just strut like peacocks. What have they really given us? Only misery and uncertainty. Now let us turn away our face and follow the unfailing promptings of the Divine Fragment.

True it is that on the upward arc sub-stages 1-2-3 of Bhuh are horrible and impotent, awareness is rudimentary, equally horrible and impotent, and the brain, though growing constantly, is very small, undeveloped and biologically far from complete. All links with any aspect of God or the godhead (Universal Divine Mind) having being severed for eternities, one has to start from scratch and rebuild this communication all over again. It is a difficult task to say the least; however, this mighty task is only given to mighty Divine Fragments. The pity is that we think this small brain is going to fulfil it -- therein lies our mistake.

Come out of the illusion that you are this limited body and brain (you are not), that you have to painfully collect knowledge and spirituality (it is not so). Remember the quotation from chapter 1: "There is a greater mystery than this, viz. ourselves being the Reality, we seek to gain Reality. We think that there is something hiding the Reality and that must be destroyed before Reality is gained. It is ridiculous. A day will dawn when you will yourself laugh at your past efforts." For you are yourself spiritual and all-wisdom -- that is really you; you are Cosmic Consciousness, the Divine Fragment. Why do you hesitate to believe yourself, your real Self?! Let not mind fool you any more. Has so much indoctrination of Existence numbed and changed you?

"Has not come to thee an hour, a sudden gleam divine, precipitating, bursting, all these bubbles, fashions, wealth, these eager aims, books, arts, amours -- to utter nothingness!?" Let today be the day that has dawned. Laugh out all your so-called miseries. Believe in your real Self; be real again. This make-believe game has ended on reaching nadir. Now on the upward arc, you are free to take the road of return to the source. How long do you want to tarry here and why?

Enter Creation -- that is your Home! You have lived and survived too long in Existence, this Existence which has been, allegorically, the vanavasa, the forest life of exile of Rama and the Pandavas. Now you are not obliged to carry on with this game, for you and I were generated in Creation and, unlike everything around you, however majestic, you were and are not the product of Existence. Existence is no place for you, Existence does not exist for you. It is for those who believe they are the body and the brain. Why believe in such wrong conjectures? As Sage Patanjali says in sutra IV(15): "These two, consciousness (the Divine Fragment) and form (the outer coverings -- the body/thinking instrument/mind/senses), are distinct and separate; though forms may be similar, the consciousness may function on differing levels of being." And further in II(22): "In the case of the man who has achieved yoga, the objective universe (Existence) has ceased to be. Yet it existeth still for those who are not free."

And, dear reader, what are the lessons we have learnt during our long sojourn here in Existence? That Creation and Existence are not one and the same; that only Divine Fragments of all four types are humanities and that the physical/astral/mental bodies are not the human beings; that there ought to be communication between all four types of Divine Fragments, the celestial humanities. That, in Existence, only the energies of life, awareness and lower life are produced; but Divine Fragments, who are pure Cosmic Consciousness, have no need of such energies and so are immortal.

The Geeta describes these Divine Fragments as `Spirit': "There was never a time when I was not, nor thou, nor these princes were not, there will never be a time when we (as Divine Fragments) shall cease to be." "As a man discards his threadbare robes and puts on new, so the Spirit throw off its worn-out bodies and takes fresh ones." (Each Divine Fragment can trace the individual's lives through all the eternities.)

The law prohibiting return to the source has expired on reaching nadir and has been replaced by the law requiring the physical, astral and mental bodies, together with the corresponding thinking instruments and senses, to be redeemed to their original state. Once the barrier is lifted, this new rule prevents the Divine Fragments from just rushing away to source. The totally tamasic bodies, thinking instruments and senses have developed

such inertia that it is difficult to break it. Even after breaking this inertia, it is easier to slip back into old habits and until this much is overcome, redeeming them is out of the question.

A part of the work of redeeming is done by Existence itself, we have noted, by bringing about a constant and rapid increase in the rate of vibrations at the exact rate they were lowered down the eternities from the first sub-stage of Svahah to the last sub-stage of Bhuh. Now the vibrations are raised from the lowest sub-stage of Bhuh to the highest sub-stage of Svahah. This means that it will take as many eternities for Existence to reach the original level of vibrations -- the seventh sub-stage of Svahah -- as it took to lower them, viz. about 21 eternities. Individuals can wait this out, take their time slowly and come along with the tide, or they can add some extra efforts on their part and achieve for themselves as fast a progress as possible.

It stands to reason that to redeem bodies, thinking instruments and senses of the three universes, namely to remove the damage of degeneration caused due to improper thoughts, motives and acts of an individual, those events which caused such degeneration be enacted afresh, but now in reverse order during the individual's sojourn on the upward arc, first in Bhuh, then in Bhuvah and finally in Svahah. On seeing such events being enacted afresh, we attribute them to the theory of causation or karma. Such beliefs of a bygone age we still perpetuate, which only goes to show that mentally we have as yet not left behind memories of old sub-stages that we have passed through eternities ago.

There is neither 'causation' or 'karma', nor 'retribution' or 'punishment' or 'reap as you sow'. All the acts, motives and thoughts were of thinking instruments belonging to bodies losing vibrations constantly and becoming cruder and grosser. Hence, day after day, it was more difficult to think correctly and clearly till at nadir the body and mind are in no state even to understand the meaning of redeeming. So all these thinking instruments are to be redeemed by whom? The Divine Fragments, of course -- the individuals themselves! Why? Because none else can! So the Divine Fragments continue to subject themselves to being encased in such bodies and with such thinking instruments as the events will demand. According to the new rules of the game of Existence, they have accepted this at nadir and will work it out.

So it is not any punishment to either the Divine Fragments or to the bodies and thinking instruments. If one is sick (as the body and mind state can be called 'sick') and has to go through certain medication to get well, we do not call such a period, or the action of the medication, as punishment or karma or causation. If one wants to twist it for argument's sake, then everything is possible.

All of the Universe is based on certain laws and there are causes that lead to certain effects. This does not mean that the whole life of an individual is merely 'causation' or that Existence is merely all causation! And we have noted, besides, that only those few events are recorded that caused damage and harm to others and were also premeditated and perpetrated in cold logic or in cold blood. Indeed the three super micro recording monitors are capable of creating the exact bodies and exact thinking instruments which participated in such events and through which such acts were perpetrated. But it must be understood that all this was on the downward arc where ignorance was increasing and prevention and/or atonement and even repenting were denied. This made the bodies and thinking instruments all the more crude and gross and to this was added a constant and rapid drop in vibrations. We have to see whether, having included all such factors, it can still be construed to mean 'sin' leading to causation, karma, or retribution, if seen in proper perspective.

If punishment be the motive of God and Nature, then God and Nature are as foolish as are the human law courts! For what 'justice' can be or has been done to those 'wronged'? The emphasis here is on human beings and not on law. All that the human law courts have done is give some moral consolation to those wronged that the performer of hideous acts has not gone scotfree. Is this any sense of justice? Those wronged have still been wronged; they will carry a scar and, in many cases, a grudge besides that will need to be satisfied at some time and harbouring which is going to make their own life miserable. And the perpetrator has not been given a chance or help to learn any lesson and regret. If God's ways are no better than human ways, He is not fit to run the big show business! Unfortunately, we create our God, and in our own image, and equip him with our attributes as well! And please never use the word 'Him' for a God of your own imagination!

God and Nature want that human beings as individuals, i.e. as bodies, thinking instruments and senses, should understand that such acts, thoughts and motives were not worth holding or performing. How best could individuals offer, sincerely of their own accord, to make good such damage and thus remove the scars from body and mind of both, the victims as well as the perpetrators of such acts and holders of such motives and thoughts. This amounts to 'redeeming'! In order to redeem, one need not repeat on one's self an event which was inflicted on another and thus create a vicious circle; it means to set right, in a way, the degeneration and damage caused to the one on whom perpetrated and also, in a way, to the perpetrator himself. Both need help and regeneration!

Is it not obvious that by undoing the damage we may have caused to others, we are fulfilling and redeeming them and are in turn ourselves being

regenerated? The rule of the game of Existence is to redeem, redeem on all sides, not create fresh degeneration or damage. By regenerating others, restoring happiness to those who have been hurt, we also regenerate ourselves -- this is the true way to redeem!

To redeem is a human approach, to be crushed under karma is brutal, and God and Nature have no part to play with such brutal laws. Being ourselves made unhappy for causing unhappiness to another is brute law, and for us to believe that brute law exists under God and Nature is to mock at God and Nature. This sort of philosophy is the fiction and fabrication of the degenerate mind; in an earlier age when man was brutal, more than he is today, such brutal injunctions in the name of religion and scripture, including fires of hell and allurements of heaven, were necessary. Would you not like to get out of this rut?

Humanity today has evolved to some extent now (though it is still far from real development) and has now entered an intellectual phase. The human mind has evolved to a stage where it can appreciate the value of redeeming and would prefer to stand by it rather than the threats of heaven and hell and karma. The two roads are far apart and the methods of approach are utterly different. In fact, there is only one way that the road signs can be read correctly: 'karma' should be changed to 'redeeming'. These misunderstood theories from the dim past of causation and karma, the ugly and far-fetched ideas of heaven and hell, are absolutely barbaric thoughts and the earlier they are set aside and forgotten once and for all, the better for all of us.

How is it that we live in an age of advanced technology but still do not remove our feet which are rooted deep in the mire of pagan beliefs? We, as human beings, are a bundle of contradictions. We pray to our so-called God to avert a seeming calamity which we think is but the result of some acts or thoughts of a bygone age now come to us for fulfilment. It is degeneration further if you pray to avoid such a calamity! If you are convinced that the event is coming to you as fulfilment and as punishment, then why should you pray now, or cry and ask for mercy, knowing fully well that it is what you deserve? Some feel that they do not deserve such calamities, that it is but God's wish and piously say, 'Thy will be done!'; some feel that it is sent as a test of one's sincerity or one's trust in God. Who is fooling whom? Have we no moral courage to own up a wrong? Some consider such calamities as payment for wrong done, for damages. Could such a way undo the wrong and the damage done? When shall we come out of such make-believe ideas?

If there weren't this major and vital difference between karma, retribution and punishment on one hand and redeeming on the other, there would be no possibility of an individual making faster progress. For in

the former case one would require all 21 eternities to work one's way out. Only, redeeming is an intellectual and extremely emotionally satisfying human exercise. It is an understanding that one creates in one's mind: the utterly wrong, the absolutely stupid behaviour, which ought not have been performed or indulged in, how else can it be reconciled and cleared! It is a sincere, silent and most honest self-education for the mind, body and senses. The perpetrators should themselves revolt at their own hideousness, be shameful of such behaviour on their part and most sincerely sorry about it all. But mere make-believe will not fool God and Nature's subtle laws -- Divine Wholeness cannot ever be cheated!

Compare this, on the other hand, with trembling individuals who pray on bent knees and with offerings to deities to help them out. A weak individual who thinks that so-called deities will help him out would, in that case, remain intellectually and emotionally as immature as ever and, in all probability, repeat his acts or motives under certain conditions. The idea of resignation to the 'will of God' (as if rebellion will help!) is equally foolish! There is no other way but to resign if karma has to be fulfilled. God's will is not God's pleasure, arbitrary and partial, but only God's laws operative. If God's laws are to be fulfilled, wherein comes the meek idea of resignation to His Divine Will? Do not profess to bear the cross meekly. We are conscious and self-evolving beings, even as body, mind and senses, and if this body, mind and senses are to be cleansed, redeeming is the only way.

Within each of us is the Christ and the Buddha, and nothing less than a Christ and a Buddha is the Divine Fragment as we call 'It'. Consult within, not the scriptures and gospels that have come down to us mutilated. Do not ever call yourself a sinner or a slave, for ignorance is not sin though it does deserve correction. The approach to our problem ought to be different: redeem and be free, for there is no need to suffer!

Sage Patanjali advises "practice on one principle" for the re-education of the mind, the thinking instrument, and through it the body and senses. To go about it, he further states in I(33): "The mind is made clear by meditation on friendliness towards the unhappy, compassion for the suffering, goodwill towards all, disinterest in the sinful ..." Such re-education is necessary because without this elementary practice redeeming in right earnest is not possible. Such an approach is not practical if karma or causation is involved. If by your suffering I am pleased, that my wrong is made right thereby and that I have been given justice either by man on Earth or God in high heaven, if eye for an eye be justice -- then you and I are living in a brutal world, a world unfit for human beings, not a world created by God and Nature, not a world where you and I can hope for peace and progress.

Finally, we quote hereunder the meanings of `causation', `karma' and `redeeming' for the reader to now apprehend them as per one's own sense of understanding.

causation : relation of cause and effect.

karma : sum of a person's action in one of his successive states of existence, viewed as deciding his fate in the next (destiny).

redeem : recover by expenditure of efforts; pay off charge or obligation; deliver from wrong done; counter balance fault or defect.

To make quicker progress, therefore, each individual has to add something to make the return journey to the source faster. How fast it shall be is entirely upto the individual. The trouble is that an individual does not give any thought to the journey back to the source. At most when age raises some dread about death and dying, one gets busy with some sort of prayers and provision for a will. The awareness of return to the source has to be deeply ingrained and every day one has to make some progress in that direction. If there is no compass needle in one's life, one can certainly then drift over the vast expanse of Bhuh universe for eternities.

So the question remains, how shall we redeem body, mind and senses? All the patterns of damage and degeneration are recorded. How long would an individual have to wait for the patterns to come in some sequence, following certain laws of cycles? With certain cycles being long and certain others being short, the patterns of yesterday may repeat and the patterns of yesteryears may not repeat. But the important point is not what repeats when. Let the events come -- it is our attitude towards them that will make the difference. Will you take these events as karma and retribution, or will you welcome them as opportunities to redeem?

These events that come to us form 5% or a little more of our lives. Even then their accumulation from Svahah's first sub-stage to Bhuh's last sub-stage reaching nadir ought to be a substantial amount. So how soon can the redeeming of this immense, mountainous load be done? Will its redeeming require at least as many bodies and that many thinking instruments? For instance, even a recording level of 5% of events in each life could mean a few thousand recordings of dangerous, damaging, premeditated acts, thoughts and motives; so a body and mind for redeeming each of these few thousand would be necessary. This could mean that we shall need every body and thinking instrument we ever had and the return to the source would again take at least part of as many eternities. This is fairly the normal way. Surely, there is a quicker method that earnest disciples follow.

The masses of humanity will take this long road for two reasons. First,

they have no conception about return to the source and are not prepared to work for it; secondly, their attitude has to change towards these coming events, which they presently take only as misfortunes and explain away as karma or will of God or whatever else. God does not show any favors, but some are convinced that because He loves someone, say an individual with more of unfortunate events, He visits him or her with special destiny. We do not wish to argue with those who are convinced that these old theories are correct; let them take the unending road. These are stone-age ideas of religion, prayers and God. Unless we come out of this dream state, the shorter way is not ever possible or available.

And finally, what must we do actually? That will be explained later. Thousands of packaged deals are offered all over the world in the name of religion, theology, this and that science and by godmen. How is one to know who or what is able to lead and where? Mere prayers, let us make it clear, in spite of all religious and pious hopes and assertions, will not help; they too, we repeat, are stone-age ideas and will not do us any good. Let the true ideas of every true age help us. And what are these true ideas and what is a true age? If this is evolution and we are going forward, there surely could not have been a true age preceding ours?

The trouble is that inspite of Galileo and his telescope and his ideas that we are not the centre of the Universe but quite insignificant (for which he had to suffer in that dark age for expressing this aspect of truth), even today we human beings do not wish to leave our stage and centre. We still think we are the only self-aware beings and that our world is perhaps the only such humanity-bearing planet, and all else is mere fiction. In fact, Xo societies of humanities in Xo conditionings in Xo areas do really exist, not just in the grossest universe Bhuh but also in the universes Bhuvah and Svahah beyond.

`Truth' (Satyam) is universal, the same everywhere, whatever the conditionings, and there are conditionings through which hundreds of thousands of societies of humanities have already passed by now and are eternities ahead of us. Transcendental Masters are there to guide and convey this Truth. Such are the true ideas and such are the true ages of yore! In chapter 4 of the Geeta, Lord Krishna says: "This imperishable philosophy I taught to Viwaswana, the founder of the Sun Dynasty, Viwaswana gave it to Manu the Lawgiver, and Manu to King Ikshwaku! The Divine Kings knew it ... It is the same ancient Path that I have now revealed to thee ..." In short, Lord Krishna wishes to convey that this real Truth was given ages ago to earlier humanities and we are not the only humanity to receive it.

Above all, let us not forget, the Divine Fragments have accepted all the rules of the game of Existence and in a game there can there be no room

for fear or prayers or crying. If this had been a drama, one could be expected to act, be fearful or cry, but this is a straightforward game of Existence. No help will be offered, that is the basic rule! So be convinced that we have to keep divine intervention out of our minds. Let us not go for moth-eaten definitions of God and let us not invoke 'infinite mercy' from an all-merciful God -- all these are childish ideas! Know for certain that no wrong or sin have we committed in stepping down from Creation into Existence, nor have we been thrown out of Creation, for we, as Divine Fragments, have not the least part to sin in this game. As mere witness, fulfilling the rules of the game, we have only to see that the redeeming factors are fulfilled.

Says Sage Patanjali, I(24-25-26): "This Ishvara is the Self (the Divine Fragment), untouched by limitations, free from karma and desire." "In Ishvara, the Gurudeva, the germ of all knowledge expands into infinity." "Ishvara, the Gurudeva, being unlimited by time conditions, is the teacher of the primeval Lords." (It is the Transcendental Teacher!)

In 'Light on the Path' by M.C., we read: "For within you is the light of the world -- the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere (in places, in persons, in prayers, in scriptures and shastras)." Further she writes: "... and though thou fightest, be not thou (the personality, the mind and body) the warrior. Look for the warrior (the Divine Fragment) and let him fight in thee. ... But if thou look not for him, if thou pass him by when the battle rages, then there is no safeguard for thee."

As the Divine Fragment makes its first efforts to return 'home' on the upward arc after nadir, simultaneously fulfilling the conditions of redeeming, the conditionings and the inherent constituents of the body, mind and senses on ascending sub-stages 1-2-3 and upto very early 4 in Bhuh are so poor, so totally tamasic and ignorant, that no progress is possible -- a stage we find ourselves in today! By 'progress' we mean the ability of body, mind, thinking instrument and senses to respond to the guidance and/or promptings of the Divine Fragment within. Whatever is apparent as progress in these early sub-stages of Bhuh is due only to the vibrations rising constantly at a rapid rate, at the exact rate at which they were lowered, as part of the bargain by Existence to redeem what it damaged by way of lowering the vibrations.

We must therefore expect resistance from the limitations of the 'substance' of which the body, thinking instrument and senses are generated. Wrong and animal-like ways of life in sub-stages 3-2-1 on the downward arc have left indelible memory patterns. In sub-stages 1-2-3 and very early 4 on the upward arc, all that could happen was but the repetition of these very many animal-like memory patterns. The brain,

being small and undeveloped yet, could do nothing else but satisfy its immediate appetites; beyond that it was incapable of anything else. All that the Divine Fragment can do is to prompt and guide, but it may be to no avail for some time to come.

The old tamasic memory patterns, the absolute inertia of body and brain, are not easy to overcome. Even if body and brain are convinced, it would be a near impossible task to break this inertia; and even if this inertia is broken, very soon the body and brain will once again lapse into old habits. The last six eternities are responsible for such a state of the body and brain. The individual, however sincere, finds it heart-breaking, time and again, to find that the old ways are ruling his or her life. Time and again earnest resolutions will fail. This is normal -- it is to be expected! There is no use feeling dejected, no use giving up the struggle or developing a guilt complex.

Besides the mind and brain are bogged down in ancient superstition, ancient religious rites and ceremonies, philosophy and theology. Even logic and reason are coloured, and so the odds are indeed great. We love our slavery and our miseries, we have our frailties, and we like to remain in this condition. If we are more honest, all this will be so apparent. Are you prepared to let all these go? Are you prepared to let go in the first place?

The Divine Fragment realizes that this task is to be performed by itself for body, mind and senses can and will give no cooperation for some time to come. On the contrary, they will cling to their old ways and resist with all their force any attempt by the Divine Fragment to change their way of life. But the Divine Fragments are under obligation to redeem body, thinking instrument and senses, to be accomplished first in Bhuh. Once a communication is established, once a little change in attitude on the part of body, mind and senses takes place, then they will realize that the Divine Fragment encased within (Ishvara) is beyond the godhead of Existence and would then acknowledge It as their Transcendental Teacher (the Gurudeva). Thus this most difficult task will become easier day after day. But we search for a guru or teacher outside of us; to find a Transcendental Teacher thus is an impossible task and any lesser teacher will not do.

So relying on the inherent ability and characteristics of the Divine Fragment to find the way Home, the road leading to the journey of return to the source now begins and generates its own momentum. But in the myriad societies of humanities, the inherent inertia of mind, body, senses and free will is so very developed -- even the planes of Existence have an overpowering effect -- that especially in the grossest universe Bhuh, both on the descending and ascending arcs in sub-stages 4-3-2-1 and 1-2-3-4,

this momentum towards return to the source is gathered very, very slowly, insignificantly slowly. And do not jump to the conclusion that as this return journey to the source is to be taken by Divine Fragments, so it has nothing to do now with body, mind, senses, and the planes of Existence. We shall take up this thread a little later.

Our world and our humanity today have emerged from sub-stages 1-2-3 of Bhuh and are in the very early fourth sub-stage. The body, brain and senses are just about ready now to catch the promptings and guidance of the Divine Fragment encased within. This is the reason for the innumerable package deals offered to guide individuals, but all of them are misleading for they are prepared by external so-called gurus or teachers. We, as a humanity, could sensibly find our way, but we must keep our resolution sincerely not to be bogged down by superstition nor be overwhelmed in the name of religion or by any threat of hell. We have so slavish a mentality that even in our space age we would still have our high priests -- the Aga Khan, the Pope, the Dalai Lama, and an army of lesser high priests. All of them are impotent. The only potent force is the transcendence of the Divine Fragment. Let it lead -- the greatest and best of teachers!

Existence has gone through these processes of so-called involution and evolution endlessly; we have no concept of a possible beginning or a thinkable end to it. There have been humanities ahead of us and will be behind us, as infinite in number as the cosmic days and nights have been. So it happens that there is a continuous stream pouring forth from Creation into Existence and a continuous stream of return to the source and an endless variety of conditionings till one totally realizes. Only then does this whole process cease for that particular individual!

The one most unfortunate aspect is that under these limitations, we accept as true the 'substance' of Existence -- the bodies, minds, thinking instruments and senses -- but the important fact of the Divine Fragment that is encased within is completely forgotten. The last six eternities, 3-2-1 on the downward arc and 1-2-3 on the upward arc, have made us thoroughly forget that such a thing as Divine Fragment does exist -- immortal, coming from beyond Existence, powerful enough to reduce anything in Existence to ashes. And when we are unable to know ourselves as Divine Fragments, how are we to know the other three types of Divine Fragments -- the small, the large and the immense? "We live unconsciously in this mighty ocean of consciousness." Instead of acknowledging it, we create senseless theories, philosophies, theologies and so forth, and wail and cry. How long, dear friends, will you be content with all these?

Existence has shown apparent harshness in the rules of the game but at the same time has evolved such conditions that we can take maximum help

from every source; sutra II(21): "All that is exists for the sake of the soul." Only our ignorance of this fact has prevented us from taking proper advantage. It is because of our awful, restricted state of awareness that we do not even dream of such possibilities. Like parrots we repeat, "As above, so below," but what have we learnt, even philosophically? It seems that it is, at best, a mental conception only, not a conviction arising from experience. We treat all the three universes as illusory and call other humanities ahead of us as devas or angels and humanities behind us as asuras or demons.

We are ourselves creating confusion. For an unduly long time have we given importance to the brain or manas or buddhi and have wandered in Existence. Due to our devotion to these three types of thinking instruments in the three universes, we have neglected and disregarded our own real Self, the Divine Fragment within. How long, dear friends, are you prepared to continue this comedy, or should we call it a tragedy? Now as per the last rule of the game of Existence, we have to redeem mind, body and senses. Does it even now occur to you that body and mind cannot redeem by themselves?

With Divinity, Cosmic Consciousness and Divine Will as your inherent Being and with spiritual will to accomplish, what can stand in your way? We personally think only our own bodies, minds and senses can stand in our way as obstacles for they would refuse to come out of their thoroughly tamasic state. This 'liquidation' (as of a bad business to avoid more losses), this redeeming, will require untold number of births and deaths in each universe if no conscious action is taken.

Are you content to go along that long road? Perhaps you are content to be pious and religious; perhaps you are hopefully waiting for divine intervention! Then, dear friends, you will have to wait for an eternity! Perhaps you are waiting for the reappearance of the Christ or Krishna or the Buddha, that has been promised in various scriptures. The world did not change after their first coming, nor of all the other prophets before and after. Their coming or their going did not make anything better -- it only created more conflict in the name of religion and that will not diminish if they return. Because unless we are convinced that we ourselves, as Divine Fragments, are equal to the Christ, the Buddha, and Lord Krishna, nothing else will ever help. (It is a misconception to call the Christ, the Buddha and Lord Krishna as incarnations of God Almighty; they are advanced sons of advanced humanities who are eternities ahead of us in Svaha Universe on the upward arc. We may call them what we will with our limited intelligence.)

You have lived in an unnatural mental and emotional world and would like to continue living there. We do not wish to disturb you but we would that

you come out of it. We would love to see you come along with us. Will you join us? Having gone through the last 21 eternities down the cycles or sub-stages and the three eternities up the arc, it seems that you are now content to think and live by the sense of eternities only; otherwise, you would 'awake' with a start and with great vigour press ahead.

We, as we find ourselves in this early fourth sub-stage of Bhuh of the upward arc, are in a lot of confusion. We are still slaves of past habits, memory patterns or sanskaras, that are deeply rooted and so mind and body do not easily understand nor respond to this simple truth. Besides, this simple truth has not been told thus simply before. To come out of this dark jungle and find our way out is not easy indeed. We grope, we go over the same ground again and again for there are no sign-boards, and we are in no proper state of mind, nor yet fully awake. Our minds and senses are as if drugged too much and for too long. So relax, recover and try to be able. We appreciate this is not easy, but it has to be done even though it may require an eternity. But to us it seems that you who are timeless are not afraid to wait timelessly and so are making no efforts!

We have stated earlier that the greatest blessing in spite of the seeming harshness of Existence is the evolved conditions, viz. that the four types of humanities or Divine Fragments are kept together by Nature and God. If only if we could communicate -- the finite (human) with the small (planets), the small with the large (stars and suns), and the large with the immense (galaxies) -- it would be a revelation. For us, a 'finite' humanity, therefore, all we have to do is set up communication with these other types of Divine Fragments. But till we realize that we are Divine Fragments ourselves and that these other three types are also Divine Fragments, nothing will happen. For in our ignorance we think that these three types of humanities are mere 'lifeless orbs' and we have developed our own theories about them. We are in search of even lower life in our solar system and elsewhere!

But know that these other three types of Divine Fragments, know infinitely more than what we shall ever know in coming eternities; nothing is impossible for them and if we will but realize this, it will be our day of deliverance! We have stated earlier that the large Divine Fragments entered Existence an eternity ahead of the small and finite Divine Fragments, and the immense Divine Fragments entered an eternity before all the others. So these two types, the large and the immense, entered Existence well ahead of us finite Divine Fragments. So their experience in Existence is of a much longer duration and they are much better placed to guide us with their experience of Existence -- provided we set aside our egotistic stand that we know so much, that we are the only intelligent beings and that we shall conquer Nature!

When we talk of science, we talk of the third cardinal aspect of Existence, awareness, in all its shades from idiocy to intuition, via cunning, intelligence, and high reasoning and logic, i.e. gathering of knowledge. But the knowledge we have gathered even about our planet Earth is not even skindeep. And as regards the solar system and our galaxy, we have as yet not even scratched the skin. For the immensity is such that those scientists who study our seen universe of Bhuh can only be compared to an atom within a single cell in our body trying to study the human body it is in. This atom will see its universe expanding or contracting, receding or approaching, at great speed in never-ending fashion, for the human body is far beyond its gaze, grasp and intelligence. And for it to try to fathom the 'purpose' is still more impossible indeed.

Our scientists and astronomers are placed in an identical predicament. Even if we can pass through space and not only cross a galaxy but study each galaxy and gather knowledge thereof at the impossible rate of one galaxy each year, even then we would still need 15 billion years at least, so impossible is the task! And who, indeed, can cover and study one galaxy in one year? Unless, of course, we stumble across or are shown better methods. Are scientific yoga methods hinted here? These words are not written to underrate or discourage the good efforts of science, but to show that there ought to be a better, faster way -- otherwise it is impossible. We cannot deny that however slow this scientific approach may be, it is this method that has so far done much to bring us out of the dark ages; but, at the same time it cannot be denied that faster and better methods are to be evolved.

In Zen there is a fine expression, 'satori', namely a breakthrough or piercing, which is to be properly understood. Satori is not a state of either emotional or intellectual high balance in the inner life, though in scientific yoga that is an elementary requirement. The question of moral, emotional and intellectual discipline and the fact that the individual is biologically complete (which most of us are not at present) are also simply prerequisites and taken for granted. Refer to chapter 11 on practices and you will understand that a state of 'clinical death' of the physical body is brought about. This is not to be mistaken for an unconscious or subconscious state, one cannot even call it superconscious -- it is a state by itself, when it is possible for satori to take place. The world of thoughts and concepts ceases! Refer to diagrams 1, 2 and 3a and compare them with diagram 3b; then realize the state of diagram 3c that makes satori possible -- for satori is diagram 3c.

Some authors have written intelligently on this subject of satori. The trouble with Western writers is that they analyze and have great intellectual capacity, but in the absence of certain firsthand experience they can only write some nonsense, however beautifully. Some try to fathom

the mind of Buddha as to how he arrived at satori, but mind has no role to play here, whether it is yours or mine or the Buddha's. No amount of roaming throughout the three universes of Existence, let alone the seen universe Bhuh (even if this were possible), can give one single clue about Creation and much less about the higher aspects of Creation. Awareness, complete awareness, of the three universes of Existence is merely total awareness, including all grades of awareness. It is not Cosmic Consciousness, and it cannot lead to consciousness for it cannot ever be transmuted or transformed into consciousness!

Existence is of a `kind', Creation is of another `kind'. Knowledge of Existence will not lead to the wisdom of Creation; awareness of Existence will not lead to Cosmic Consciousness of Creation. We, as a humanity, are in an infant state and our knowledge and awareness will always be of a kind; Consciousness and insight are of a different kind altogether. In Janah Universe and Tapah, the ability to merge and re-emerge, to be anywhere instantly, are different aspects which are denied to Existence and there is nothing approaching them in Existence anywhere. At no stage have we expressed the primitive phrases of a bygone age -- `maya' or `illusory'. We have stressed always that Existence is as much a Reality as Creation is, but is of a kind. We have always moved along the same `stick of matter' introduced in chapter 1 and have never lost sight of our stick as we proceeded.

It is true that even humanities in sub-stage 7 of Bhuh would appear God-like in comparison to ourselves -- even humanities at the end of the sub-stage we are in today would appear to us as supermen -- but to say that they are near enough to Cosmic Consciousness is meaningless. Advanced sons of humanities in Svahah have appeared amongst us as gods, or incarnations of God, for bear in mind that nothing from higher than this stage can incarnate in our conditionings and visit our planet Earth! God never incarnates anywhere -- there is no need! Let this childish notion be forever given up and with it the notion that with God everything is possible, so He will intervene. This point is to be kept well in mind. Let not pious religious people get hurt at this aspect of Truth.

Our subject now is: can knowledge, methods, weapons and instruments of Existence pierce the Ring-pass-not that encircles Existence to enable us to enter Creation? Unless this breakthrough, satori, is accomplished by each individual, there is no escape or hope. (Of course, the number of ways that are suggested and the number of godmen claiming to know the way is legion.) After piercing this Ring-pass-not, the Mahah region, even then it is impossible to see any reflection of Truth (Satyam). For Truth is stranger than fiction!

So by gathering knowledge or by increasing awareness, there is no ultimate

hope or way to know the Truth, even if we continue to gather knowledge for an eternity. Even our godhead of Existence, Universal Divine Mind, is a product of Existence, something that was developed in the later sub-stages of Janah Universe. So Universal Divine Mind itself cannot pierce the Ring-pass-not and enter Creation. Let this be absolutely clear that the very godhead of Existence cannot enter Creation for there is no need.

How, then, can we pierce through, break through, the impenetrable barrier of the Ring-pass-not and enter Janah Universe? Do it and you have accomplished -- everything! Neither science nor scriptures help for both have their origin and birth in Existence. What is needed is not much more, but 'much else'. What could this 'much else' be?

Some talk about human 'will', but it is also a child of Existence. The 'gods', too, are products of Existence. So to whom would you pray and whose aid would you seek and ask for guidance? Our prayers are besides the point due to the fact that the law of vibrations would not allow them to reach across. All those who claim to be godmen are the recent products of Existence and are much below the godhead, so it is obvious they cannot help; in fact, they are in much need of help themselves!

Some talk of 'elementals', mere power points, such puny aspects of existence. Some coin new words for old, like 'demurgic'. Some speak of 'angelic planes', mere human beings a little further ahead on the upward arc. How can they be instrumental in this breakthrough for they have as yet not achieved this breakthrough themselves. Earlier we have quoted the lines from 'Light of Asia': "Perchance the Gods have need of help themselves." And let us not bring in words like 'Being', 'Reality', 'Transfinite' and many more such terms to express something which Existence has no relationship with.

Where and what is the solution? Where and what are the weapons or instruments with which we shall hope to pierce the Ring-pass-not, the Great Divide. And in this near-impossible task, we cannot be dishonest with ourselves and make-believe with our weapons and instruments. The enormity of our probe, the problem before us, is not easily put between the covers of a book, be that book however large, however ancient, however authoritative, be it the gospel itself.

This is a stupendous task. We know fully well that if we were to approach our Sun in our solar system, a station hardly eight minutes away from us, with our present-day scientific weapons and instruments, we and all our instruments and weapons would be disintegrated. Then how can we even think of depending on their use in this near impossible task of approaching the Ring-pass-not before whose unbelievable and formidable pressures we shall be flattened immediately. We must have 'much else'!

It therefore calls for rethinking, unbiased by either the name of the Buddha or the Christ. An open mind is needed, one that is ready and prepared to welcome its own disintegration in a sincere endeavour to achieve the breakthrough. And in our endeavour, let us promise ourselves not to mince words and just talk. It will lead us nowhere. There is no need to coin new words or create jaw-breaking phrases. "Talk does not cook rice." Rather, are we ready and willing to work, to practise and to dare? In spite of myriad failures and frustrations and even at the risk of disintegration, are we prepared to dare?

Some talk about the `reincarnation of God' aspect. Such incarnations that we know of, in all recorded and unrecorded history, that can accept the frightfully restricting conditions of our state of Existence, can only come from humanities who are eternities ahead of us in the sixth sub-stage of Svahah on the upward arc. Such, of course, are not God incarnate that the world is talking about. You and I and the world have some vague idea of God, that is the trouble. All these are mere concepts that have originated in Svahah, the universe of original concepts, and have come down with the sub-stages. So we can safely say that no such incarnation has spoken our language and we are at a loss to understand their language. In fact, no God has ever incarnated.

Some speak of `hidden' knowledge and wisdom, hidden from the `profane'. But who are these profane? Perhaps you, I and the common man in the street? And which scripture or shastra dare call you, me and the common man in the street profane? And how could such knowledge, these so-called truths revealed to some few, be out of bounds for anyone? Do not all the sources spring from one of the universes of Existence? They are not beyond Existence. They will only add to the universal store of knowledge but would be impotent in breaking through, however much be the fuss made about such hidden knowledge.

Some talk of virtue and vice, some of reward and punishment. Of these, one school would say such punishment and rewards are here and now, another that it is all dispensed somewhere else in a region or state called heaven or hell, and some others would wait till a supposed `day of judgment'! Those who wait for the day of judgment wait for the whole of Existence ever to come to an end! All such primitive, immature, pagan ideas of an age gone by belong to dead religions which are to be buried, for they have served their purpose in whatever conditionings whenever and wherever that humanity was in its infancy. Are you content to have such a befogged mind and be mired in all these? In that case we must part company, though we wish that you come along with us and we would like to wait for you.

Some even say, `Is not God capable of doing anything, even if it is

impossible?' Some would ask, 'Is not the mercy and love of God able to reach us?' Dear friend, if you happen to be a pious and religious person or if you are looking for or expecting solace, in trying not to offend you we may say yes, but if you want the correct reply, it is 'No!' In the first place, what have you in mind when you say 'God'? The very fact that you hold the concept of God in your mind means 'It' or 'He', which is not God but some vague idea of God (and please do not cite moth-eaten definitions of God). And if you expect that concept of God to do something, this concept cannot go beyond Universal Divine Mind, for a concept is a child of the mind. This sort of mental acrobatics will not help.

Let us be honest with ourselves and not be satisfied with solace or cheap satisfaction or some cheap mental achievement or fall into a sort of self-hypnosis like 'darshan'. (Many bhakti yogis and aspirants suffer from self-induced hallucinations, which is only self-hypnosis of a different sort; these good religious people are mentally ill.) Let us put aside mere talk.

Some bring in karma or causation, the reap as you sow theory, but let us ask the prime question behind this theory: to what or whom is this law of causation or karma applicable and how? Try to answer this question and you will realize how impossible is the answer, because the thought is wrong. And at what stage in Existence has it come into force? Can you trace it? Has it power to pierce the Ring-pass-not? Above all, is it a law in the first place? We maintain that there is no law of causation or karma operative anywhere. All such theories are fragmentary and are good for fragmentary achievements, but not for a final stupendous breakthrough, the final leap!

Human mind expects justice from a God with mercy or compassion to be operative in Existence, yet the symbol of justice all over the world is blindfolded holding the scales level! Are we not born and soaked in contradictions and contradictory possibilities, and then sum up saying, 'All things are possible with God', without even understanding what sort of a God. Besides, why do we lose sight of the fact that it is our struggle and our endeavour for realization. Then why expect God to do our part of the work, even if such a God could or would interfere in His mercy? How can it ever give you satisfaction that you have achieved something? Actually, you have achieved nothing, absolutely nothing.

What a sad plight we have come to! We may plead for mercy from an adversary at whose feet we may have fallen because we are defeated, or from a king or president, or from a court of law, but why from an all-merciful, all-knowing God? Why are we pleading for mercy in the first place? Because we have a rubber backbone? Are we men or mice? And what

kind of all-knowing God is He if He is to be informed on bent knees about our pitiful state and is not able on His own to know our need and come to our succour when our condition needs it. If He is able, why does He put us in such a situation of begging for it at all? And if he can know on His own, where is the thought of asking for divine intervention? Why then pray to such a God? Only befogged minds can ask for God's mercy and expect to receive it.

Have you realized the utter inadequacy of the power of the godhead, the Universal Divine Mind? It is not able to break through into Creation nor able to pierce the Ring-pass-not. If it does, all Existence is then doomed! And to this godhead could our most exalted prayers in our most exalted mood ever reach? To be frank, none of our prayers ever reach thus far. With a cool head, read this book right up to the end and you will be convinced.

In the beginning of Existence, the purpose was to try and see how immensely wonderful the Divine Fragments were and whether any type of conditioning of Existence could possibly make them forget to take the road back to the source? Would they fail or would they succeed? If the answer to this is `yes', namely the Divine Fragments have failed and are crying for help, then not only the Divine Fragments but the Divine Wholeness, Tapah, the very aspect of Reality whose fragments are these Divine Fragments, i.e. you and I and the common man in the street, all Existence and Creation are doomed. If the Divine Fragments fail, Divine Wholeness fails and everything else will fail.

And if such divine intervention from a deeper-down source -- from Satyam, the Absolute -- is necessary to help us and the whole of Existence along with Creation out of the `great failure', we, the Divine Fragments, should be ashamed. Shame be on our Cosmic Consciousness and our Divine Will! Why be Divine Fragments at all? Be content to be mere body, mind and senses! But the Divine Fragments are not crying out, the individual mind is crying out -- it has failed! We are all mixed up in our thinking and in our beliefs.

So please, for your God's sake, the God you expect to intervene with justice and mercy, with charity and compassion, the God whom you expect to do the impossible, give up such kindergarten thoughts. Be an adult emotionally and mentally, face your own problems and search for the proper instrument or weapon with which you can accomplish satori, the final breakthrough.

In the Geeta, this quest and search is stated to be for a warrior, a warrior of a `class'. We need warriors of a class better than Arjuna, who will not despair, faint or fail, nor hesitate when the battle begins and

in self-justification profess wisdom as many of us do! "Sanjaya said: Having spoken thus (having professed wisdom), in the midst of the armies, Arjuna sank on the seat of the chariot, casting away his bow and arrow, heart-broken with grief." Such are not true warriors. Let not such be the state of disciples. We are sure Divine Fragments are great warriors, they do not flinch in the face of any conditionings or odds, and you and I and the common man in the street are all Divine Fragments existing under a particular conditioning. As Divine Fragments we have never cried nor shall we ever! Nor are these Divine Fragments backing out after having accepted the rules of the game and entered Existence willingly. It is the mind that is perplexed and cries out, for we are Divine Fragments and are witnesses only. Or are we all really convinced that we are not these Divine Fragments but rather this lamentable body and mind, little chunks of body and brain. If so, we shall leave you to your dream state and wait for you to wake up some day, but we do want that you wake up and fight, smile and be free!

Some talk of sin and the 'fall of man'. What sin and which fall? And, besides, is it a sin to fall? Do we not remember: "True glory lies not in never falling, but in rising every time we fall?" This is the worth of a true warrior -- a true, brave warrior knows the extent of danger, understands fear, but overcomes it. Divine Fragments are such true warriors; nothing, no type of conditioning, can awe them and ought not to awe them, or make them forget and cry and pray for divine intervention. You, dear friend, are only fooled by your mind.

If this be so, then how are Divine Fragments complete and immortal? They need nothing. So why such meaningless tales of woe? Why? Wake up and smile and go ahead. Let not your mind make a mess of everything any more. Give the reins of everything you have in the safe hands of the charioteer, the Divine Fragment!

If only Existence were to cease to exist in us, then may we be able to cease existing in Existence!

When we talk from the point of view of forces in the Universe, which forces are we talking about? Where is the link with any such force that has penetrated Existence and has passed through the Ring-pass-not? Try and search for this 'something', put your finger on it and you have found the gold mine you have been searching for. But even if all attempts fail, smile and forge ahead.

And have we ever tried to learn what 'life' is? Life is itself a product of Existence and has to obey the laws of Existence, so it cannot go beyond Existence, it cannot penetrate the Ring-pass-not. So life is unable to help us for it is not needed in Creation, for without life there is

immortality!

"If you do not meet a transcendental teacher, you will have swallowed Mahayana medicine in vain." It calls for honesty of purpose, integrity of mind, and `much else'. Unable to grasp God's essence, we seek help in words, in names, in figures, in animal forms, in trees, in summits and sources, perhaps in anything and everything else but in our true Self, the Divine Fragment. But why forget that everything is possible with our Self, the Divine Fragment? "Remote yet near, utterly aged yet alone, He sits within the temple's inner shrine, with folded hands and countenance divine, omniscient, inscrutable, unknown." But who would dare to believe this!?

This is why our minds accept thoughts like `immaculate conception', which is prevalent in many faiths besides the Christian faith where the natural function of sex is considered a sin, and whenever our minds wish to give the status of a God to a new-born, whether he be Jesus or Gautama. And when we want to make the impossible possible, we rely on the statement, `With God everything is possible!' These are signs and symptoms of minds that have not grown up and refuse to grow up.

Further, it is not enough to pierce the Ring-pass-not and reach there, for to reach there and explore it would mean that one would know everything about Existence but nothing still about Creation! One can then only become a Buddha, the All-knowing. But to transcend Existence, one must also transcend this Great Divide, this region of akashic records, and it is many times more difficult to surmount the pull of gravitation and the fascination of the Mahah-kala than of all the three universes of Existence put together! Because one likes to remain a Buddha and roam the Ring-pass-not, for it seems the `ultimate' for a human being and one may mistake it for nirvana, since mind and memory are held there as if in deep freeze. Just as to many godmen of our days, psychic powers seem the ultimate, to some being a Buddha would seem to be the ultimate. But one has to reach the Universe of Janah, our source and our Home, and the next natural step, Divine Wholeness, Tapah, Reality manifested, to merge and become one. (We do not here intend to bring in the thought whether the all-knowing Buddha did reach Janah Universe and then Tapah or remained in Mahah region as the all-knowing Buddha!)

If we wish to know the `what' of Existence, then we can be content to remain in Mahah, the Ring-pass-not, and remain a Buddha. If we wish to know the `why' of Existence, we must go beyond Mahah region into Creation. But the `why' of Existence cannot be known unless and until we step inside Creation, and it cannot be known if we take aid of things, however majestic, that have their source and birth in Existence.

At this stage it is appropriate to quote from the Geeta. Lord Krishna says in chapter 2: "When thy reason has crossed the entanglements of illusion, then shalt thou become indifferent both to the philosophies thou hast heard, and to those thou mayest yet hear." "When the intellect, bewildered by the multiplicity of holy scripts, stands unperturbed in blissful contemplation of the Infinite (the Divine Fragment), then hast thou attained Spirituality."

We have noted that the way out of Existence is by accomplishing satori, a breakthrough, piercing not only Existence but also the major Ring-pass-not. We have, as yet, not stated what weapons we have with which we shall be able to do so. Before we do so, we shall first study what we are, what is happening within us and how we operate as body and mind, how we die and how we take birth again.

"My centre is universal, my periphery is personal."

"What can happen to a man whose whole being is made up of desires, if he has no cellular body and does not exist in a cellular world?"

"The shock which separates the end of one life from the beginning of the next, which severs the Essence (the Divine Fragment) from the corpse and launches it back into the seed is the most tremendous which a human being is called upon to face. In fact, it is too strong for ordinary man who has no choice but to forget, and falls asleep."

"Ordinary man has no unbroken consciousness (awareness); that is, consciousness does not accompany him at the moment of so-called death; he cannot know what death is, nor the unification of death. Causes pass from one life to another unaccompanied by consciousness. If man has continuous consciousness, death would have a different meaning."

"Those who forget when they leave the physical bodies and because they cannot yet bring back into the physical brain conscious recollections of that passing out and of the subsequent interval of active living, they fail to relate death to sleep."

"Death literally is the withdrawal from the heart and the head of these two streams of energy, producing, consequently, loss of consciousness and disintegration of the body."

"If we wish to learn in what condition one will be when one has quit the body, observe in what condition it is while one is joined with the body."

"Preparation for states after death and before birth exactly implies that we attempt to think, and we do dimly begin to understand, that with human individuality attached to a molecular or electronic body, such a body would enjoy all kinds of power, properties and possibilities, which from the point of view of cellular bodies are inconceivable and miraculous."

"The art of dying should be a triumphant finale of life, a glorious prelude to a conscious exit. A new attitude to death is to be cultivated, a science of death to be inaugurated."

"Nothing can live eternally, but that which hath lived from all eternity."

These quotations are given here because many minds have given serious thought to this subject of birth and death. It is not enough to just conjecture -- there are practices of higher yoga which when carried out make this subject clear and understandable. We shall come to the details later.

The question of what happens after death leads to the question as to what takes place before birth; and whether there is some process involved, governed by some method or law, and also whether there is any relationship between the different processes concerning these two vital events of birth and death. We call these two vital events 'intervals' in a person's awareness, in as much as a total change is brought about accompanied by a complete break in awareness, like the minor interval of sleep. The changes at these intervals are from electronic to molecular/cellular at birth and from cellular/molecular to electronic at death.

Some more related questions come to mind. Can death be 'conscious'? Can birth be conscious? If both, death and birth, can be conscious, then we have one unbroken consciousness, one unbroken continuation of life, only changing our used, tired, worn-out, exhausted body for a new one. In that case, are we not immortal? Man is mortal because his awareness comes to an end and he knows not what happens then; similarly he knows not where he has come from because of lapse of memory or awareness. This is the master key which Existence has over our bodies, minds, senses and awareness. If we can defeat Existence in thus making us helpless, we have Existence itself in our grip!

If awareness does not come to an end, we have a person who is truly 'awake' and conscious. The word 'conscious' is misused. From our earlier statements you will gather that only Divine Fragments are Consciousness, pure Consciousness, and that the body, mind and senses, however wonderful they may appear, even in Svahah universe, have awareness only.

Awareness has one great weakness -- it has no continuity, whilst consciousness has no break. This is the vital difference. Consciousness is of the Divine Fragments, so they are immortal. Awareness is an energy produced within the body, whether physical, astral or mental. This generation of energy is profuse in the beginning of life and slowly dries up, whilst Consciousness is part of, a fragment of, the Unique Original Force Field, Divine Wholeness, and its most minute fragment or unit is immortal, Self-generating endlessly.

Since there is a change of state at the two intervals, such changes in 'matter', either from gross to subtle or from subtle to gross, brings

about changes in speed commensurate with the matter composing it, either from slow to fast to express or from express to fast to slow. The great electronic speed at conception is then in molecular time and drops down to cellular time, which can be observed from conception to birth, from birth to 3 years (30 months rather) of age of the child, during which period growth and changes are visible, and from 3 years to 7 years of age, when growth is still visible but is not as much as in the period between birth and 3 years. From ages 7 up to 18 years, growth is still visible but appreciably slower, and may continue very slowly upto the age of 25 years. In each succeeding period the rate of growth slows down. Thereafter there is hardly any growth, only some surface changes, and then gradual wearing down to middle age, to old age and to death, when everything is completely over.

Why? Because the internal mechanism slows down and the two vital energies, the energy of the essence of life and awareness and the energy of the essence of consciousness, which are generated within the primary body and passed on to the secondary body, are produced much less abundantly as the days pass, and ultimately cease altogether. This brings on old age and death. Metabolism and catabolism are two terms which, translated in context to our subject, mean that there is certain production of vital energies in our body and there is a certain, continuous drain of these vital energies. In the early stages, the production is more than the drain and from middle age onward the drain is much more than the production, to put it thus in a layman's language. This daily drain causes fatigue and brings on sleep which, to a certain extent, nourishes the system, for during good sleep the drain is appreciably less and production, being constant, builds up reserves, but is not enough. This daily drain, a daily deficit, coupled with the vital loss in production brings about weakness, diseases and old age and ultimately adds up and ends in so-called death.

The individual, therefore, faces three different speeds or dimensions of time: one at conception, another at birth, and a third at so-called death, viz. molecular, cellular, and electronic. To get some idea of the difference in speeds: a period of 78 cellular or Earth years of time, a typical present day human life span, is equivalent to 26 days of molecular life or time, and to merely 34 minutes of electronic time. The constant ratio between them is roughly 1,100. The brain of an ordinary person, therefore, is not able to grasp what happens at these intervals and so becomes unconscious and unaware, because these speeds are far too great for the individual to register without the help of certain practices carried out under a guide during the period when one is alive.

A cellular body made of cellular materials can reach a maximum speed of 67,000 miles/hour (18.6 miles/second or 1/10,000th the speed of light in vacuum) in the absence of any resistance, with resistance the speed will

be less and will vary. Molecular speeds can reach upto 1,860 miles/second (or 1/100th the speed of light), while electronic speeds can reach 186,000 miles/sec. Electromagnetic radiation is an electronic emanation of energy. The three worlds, the cellular, the molecular and the electronic coexist, the finer interpenetrating the grosser. So matter in molecular form naturally enjoys greater freedom than matter in cellular form. In the molecular world one can move in all directions simultaneously, as when a scent bottle is opened and the fragrance reaches all sides simultaneously. This thought itself is foreign since such is not possible in the cellular world.

Chapter 8

Conscious Death and Conscious Birth

The effect of the process of death is not like a log of wood being burnt to ashes -- that happens to the cellular body; it is, rather, to reduce the complete 'being' of an individual to a 'point', a vital, concentrated point. We can compare it to a distillation, say, of flowers in our cellular world to a drop of perfume, but intensely concentrated. This perfume can then pass through the tiniest crack in a door or wall through which not a single flower can pass. So, too, this vital, intensely concentrated 'point of being' can at death pass through time and space in a way not conceivable to us. If experienced, we would then understand many aspects and dimensions of time, including immortality and eternity.

Supposing we can develop an 'essence body', a body of awareness, similar to scent, we could then, like scent, move in other more subtle worlds and yet our physical awareness and physical body could be either fully aware or 'awake' in this cellular world, i.e. on this earth, or be in a state of sleep (refer to the practices). This energy of 'the essence of consciousness' (refer to the diagrams) can be generated and accumulated, and then one can experience states which are normally not possible. These practices constitute the higher aspects of scientific yoga, not the yoga professed today all over the world including India. But in an ordinary person this energy is generated without conscious efforts in small doses, not in sufficient or proper quantity and quality, and is used up quickly in bursts of temper, brooding or sensitiveness, etc., so that its accumulation is not possible.

If a body of such energy of the essence of consciousness can be developed, it would need nothing. For perception it needs no light, for it can see the inside of opaque objects; it can project itself at great speeds, i.e.

be near-instantly everywhere; its spectrum of vision and sound is many times enlarged, rather indefinitely perhaps, so that it can perceive an atom or a galaxy, i.e. it could function both as a microscope and a telescope and, for that matter, as any other sophisticated instrument. In higher yoga, such powers are called siddhis or psychic powers, as enumerated by the Sage Patanjali in the Yoga Sutra -- but the motive should not be the acquiring of such powers, but to go beyond them. Actually, this energy of the essence of consciousness in proper grade and quantity can, for scientific yoga practices, build an electronic body -- the mental body -- based on the recordings in the super micro recording monitor, exactly like the one that was disintegrated in the last sub-stage of Bhuvah.

`Will' is also an energy that can be developed (refer to the diagrams), from third grade or `neutral will' in an ordinary person, when it is able to do or perform nothing, through second grade or `intellectual will', which is useful and adequate for activity in the objective world, to first grade or `spiritual will', when it can perform things that seem miraculous. This too is explained later.

After developing the energy of the essence of consciousness and spiritual will, one has to develop `purpose' or `aim', i.e. to what end or purpose will all this be made use of, so that this body of the energy of the essence of consciousness can be so directed by spiritual will. Our motive should be clean and to do all this one needs an advanced guide, a Transcendental Teacher.

So it is apparent that all this intense work on one's self is to be done consciously when alive, in this lifetime. Only then can one be fully aware or awake in this cellular world and also be in the other, molecular, world, i.e. be awake or aware during one's lifetime as well as after death, and be able to bear the shock of death, the shock of entry into the new state. We know that a sudden descent into the ocean, even to not very great depths, makes a person unconscious. Little wonder, then, that an average person, with no such intense work done on himself consciously, becomes unconscious at such intervals.

The extra dimensions, the changes in speed, the fact that ordinary, earthly thoughts take actual shape and texture in four-dimensional form, and all ulterior motives and unexpressed or suppressed thoughts take hideous, monstrous shapes and colours -- all this can make a person think that it is all actually happening whilst in some dream state one is in after death, perhaps even that it is all actually meant as punishment. One is then terror-stricken. This goes on over a prolonged period. It is merciful that one is unconscious, that one remains in a dream state after death; even then it is an unbearable experience.

We have noted that at the end of the fourth sub-stage in Bhuh on the downward arc (which would be equivalent to the beginning of the fourth sub-stage in Bhuh on the upward arc), the last astral body was finally disintegrated, so that in sub-stages 3-2-1 (descending) and 1-2-3 (ascending) of Bhuh only one single physical or cellular body of brute nature was around the Divine Fragment in very brutal conditionings. The brain was also very small and could not think for itself. So in our early fourth sub-stage on the upward arc, once again the astral body is rejoined to the cellular. This first astral body on the upward arc is exactly akin to the last astral or molecular body that was completely disintegrated as per the last recordings in the astral super micro recording monitor, but with one vital difference: on the downward arc, the cellular or physical body was the primary body and the astral was secondary; now on the upward arc, the astral body is primary and the cellular/physical is secondary. A very major factor and change. Because of this, during higher practices the primary body will enable experience of higher stages of the next subtle world, Bhuvah, which is molecular in nature. This will be so increasingly in the next sub-stages 5-6-7 of Bhuh on the upward arc, as vibrations will keep increasing steadily at a very high rate, the same rate at which they were lowered on the downward arc.

Both these bodies are once again perfectly cojoined, the subtle astral interpenetrating the gross physical. When the physical breathes air, the astral intakes prana; but the limited brain with its limited awareness is not aware of the astral body, nor of the intake of prana (or of the presence of the Divine Fragment within). Unfortunately, this breathing of air by the physical and the intake of prana by the astral is not in rhythm. This sets up an internal conflict that creates many other types of conflicts, both internal and external. But how can this be known and redressed when the very existence of the astral body is doubted!

To redeem the physical body, brain and accompanying senses, therefore, the first essential step is to set up this rhythm between the breathing of the physical body and the prana intake of the astral. To do this, the brain has first to accept that there is an astral body besides the physical, further that it intakes prana, and that a rhythm should be established between these two processes -- this much should dawn. Besides resolving this conflict, and besides the main task of redeeming, other further steps are that we bring about coordination and communication at all levels: first between the physical and the astral; later between the astral and the mental; then with the Divine Fragment; and then between finite Divine Fragments and, successively, the small, the large, and the immense Divine Fragments, and other such interconnecting states.

But "the journey of a thousand miles starts with a first small step." So

for all this the initial, vital, absolutely essential first step is developing and establishing the all-purpose three-step rhythmic breathing (3SRB) (see the section on preliminary practices in chapter 11), which thus assumes importance out of all proportion. 3SRB is not an exercise -- it is the correct way of breathing, and has to replace our present faulty breathing as the correct breathing for all 24 hours.

Whenever there are two bodies, such coordination is essential, indeed absolutely vital. To think that with the first breath we are born and that with the last breath we die is a misconception. The astral or molecular body is the primary body, so as long as prana circulates in that body we shall live, and with the cessation of such circulation we shall die. Our breathing depends on it, for our physical body is only a secondary body. This is one of the mirages of Existence and one who wishes to make faster progress must find and uncover for oneself many such mirages.

We do not breathe through both nostrils at all times but through either the left or the right one, and, during the changeover, through both for just a few minutes. In the astral, the left nostril (and the channel emptying into it) is known as ida, the right as pingala. It can happen that instead of one nostril being completely closed, the flow may be little in one and more in the other.

The air that the physical body breathes goes to the lungs, through combustion the blood reaching the lungs is oxygenated, the cleansed blood is sent back to the heart to be recirculated in the body and supplied to the brain through a network of nerves. The blood that goes all over the body and brain returns to the heart via a network of veins. This is circulation in the physical body. "Because we cannot penetrate directly to lower levels or worlds, we do not guess what blinding disintegration, explosions and aesthetic fusion the oxygen of the air of our breath brings to the molecules of the blood."

The prana that the astral body intakes goes mostly to muladhara (point #1) and 10% of it directly to swadhisthana (point #2), the two vital points in all the diagrams 1-3c. We have to study this prana circulation (1<-->2) in the astral body. At muladhara, the prana is transformed into the energies of life and awareness, at swadhisthana it is transformed into the energy of the essence of consciousness. Depending on the development of the individual, this latter energy could be of either first, second or third grade, the last being normally the case. All this takes place because of the very presence of the Divine Fragment within; if it were to depart everything would come to an end!

If this energy be of third grade (refer diagram 1), then the energy of will that flows as the by-product is neutral will that is able to do

nothing, and emotions and sex energies are crude in that person. If the energy be of second grade (refer diagram 2), then the energy of will that flows as the by-product is intellectual will, which is able to do little though, the emotions are upgraded and sex is normal with that person. If this energy be of first grade, which is very rare indeed (refer diagram 3a), then the energy of will that flows as the by-product is spiritual will, i.e. it is able to do much, the emotions are very noble and sex is sublimated. "Spiritual will is that quota of Universal Will which in any one individual enables the spiritual man to cooperate in the plan and purpose of the great life and thus be a partner with God and Nature!"

In an average person, there is no conscious control either at muladhara or at swadhisthana. Control becomes possible, or is conscious, only when first grade of the energy of the essence of consciousness is generated along with spiritual will, and is able to direct forces within the body, and sex is sublimated. This will be explained later.

"Somewhere, in another world, the fundamental chord of a man's life has sounded, and here in this world the physical constituents of his organism have assumed the responding pattern and become tangible to us."

"In the same way, the disintegration of the earthly element of the old (dying) body appears to set up a vibration... This vibration would seem to be the bearer of the final psychological pattern (sanskaras or structure) of the dying man."

Both processes -- birth and death -- referred to in the above quotations are like processes in the human body over which we have no conscious control. They are nearly the same in all the three universes of Bhuh, Bhuvah and Svahah, with minor modifications depending on whether there is a single body or two cojoined bodies encasing the Divine Fragment. Let us now trace the processes of birth and death that we, our present humanity that finds itself on this planet in the present fourth sub-stage in Bhuh on the upward arc, are all subject to.

No sooner is the individual cycle for rebirth on, than fresh birth takes place. The new-born child-to-be, i.e. the new cellular body as it will be when fully adult, is woven as per recordings in the super micro recording monitors under the impartial guidance of the Divine Fragment. As Sage Patanjali says in IV(14): "The manifestation of the objective form is due to the one-pointedness of the effect-producing cause (the sanskaras)."

As per the recordings in the second (astral) super micro recording monitor in the causal body, astral or molecular substance is selected and woven into the shape of a body, with all the astral counterparts of the organs, nerves (nadis), mind, the thinking instrument (manas) and all other details properly taken into account and fabricated. The `genetic

structure' is of secondary importance only, the fabrication depending solely on the super micro recordings. Parents play no part constructively -- they are mere ground as required -- for there is no `heredity'.

All potential and possible progress through free will operative is allowed for; also, if certain defects or traits of the damaging thoughts, motives, and acts are noted as per the recordings, provision is also made for them. This we unfortunately call destiny or karma rather than the events that give us the opportunity to redeem. Such events amount to about 5%, or a little more, only of our lives; the remaining huge majority is free will operative. Some stress (and such is now implicitly accepted) that every wink of the eye is predestined, that every breath is predetermined -- it is not so. It is quite an untrue picture presented and is the cause of much misunderstanding. This point is to be properly and clearly understood.

This fabrication of the astral or molecular body as per recordings is managed under the unbiased supervision of the Divine Fragment, which remains in the causal body after the death of the previous physical body and until the birth in a fresh physical body. This is the disembodied state of the Divine Fragment; it does not loiter or wander as one without a place to rest, neither does it go and merge with the Divine Wholeness, nor is it subjected to `heaven or hell' because Existence has no power over it.

When the astral is complete in all its details, then at the proper moment, as per the law of cycles, `parents' are selected, most suited for the new-born to best fulfil his or her potential as well as to acquire characteristics and diseases -- and so conception takes place at the chosen hour. In the selection of parents, forces or entities -- either advanced sons of advanced humanities, mostly of Svahah Universe, and/or those Divine Fragments who have not joined the game of Existence -- volunteer for services and play their part. Here the ill-conceived theory of heredity has cropped up. The parents give nothing; the incoming child finds ground suitable for the inherent potential, defects, appearances or looks, diseases, weaknesses, characteristics, etc. Each to-be-born child is given what is best possible, and sometimes certain obstacles are included to bring forth the best in the child. This preselection is made by the super micro recording monitor and duplicated before birth in the arrangement of genes. The seed finds the ground to germinate.

During pregnancy, the astral body of the child to be born hovers near the mother and about the fifth or sixth month of pregnancy in normal cases, sometimes a few weeks earlier or later, enters the womb and cojoins with the nearly formed physical body. From the moment it is generated, the primary or astral body intakes prana, although the physical child in the

womb does not breathe. The mother, in most cases, notices a certain type of movement or sensation which is ascribed to the physical child in the womb from this time onward but belongs to the astral or primary body of the child. If there are some physical, emotional or mental defects due to certain important recordings, there will be corresponding prana obstructions in the primary or astral body and the child born will show such defects in the physical body.

If all goes well, two things must happen for the physical birth of the child to take place; if either does not, then the child is still-born. (1) That particular Divine Fragment for whom these bodies are generated and fabricated enters the cojoined bodies. If this step does not take place, the following step (2) is aborted. (2) With the first breath in the physical body, the prana intake reaching muladhara creates a spark and the energy of life and awareness begins to circulate in the physical body. Simultaneously, the prana directly reaching swadhisthana (normally about 10%) creates another spark and the energy of the essence of consciousness (normally of third grade) begins to circulate in the primary body.

The shock of these sparks generating the vital energies is painful and the child cries. For some medical reason also, it is good for the child to cry, but the main reason for the bitter cry is the immense pain felt at these two vital points in the astral body coinciding in the physical body. Inside both the bodies, process (1) for the generator and process (2) for the engine take place, generating as well as consuming energies simultaneously.

Note that till the child is physically born, (1) it does not breathe in the womb, (2) neither the energy of life nor of awareness is generated independently in the child, and (3) the Divine Fragment does not enter till the first breath at birth. There are no 'live' movements of the child in the womb. So abortion is not taking of 'life' for there is no life till the first breath outside the mother's womb. We wish to clear the misconception that abortion is taking or smothering of a life. Nature's knowledge is such that in cases of abortion, Nature is never cheated, and if Nature wants the child to be born, even abortion methods will fail due to some technicality or causes beyond our control and knowledge. We are not here to discuss whether abortion is good or otherwise, or whether it should be encouraged or discouraged; we do not wish to enter into any controversy. All we have to state is that abortion is not taking of life and is no sin, as some religions stress. Many misconceptions prevail in all religions and this is one of the many.

When an abnormal or sub-normal or defective child is born we attribute this to the 'will of God'. Such are childish notions. Our immature and childish minds are yet not ready to accept and take responsibility for all

that is good and also for all that is not good. Such arbitrary action is not taken by any so-called God or by any other power, be they devas and/or demons, for these are also humanities a little ahead or a little behind us on cosmic scale. Nothing outside of the laws is permitted in Existence, i.e. there is no possibility of such gross interference, and no one can interfere for better or worse -- not even God Himself, for He is, if anything, but the upholder of law and justice. We cannot compare Him to our irresponsible ministers who would not hesitate to interfere and throw their weight around!

It is nice to know what the Geeta has to say on this pertinent point, viz. divine interference in the name of God's will:

"The Lord does not accept responsibility for any man's merit or demerit. Men are deluded because in them wisdom (of the Divine Fragment) is submerged in ignorance (of body and mind)."

"I am the same to all beings, I favour none and I hate none, but those who follow my laws devotedly, they live in Me and I in them."

"The duty that of itself falls to one's lot should not be abandoned, though it may not be pleasant."

We also express a parallel modern thought: "Aspirants fail to make good where they are because they find some reason which makes them think they should be elsewhere. Men run away, almost without realizing it, from difficulty, from inharmonious conditions, from places which involve problems, and which are staged to draw out the best that is in a man, provided he stays in them."

Now just as the physical body eats and drinks, the primary, astral body, also known as the emotional body or *karana sharira*, gets its food from the other grades of prana in the form of impulses that enter it at the rate of 120 per second and reach the sense organs, and are thus transmitted to the physical. (An impulse is the smallest unit of energy.) Here we must explain the correct manner in which all impulses reach us. We wrongly believe that when we see or hear, the impulses of perception and sound directly touch the retina or the ear drum. Actually, the impulses enter the primary astral body through the five sense channels, flow as senses into the physical body and reach the sense organs -- the eyes, ears, etc. Simultaneously, they reach the registration centres in the brain, with the organs getting the necessary messages transmitted therefrom. That is why in the shastras it is said that "the senses are not the sense organs themselves." This is very necessary to grasp properly. Please ponder over this as many misunderstandings will be cleared.

So the sense organs play their part only when the senses are transmitted to the physical brain and result in thought forms, or what Sage Patanjali calls 'modifications of the mind', which are molecular in nature. The

modifications of the mind in the average person are merely an automatic reflex action which passes off as normal thinking. The reactions of the individual by way of thought forms are the individual's 'mental excretions' -- and what care do we take of them as is expected of us, as in the case of physical excretions? Till we do so, and by law enforce it, we are not truly civilized.

The generation of these energies, we have noted, obeys laws just as everything in Existence is subject to law. Whether their flow and quality will increase or decrease depends solely on the positive or negative efforts of the individual. As these two vital energies grow dimmer or less abundant, then diseases, sickness, coma and old age come in, and when they cease the individual also ceases to live. Various reasons based on various laws are responsible for their malfunctioning or ceasing to function (see the intensity charts). Breathing, too, is a forced action brought about in the physical body by the production of these two vital energies.

When death is near, the radiation of the Divine Fragment (which can never be seen, but its rays passing through the vesture create a glow that is mistakenly called 'soul') withdraws from all extremities, and with this the energies of life and awareness wither and are not generated any more within the computerized organism. So life and awareness seem to ooze out from the fingers, palms of the hands and lower limbs, and finally from the face and head, with the feeling of cold coming all over.

The ordinary person who has not practised the higher steps of scientific yoga can do nothing about this. That person has to go and in a state of complete unconsciousness. There are three warnings of the oncoming of the symptoms of death. 88% die at the first approach and 98% do not survive the second approach. The warning comes with blood receding from the feet, palms and head, and the person looks bluish-greenish. Slowly these symptoms spread over the entire body, but a circle on the chest near the heart still retains the normal colour of the skin (provided the skin is fair, otherwise it is difficult to judge). In this case a person may revive if medical attention is available instantly. In most cases of swoon, the person appears dead but actual death does take a little time. Revival can be effected if this warning is not final.

By use of some sophisticated equipment, science will in future be able to make use of the 'awareness' of the organism to make the organism look alive at the first warning of death, and the person can once again recognize known people. But in the interest of the dead this may not be done. The awareness of the organism itself, which is but the leftover energies of life and awareness in the organism, is limited and these energies are slowly extinguished unless some sort of artificial energy supply is given to the organism. Should these treatments and instruments

continue, even then the body will ultimately collapse some day. From the first moment of clinical death the organism may be preserved by chemicals to function, but awareness will diminish to zero.

(Those who have practised nightly during their lifetime (refer chapters 12-13 later) can at the first warning (if they so desire) consciously create sufficient heat (or high fever) within the organism by certain pranayama practices and then the organism becomes normal again. This will leave the organism weak for three days. This is done if there is good reason for survival and not otherwise. This is possible only for those who can take conscious birth or can die consciously.)

So when a person dies, these two vital energies are generated no more; simultaneously, the Divine Fragment collects itself and moves from the heart centre, anahata, to bindu (during waking hours), where It is at in sleep every night, and departs from bindu through the skull (without fracturing it, of course). Bindu is a dimensionless point (that has no measurement) but is shown in the diagrams/charts in the appendix. It is a misconception that It departs from sahasrara. On the death of an individual the physical body is disposed of according to different rites and ceremonies, whereas the astral body that was cojoined can exist for some longer time, being more subtle, elastic and self-conscious.

The Divine Fragment takes along the astral body along with it up to the seventh sub-stage of Bhuvah -- for beyond this the astral cannot go -- and then, after releasing it, continues to the Ring-pass-not, the Mahah region, to rest in the causal body allotted to It till fresh birth is taken. The astral body then floats down in dream state, if certain practices are not carried out during earth life, till it reaches the astral plane it belongs to -- an average person belongs to this Earth stage only or worse -- and then disintegrates completely.

In this after-life of the primary body, i.e. between the death and the rebirth of the individual, there is a period known as the disembodied state -- the physical body is missing but the astral is existing and the Divine Fragment has returned to the Mahah region. The primary body now regains its awareness to some extent and finds the secondary missing, but does not know that on astral planes by just wishing one could regain it, and so is miserable.

The astral body normally does not remain on the Bhuvah universe astral planes proper but returns to the astral belt around the Earth and lives its lone existence as an "empty shell" in a dream state. In this swoon state, which is a dream state of the events experienced with the secondary body during the last Earth-life -- all thoughts, motives and actions committed -- these now appear in four dimensions, dramatically choosing

actual shapes and sizes quite bewildering. Being ignorant of the new dimensions and speeds, the astral sees, as if in reality, hideous thoughts, motives and actions held or performed during earth life and, suffering acutely, feels intense fear, pain and distress. It roams as per its thinking on lower and lower astral planes of Bhuh universe and suffers the life of near animal humanity prior to final disintegration if the memory patterns had been not pleasant. This is the mistaken idea of hell -- an independent concept of Existence to dismiss the idea of 'redeeming'.

Conversely, if the thinking of the individual were honestly good during one's Earth life (not through fear of God or hell -- in which case also one will see only dreadful dreams -- only those who indulged in good for the sake of good), such individuals who harboured honourable and helpful thoughts will see colourful, happy dreams in dream state, feel intense peace, and slowly float down to astral planes of Bhuh universe and start disintegrating. These are the various interpretations of so-called heaven and hell.

The same old memory patterns repeat and are dreadful or pleasant in extremely heightened intensity depending on what memory patterns were indulged in. This goes on till disintegration sets in. For one must know that the astral planes are the most dreadful, deceitful and glamorous, and at the same time could be the most beautiful planes which can be consciously moulded or one may be subjected to, depending on what efforts were put in during Earth life to understand them. If dreadful it is a state of hell, if beautiful it is a state of heaven. Dreams in higher sub-stages are equivalent to being in high heaven and dreams in lower sub-stages are equivalent to being in dreadful hell.

In some rare instances of violent or intense desires not being fulfilled, a few primary bodies, on getting their awareness back to some extent after swoon, return to Earth in search of fulfillment of their desires. They roam in the vicinity of where they used to be when cojoined with the physical body and visit places where they think they can fulfil such desires. But during daytime on Earth they take refuge on the dark side of the Moon. Can you imagine the speeds? The distance from the Earth to the Moon is a quarter million miles and they have time to spend anywhere on Earth at night between 12 midnight and 4 a.m. Earth-time (including the coming and going). So we have no idea of the speeds, vibrations and dimensions of this region, and our rites, ceremonies prayers have no place there. It is a fiction of our minds created by our priests. Some spiritualists say they can call such bodies and contact them, and many improper theories that are evolved in spiritualism. For these astral shells, having mental communications, can read human thoughts and can answer any question and we foolishly believe that our dear departed ones have returned to answer us!

All this is for those who have not consciously worked on themselves and have not carried out higher practices of yoga in this earthly life. Once this astral body disintegrates, nothing is left of the individual! There is a short or long period of waiting before fresh birth, depending on the cycle pertaining to the individual.

So for whom do we cry, pray and have various ceremonies? Some may argue that we do so for this astral body, but how come all one's life one does not even accept the presence of the astral body and now we are so very conscious of it! For that matter, the so-called reward and punishment is given only to the lone forsaken body, the astral shell that remains for some time before disintegration and which, as the primary body, was leading the physical body. Is that so? If higher practices of yoga are followed, as explained in the practices, even this is avoided. Those who are fully conscious of this astral body during their earthly life can disintegrate it at once. Besides, both the bodies are consumed -- it is ordained that the coverings be completely destroyed each time.

The immortal, indestructible Divine Fragment rests peacefully and needs nothing. It has had no part to play during earthly life -- It is only a 'witness' to the modifications of the thinking instrument, of body, mind, senses and free will, and is therefore not subject to any reward or punishment. In returning to the Mahah region after the death of the individual, It is beyond all Existence, beyond the three universes, so the question of hell and heaven does not arise for the Divine Fragment. So, again, for whom do we cry, pray and have various ceremonies? When shall we wake up and know that we must stop these foolish so-called religious rites and ceremonies for the dead. You and I are the Divine Fragments -- we need nothing! All we need is to realize this and be free.

The Divine Fragment needs nothing. It can save our priests and religious heads if It is believed in! The Divine Fragment, the Self, is pure Consciousness and can never know sorrow, nor pain or misery for nothing can cause It that. Nothing can touch it, so burning in eternal hell does not arise -- It can quench the whole of hell's fire. It is beyond all limitations, needs not even life or awareness since it creates these two vital energies for the survival of the bodies which form its outer coverings when on Earth or in any other conditioning anywhere in the Universe. So why this childish attitude? We say, "May his soul rest in peace." Utter foolishness! Soul, or Self, is always tranquil and at peace!

So the question of heaven and hell does not arise, and neither does the question of the day of judgment. These are theories purposely created when humanity was much too immature and fear of God, and punishment and reward, were the only ways by which the people could be held under some control.

Those were the heyday of the priests, the religious leaders, who ever so very kindly issued permits to heaven (for a price, of course) to the religious-minded. These permits are seriously bought even today! To what lengths can the human mind be degraded! And in this space age, even now, how many millions and millions would not dare to say this or that in fear, lest they be condemned to eternal hell! Even today, religious leaders have a grip that science has failed to obtain.

Wake up, dear friends, wake up! Rub out these ancient memory patterns. They were once good and desirable, but that age is dead and gone. Live in the present age. You alone can issue a permit to yourself, no one else can, not even God -- for this is the law and only this is ordained. We have never given five minutes of independent, serious thought any day to this important subject. We blindly follow age-old customs as if drugged and believe whatever is said in the name of religion -- any religion, all of them are the same. And all religions have been thoroughly manipulated by the priest class to suit their own objectives. Let us come out of this stupor! The awful misunderstanding, be it coming from Dante or Milton, or scriptures or shastras, let these stone-age ideas be set aside once and for all time as totally wrong and stupid, something that can never happen. Do not mix this space-age with the stone-age in your minds. Live and die in this space age. Though the masses have never been ready to receive it, humanity is now becoming more mature and these immature ideas do not befit us.

Let us take the definition of 'day of judgment': the last, final trial of the subjects of God's moral government at the end of the world. It sounds so silly! We now know how long it will take for the world and humanity to end, so this so-called day of judgment is so far off. And inspite of not believing in reincarnation or rebirth after our earthly life, we still harbour such impossible thoughts. In many cases life starts with great handicaps, which too is endured in the name of God's will, and then awaiting the day of judgment, perhaps in purgatory (which does not exist), perhaps now here ... Oh God! This almighty foolishness! Does it not sound meaningless? And yet we will keep faith in religions that want us to believe so! At this rate we will all degenerate more and more.

Keep an open mind and find out for yourself who or what suffers or enjoys after death and why? Whose fault and whose merit is it? Who is existing and where, or does exist anywhere?

The main difficulty with prayers being meaningful is the law of vibrations. We have noted earlier that para-nada, on passing through the Ring-pass-not, is fractured; this resulting pashyanti-nada of Svahah in passing though the first minor ring-pass-not was further fractured to become madhyama-nada in Bhuvah, which in further passing though the second

minor ring-pass-not was fractured to the grade of vaikheri. It means that stronger vibrations break down and become weaker as they pass through the rings-pass-not. So in order to reach the godhead beyond, if they try to recross these barrier areas of the rings-pass-not, they would be fractured to mere hoarseness and may even totally disintegrate. Therefore, thoughts and sounds of vaikheri spectrum cannot go beyond Bhuh universe and rise to the level of madhyama or pashyanti -- so how can they be heard?

Since the sound vibrations of our prayers in Bhuh are within a limited spectrum of vaikheri sound, the prayers recited by us or by our priests cannot reach even the highest grade of vaikheri, which is far below the least grade of madhyama. So the astral body, which is on the molecular sub-plane and which can only catch sound of madhyama grade, even if it were awake (not in dream state) and expecting to hear, would not be able to hear. Is this clear? It is only a pious thought and pious solace that our prayers are heard, that our rites and ceremonies can help. All of Existence is based on law and order and not on pious fancy!

Because of the utter change in speed and dimensions, we are unable to see the universe Bhuvah, nor, because of the higher vibrations of madhyama sound, do we hear any sound from that universe though it is all around us. It would be better if we are less emotional and more practical, rational and calmer; it would be possible to understand much more. In the absence of conscious and prolonged practices and study in this life of astral travel and astral laws, and of consciously being able to create madhyama sound, there can be no contact and no communication.

Be not under any delusion that our prayers, rites, and ceremonies can help. Also be not under any delusion that no care is being taken of the lone astral shell existing for some time after death, that it is in such pitiable condition and left alone needing help. (As to who goes to its help and how to help will be stated in chapter 11 on practices.) Therefore be rational, calm and less emotional. If prayers cannot be heard, do not bring in powers that cannot intervene on grounds of mercy and charity to make laws ineffective! As to the powers they are addressed to: if they know, then your prayers are not needed; and if they have to hear your prayers to know, then they are not powers enough that can help. There are many types of mirages in Existence and one such is that divine intervention can be brought about or can take place.

But when we pray, to which God or godhead shall we pray? Not that vague thought, 'To the one and only God,' repeated parrot-like, like a tape recorder. God must be beyond your conception to be a God, and, above all, if God is a 'He', then forget 'Him'!

People suffer from hallucinations and are termed mentally sick; it is

a mental malady and needs treatment. The pious people and bhakti yoga disciples also suffer from hallucinations; they too are mentally sick and need treatment. God is not free to give darshan to the devotees! In the former case hallucinations may be of a morbid type, and in the latter case they may be of a pleasant and religious type; nevertheless, all hallucinations need treatment, whatever the type.

In this fourth sub-stage on the upward arc of Bhuh, we are in deep confusion because of limited awareness. We as human beings of our period grope our way about. Most of us worship the greatest of all gods -- 'I' -- unflinching, and the rest of us have some vague idea of God, more created by man with his wild imagination. It is better to worship what you know rather than a meaningless God, for how can it be possible for a human mind to figure that which is not ever seen by anyone, much less that which is beyond conception.

We are told, rather we have heard repeatedly and from many people, that in one of the most famous temples of South India, Lord Balaji walks over every night to His consort and that the sandals placed at His Holy feet (near the idol, we suppose) get worn out! What a God and what great worshipers! We are informed that He is the richest God in India! Not one word is added to what we have heard. And in many temples God is fed, bathed, put in His bed to sleep, and is not disturbed when He is asleep! To what limits can we go! And what helpless Gods are we worshipping!

Does it not then mean that actually man creates a God and that too in his own image and with his frailties! And does he not impose on his God some weaknesses that he himself has? An angry God! How can it ever be? By all means carry on with your make-believe, carry on for eternities, for we are all making this game of Existence more interesting and longer lasting!

So our beloved person, Mr. or Ms. X, is dead; the Divine Fragment has thus had a name, and it has happened so a few million times, each time a different name! Had Divine Wholeness named or numbered each Divine Fragment, it would have made our present task easier, for we would then have clearly known that the physical body we know and call Mr. or Ms. X or father/mother/son/daughter/husband/wife is all madness, nothing short of madness, intense madness. These outer coverings are sometimes male and sometimes female, and with succeeding lives, i.e. births and deaths, the relations we know today would also seem so foolish, what with a mother becoming the wife and the son becoming the father! If you could only see all this, the madness of it all, instead of crying and mourning and observing rites, ceremonies and prayers, you would laugh till your sides split and your stomach aches -- all this foolish drama and humbug that goes on in the name of religion! But Divine Wholeness itself could not trespass on the birthright of each Divine Fragment to merge with and

re-emerge from It, so that there is no separate identity. It is our ignorance of the facts, not seeing one eternal life down and up the sub-stages of Existence and beyond the Ring-pass-not.

Awake, open your eyes, know, and be free! The loved one is your memory of the personality of a particular physical body and whatever you are consoling is your own memory. Reason it out -- what else can it be? If you lose memory by some chance you will cease to mourn. The greatest mirage in Existence is memory, and, in some cases, loss of memory; at a particular hour it plays its tricks with us and we are not willing to counter it by being conscious. We have stated earlier that awareness passes through phases like the moon, from no moon to full moon; pure Consciousness, on the other hand, is constant like the sun, bright and without phases.

Contrary to common belief and understanding, memory does not belong to the physical man. All memory of all the important thoughts, motives and acts those that were premeditated and deliberately executed as to be harmful and damaging to others, is held in the three permanent seed atoms, what we call the super micro recording monitors, from which an exact and complete duplicate in coded microform (of all our past lives in their entirety), what we call memory patterns, is issued to each individual who is about to be born. Based on this, circumstances and events cross the individual's path and based on certain cycles come as events. A very complicated reckoning takes place. Also contrary to all beliefs and understandings, only 5% or a little more of an individual's life meets with these exacting patterns that have to be fulfilled, if not redeemed.

Such memory patterns accumulated from the beginning of Svahah to the grossest point nadir in Bhuh are now on their way seeking redemption or failing which, fulfillment; but no redeeming is possible unconsciously nor by any law of causation. They are to be understood and to be transcended -- intelligently, sincerely and knowingly -- by each and every person. But the only reason they come our way is because the body, mind and senses have to be redeemed. Besides, it is one of the rules of the game and so play it well, resume with courage and understanding. And redeeming is only possible if: (1) One is convinced about the primary, astral body besides the physical as explained. (2) One is consciously able (under a Transcendental Teacher) to separate the primary body from the secondary for various advanced practices. (3) One is convinced that the best and only teacher is the encased transcendental Divine Fragment within. (4) Body, mind and senses therefore accept the Divine Fragment and the guidance given with devotion. (5) Last, but not the least, correct regular daily practice of higher scientific yoga study is adopted.

Till then it is mere talk, words to no avail. In the absence of this we may cry our hearts out, observe fasts, pray and take recourse to all sorts

of ineffectual nonsense, even to asking and expecting divine intervention. Why do we do this? Are we innocent and God in His divine pleasure heaps all this on us, as some say to try our faith? Even if we were to believe in 'as you sow, so you reap', why cry now? Why panic? Why not calmly accept, even without saying, 'Thy will be done' -- for it is not His will but His laws that are operating, ceaselessly and unerringly.

So when these events visit us in order that we redeem, if we are not conscious of this fact and do not redeem in a proper manner, the next effect it has is of seeming causation. In our ignorance, when we are not ready to redeem our past consciously we suffer, and it all appears as painful and undeserved, or God's will. So life and Existence get a bad name -- that in Existence we can expect only pain, misery, injustice and inequality of all sorts, and which, not to offend the deity, we piously call God's will. Thus are 'reap-as-you-sow' and other such meaningless theories woven.

But from birth to death we go through life unconsciously, unconscious of our past 'roots' however deep down and far off they may have been. "If this is my day of harvest, in what fields have I sowed the seeds and in what unremembered seasons." And when we cannot clearly see the whole picture, we have a thousand odd theories in the name of religion, theology, philosophy and, of course, the unquestioned so-called holy scriptures and gospels of various faiths which have been tampered with so many times by our ancient priests. Religions are mockeries and yet we piously hug them. It is apparent we do not want to come out of our moral and mental blindness, which is worse than physical blindness. We prefer to live in a cocoon like the worm and do not wish to fly like the beautiful butterfly!

Normally for most of our waking time, we live either in the past or in the future, in hope or in despair. Do you know why? Because all these states are dream states: past and future, hope and despair. The only reality is the present, which may even be harsh, demanding rightfully its pound of flesh if you are not aware of redeeming, but if you are conscious you smile and welcome the opportunity to redeem. In the former case where we are not aware of redeeming, we shiver and cringe, because we have no moral courage to say, "Well, my own deeds, thoughts and motives, those deliberate, damaging ones, are revisiting me. If now I find them hideous and unbearable in their effect on me, I should have thought more about them then, not now; but never mind, even now it is not too late. Why do I cry for mercy and charity? Did I show it myself at that time?" And then we should undergo the full process of redeeming. Face it with a smile, face it like a man; above all, play the game of Existence like a sport in the spirit it was once accepted.

In chapter 4 of the Geeta, Lord Krishna tells Arjuna, "I have been born again and again, from time to time; thou too, O Arjuna! My births are known to me, but thou knowest not thine." The processes of birth and death that have just been outlined are for us ordinary persons. We who die unconsciously and not knowing our own past memory patterns, wherever and whenever they germinate and create events, think we do not deserve what we get. Not only is memory required to know the why about such visitations, but also the awareness that it is not karmic debt -- viz. causation, retribution or punishment -- that has visited us, but the opportunities to `redeem'; the method, the approach, and the fulfillment is then totally different. Unless this understanding comes into our life, life and Existence will cease to have the correct meaning for us and we will all continue to grope unaware and suffer endlessly, for ignorance of such knowledge is no excuse. Even in our own world, if a child were to touch a live wire, it will get a severe shock and maybe even die; we can expect no pity from anywhere in that case for it is a law of electricity violated.

But karma and dharma have been maligned, abused, and misunderstood as nothing else (besides scientific yoga) has been. There is no need to go through such memory patterns as are recorded and come to us as events, and not knowing how to redeem, we have no other course but to suffer. Sage Patanjali states, as did the Lord Buddha, in II(16): "Pain which is yet to come can be warded off" -- not by prayers, not by divine intervention, but by understanding and following correct methods that help us to redeem. Otherwise, with the poet, we too can only say:

"The Moving Finger writes; and having writ,
Moves on; nor all thy Piety nor Wit
Shall lure it back to cancel half a Line,
Nor all thy Tears wash out a Word of it."

Does that mean that our scriptures are impotent, tampered with as they have been over the ages, or maybe that we are impotent, we ordinary men and women and our priests?

"Those that ask shall have, but though the ordinary man asks perpetually, his voice is not heard. For he asks with his mind only, and the voice of the mind (vaikheri) is only heard on that plane on which the mind acts."
"In the Universe, there is no form of knowledge which is not perceived through sound; knowledge is pierced through by sound, all this Universe is but the result of sound." But one must learn to create and use it.

But we are human as long as we have these outer coverings, the body, mind, thinking instrument and senses. What a pity that we continue to go by the shape of our body, its texture and its constituents, and not by the seed, the power that resides within. We fondly believe in many things, all incorrect, and this one is the biggest of mirages.

So the most necessary aspect of life is to be conscious of return to the source. Work for it conscientiously and with "tireless endeavour". To be immortal means to be conscious at all times and to be able to pass from one form into another, from one state into another, from lesser to greater dimensions, in fact across the full range of the spectrum of vibrations. Quit crying, quit dabbling into and following this thing and that. It is only possible to progress if you are prepared to redeem. If we can generate the energy of life and awareness in proper quality and quantity, and the energy of the essence of consciousness of first grade with spiritual will, properly cultivated, developed, and directed, this coherent and developed form, we assure you, is independent of unconscious dying and bodies.

Look forward to these possibilities. Wake up, smile and work for that goal. What can thus pass from Existence into Creation? Only that which by nature and quality is immortal! So it cannot be the bodies, nor the mind and its thinking instrument, nor the senses. But the link has to be first established with pure Consciousness that is within you, and not the awareness of the body and mind, which are your coverings. Do it and be free!

"To acquire the power of changing one's vehicle or form for that molecular world at will, it is necessary both to possess and control a body belonging to the world above, a body of the next finer state of matter." If this is possible for an individual, such a person will know from prolonged practical study the laws of astral or molecular travel and interpretation of the astral or molecular universe. He will be able to study the astral or molecular body and so will be able to diagnose and set right or heal cellular or physical bodies. Such a person with molecular insight will be able to see memory patterns in an individual or events coming to a person for certain fulfillment or for redeeming. These are elementary psychic powers, yet require strenuous and prolonged study and practices.

"Death and transformation are ordinary man's unchosen and unchangeable fate. All that he can choose to change is awareness -- but to change this is to change all." A fully conscious man has developed a permanent and indestructible principle of awareness, namely a fresh mental body, and so established a firm link with pure consciousness. The idea of development is to forge and develop a link with pure consciousness, i.e. the Divine Fragment, with the help of the energy of the essence of consciousness, not with the awareness of the mind. There is a natural gap, a void, existing between awareness of body and mind and the mighty force of pure consciousness which is encased under the outer coverings of body, mind and senses for you, me, and the man in the street, and that can and will guide and lead each one of us.

Chapter 9

The Technique of Correct Thinking (or The Science of Thinking)

--- Preparations For Higher Steps of Scientific Yoga

In practically all the books on the subject, writers give definitions of 'yoga'. They say yoga is to join or to yoke -- true, but what to what? They do not know that themselves unfortunately and so write what they please, quite irresponsibly.

Scientific yoga is to join or yoke (1) the individual's awareness of the body, mind, senses and free will of the physical, astral and mental bodies and their respective thinking instruments, viz. brain, manas and buddhi, to (2) pure Cosmic Consciousness, the Divine Fragment within these outer coverings. Between these two is an almost unbridgeable gulf. How shall we bridge this gulf? With what material: the energy of the essence of consciousness of first grade. With what means: spiritual will, directing this energy under its guidance. Once (1) and (2) are brought in contact, or rather (1) is yoked to (2), life and purpose become meaningful.

"If you do not meet a transcendental teacher (your pure consciousness, the Divine Fragment), you will have swallowed Mahayana medicine in vain."
"As a man reads about doctrines, without receiving 'oral instructions' he will miss the thing really necessary to attainment."

Sage Patanjali's Yoga Sutra is excellent for training along the path of scientific yoga, what some would call "work on one's self". The sutras are arranged in four books originally, but for study and for yoga practices they are to be rearranged to understand them properly. In Appendix 1 we have given the rearranged yoga sutras, now in five books, for proper reading.

We do not know how authentic it is, but it is said that Sage Patanjali was known for his 'Book V', which is not traceable, and so it is said that the contents of this 'fifth book' have been handed down by 'word of mouth' only.

It is a fact of history that Kautilya's Arthashastra simply disappeared after his death and for over a thousand years its contents were not known. Western scholars of political science thought that India, surprisingly, had made no contribution to this subject as other writers from India on

the subject were far below average. But in the first quarter of the twentieth century, Kautilya's works came to light and proved to be a gold mine on the subject of political science. Today it is obvious that Kautilya had written a masterly treatise on the subject from every conceivable angle. Yet before it was discovered whenever a mention of its existence was made western scholars gave a skeptical smile!

It is likewise possible that a masterly treatise on the Yoga Sutra, 'Book V' by Sage Patanjali, may have been lost and, like Kautilya's Arthashastra, may come to light in the future, perhaps after centuries. It is conceivable that the Sage must have expounded for his chosen disciples a masterly treatise on the sutras explaining in detail various practices. For the Sage is not the author of the sutras -- these sutras were scattered in the scriptures of his time and he was able to compile them systematically, and just for compiling them he would not be entitled to be called a 'bhagwan' (for in his days bhagwans were not as plentiful as in our days)! In the meantime, there is no need to be skeptical about its existence; even today, manuscripts are unearthed daily and authorship is traced and proved. So hereunder we present whatever we have been able to gather from word of mouth concerning the fifth book of the Yoga Sutra.

Before reading further, the reader is requested to study the preliminary practices in chapter 11, especially the sections on drifts of the mind and what they signify, the corrective exercises, and the three-step rhythmic breathing. Without this background, it will be difficult to appreciate what follows. What Sage Patanjali had to say in detail on yama and niyama, which are not merely commandments and rules of conduct, we have explained in some detail in another book, "Yoga Sutra of Sage Patanjali -- Exposition and Practices."

The first sutra to understand is IV(15) (read as sutra 15 in the original Book IV of the Yoga Sutra): "These two, consciousness and form, are distinct and separate; though forms may be similar, the consciousness may function on differing levels of being." This fact is of primary importance. From what we have stated earlier, we understand that 'consciousness' is of the Divine Fragment and belongs to the domain of Creation, and 'form', i.e. body and mind, belongs to the domain of Existence and functions through 'awareness'; that the transitoriness of body and mind has no commonalty with the immutability of the Divine Fragment, but the link between them has to be established for it has a purpose to fulfil. Creation and Existence have to be understood and the purpose of Existence ought by now to be somewhat clear and understandable.

Further, it is also to be understood that on the upward arc the hold of the Divine Fragment on body and mind is taking an ever firmer grip and this results in different expressions of the individuals. This hold will

keep on increasing, the communication will keep getting better. This also has to be grasped. We have said enough about Creation and Existence, and under what conditions the Divine Fragments accepted their `wanderings' in the three universes of Existence, first down the arc for eternities as the vibrations were rapidly and steadily lowered at a constant rate to make the planes of Existence, along with body, mind, senses and free will, cruder and grosser, and then on the upward arc for eternities as the vibrations will keep increasing and form, senses and free will once again become subtle, refined and sensitive.

When the downward arc ends in the grossest point nadir, the consciousness is encased within such brute forms and is amidst such brutal surroundings that in sub-stages 1-2-3 of Bhuh on the upward arc the Divine Fragment could get nothing by way of cooperation and coordination from the form, whose awareness is at so low an ebb that they cannot take any guidance. In sub-stage 4 at the beginning also it is not possible, but at a later stage, about a 100,000 years before our present day (hardly a few moments on the cosmic clock), mind, body, senses and free will were just about to respond, but only in a few rare individuals. For humanity as a mass of people, there is still time and that time is coming nearer.

We, the present humanity, find ourselves at this critical stage. So a difficult problem is on our hands today. Before this question of "Divine Fragments could if body and mind would" is the more important step of establishing communications between the two, i.e. yoking the latter to the former. This is of prime importance and necessity. The Divine Fragments regularly send, and keep sending, coded signs and signals, but body and mind are even today not aware, otherwise why so skeptical a view on subtler bodies and Divine Fragments within that can guide them.

But even before this, the secondary, physical body and its thinking instrument, the brain, should be made aware of the existence of the primary, astral body and its thinking instrument, manas, and communication should be established between them. This is the easier step for both the physical body and brain and the astral body and manas work with awareness, a common quality. And then the two should jointly establish, or rather accept, the communication sent by the Divine Fragment. So the steps are:

(1) Establish communication between the physical/cellular body/brain and the astral/molecular body/manas. This calls for intense rhythm between their individual awarenesses and this rhythm can only be established by imposing the three-step rhythmic breathing as the correct way of breathing for all 24 hours.

(2) Then, jointly, both the bodies and thinking instruments are to be made aware of the signs and signals sent by the Divine Fragment and follow the

directions given, for It is the greatest of all teachers. It is, in fact, the Transcendental Teacher!

What are the simple steps we must follow and practise to make this possible? At the stage we are in, great confusion exists in our bodies and brains which are not able to establish this essential communication with the consciousness, the Divine Fragment. In the absence of this contact, all search is naturally outward only and all efforts so directed outside of the human frame can only lead to frustration.

We have also noted that after reaching nadir the restriction on making attempts towards return to the source is lifted, that it is no more prohibited to return to the source as and when one can. The Divine Fragments, due to in-built ability to return to the source, can make the journey Home immediately, but as per the last rule of the game of Existence they have to `redeem' all bodies and respective thinking instruments of all the previous births that were degenerated on the downward arc. Full coordination and cooperation of the awareness of all the bodies and thinking instruments with the consciousness, the Divine Fragment, is therefore absolutely essential.

"The building of a shell leads to separateness and necessitates the eventual overcoming of the shell already built." In Existence the Divine Fragment is encased in one or two shells or bodies and keeps fabricating more shells. Unless we eventually disintegrate these bodies by redeeming, the Divine Fragments cannot regain their original unconfined condition and reach their original Home, Creation. So to restore bodies and minds of the three universes back to their original condition, their ability to respond to and cooperate with Divine Fragments is expressly necessary.

But the root cause of the whole problem is that "Divine Fragments could if bodies and minds would". Many religions, theologies, philosophies and a host of other isms have added to this confusion, and the simple clear way, that of going along with the aid of consciousness, the guidance of the Divine Fragment, the Transcendental Teacher, is unfortunately overlooked.

Physical mind alone cannot contact this consciousness, for the link to be established with consciousness is by generating and directing the energy of the essence of consciousness, which is generated only in the primary, astral body and passed on to the secondary, physical body. Sage Patanjali in his special (oral) instructions makes this point absolutely clear. Once mind and body grasp this vital point, progress will be easier and faster. "Once the magic of the soul (the Divine Fragment) is grasped by the personality (mind and body), the soul steadily dominates and can be trusted to carry forward the training of the man to fruition."

In this matter, the importance of three-step rhythmic breathing cannot be over emphasized, however much we may keep repeating it. "And not until each cell within his body is fully alive and vibrating to a uniform measure (rhythm) will he (the personality) be fully grown and perfected." It would therefore follow that: "It was but yesterday I thought myself an insignificant fragment, quivering without rhythm in the sphere of life. Now I know that I am the sphere and all life in rhythmic fragments moves within me."

Even after an intellectual grasp of this, one is not able to make progress. The practices in chapter 11 will further aid in the elementary work of yama and niyama which are to be properly understood as based on scientific principles of thinking. The next step is the establishment of 'rhythm', in thinking and in breathing, to allow for all possible progress and for establishment of communication between the two bodies and the two thinking instruments.

II(3): "These are the difficulty producing hindrances: avidya, the sense of personality, desire, hate and the sense of attachment."

II(34): "Thoughts contrary to yoga are: harmfulness, falsehood, theft, incontinence and avarice, whether committed personally, caused to be committed or approved of, whether arising from avarice, anger or ignorance, whether slight in doing, middling or great."

The corrective methods in chapter 11 explain what actual work the disciple has to carry out, and this Sage Patanjali states as

II(33): "When thoughts which are contrary to yoga are present, there should be the cultivation of their opposite (the corrective methods)."

Without proper methodical work over sustained periods of time this is not possible. In these sutras, it is implicit that the way of yoga is the right way to live!

Now follows the understanding that if there be a guru or teacher, a true Transcendental Teacher, it is the Divine Fragment within -- only 'That' and none else. Sage Patanjali calls the Divine Fragment 'Ishvara', and if there be a way out of Existence into the eternal realms of Creation, no other external guru or teacher will be able to take the disciple by the hand. To perform satori, to break through or pierce not only the seen, gross universe Bhuh but also the subtle, unseen universe Bhuvah and the even subtler universe Svahah, and then the major Ring-pass-not, the only unfailing weapon strong enough and wise enough is the Divine Fragment, Ishvara, God within each one of us, for only 'That' has come from beyond the Ring-pass-not with in-built ability to return to the source, Creation.

I(23): "By intense devotion to Ishvara (constant internal communication), knowledge of Ishvara is gained."

I(24): "This Ishvara is the Self, untouched by limitation, free from karma

and desire."

I(25): "In Ishvara, the Gurudeva (the Transcendental Teacher), the germ of all knowledge expands into infinity."

I(26): "Ishvara, the Gurudeva, being unlimited by time conditions (time and space conception ceases) is the teacher of the primeval Lords."

I(27): "The word of Ishvara is 'AUM'. This is the Pranava."

We have noted earlier that sound, and so voice, has four gradations, of which para-nada prevails in Creation, and wherever is para-nada there is immortality, peace and bliss. But it is well nigh impossible for anything from Existence to bear its immense vibrations without disintegrating. In Creation, since Divine Wholeness and in Janah Universe where the original four types of celestial humanities or Divine Fragments exist, the Divine Fragments are not affected, their vibrations being comparable to and commensurate with those of para-nada. So para-nada is contained or held within the Divine Fragment!

This para-nada, in passing through the major and minor rings-pass-not, is fractured, but nothing happens to the Divine Fragments that by now, from the earliest sub-stages of Svahah down to nadir and then up through sub-stages 1-2-3 and early 4 of Bhuh on the upward arc, have crossed and recrossed these ring-pass-not barriers millions of times, when, after each so-called death of the body, "That", i.e. the Divine Fragment, rests in the causal body in the Mahah region or major Ring-pass-not. This sufficiently proves the indestructible calibre of the Divine Fragment.

No instrument, no object in any of the three universes of Existence can raise sound to its original pitch of para-nada. Only within the Divine Fragment resides para-nada, and there is no change there because para-nada is itself produced by the immense vibrations of the Divine Fragment. So the Divine Fragment -- Ishvara, the Transcendental Teacher -- alone can sound and produce the notes of para-nada and can teach the aspirant to pronounce AUM -- no one else can, be rest assured. But not understanding this, AUM has mistakenly been given a place of high honor, thus goading the aspirant to chant it and run the risk of total damage. This chanting is to be discouraged; let only the inner teacher, Ishvara, guide when and how. Even today the Divine Fragment can produce para-nada, which would immediately disintegrate the entire Bhuh universe totally, as also body, mind and senses. But that should not be done before they are redeemed, this being the condition or rule of the game of Existence. Conscious death is brought about thus only!

Many scholars write voluminously on AUM, what it is and how to produce this pitch of para-nada. AUM is only a symbol, a code, try to understand this code; 'It' says something, try to hear it; if you cannot, then do not play with it. It cannot be pronounced by either the mouth or the mind for

it is the symbol of para-nada! By just repeating it nothing happens, but one does run the risk of total mental derangement or physical nervous prostration if, by any chance or means, certain vibrations are aroused in a certain manner by its repetition. With oral repetition the human vocal chords will snap, and even if it is silent mental repetition the brain will be damaged. Do not, without proper guidance, repeat AUM! The risks are great and many.

So what note or mantra could one utter to make body, mind and senses feel this closeness and ableness of the Divine Fragment, to establish communication with the inner Transcendental Teacher, Ishvara?

Only recently on the upward arc in early sub-stage 4, about a 100,000 years before our time, have body and mind of rare individuals shown any response to the many and continuous coded promptings sent to the mind and brain. But we, as a race, are yet not able to respond, because the body, mind and senses are not yet on the same wavelength and our spectrum of sight and sound has to improve very considerably first. This inability of our mind and body to respond has led some writers to describe what we call our waking state as 'sleep' or a 'dream' state, because the mind and body are merely aware, and aware of their own selves only, and our so-called self-consciousness is mere self-awareness. It means that they are not aware and have no inkling that help is so near and that better help cannot be found anywhere in the Universe. A pity! What a pity indeed!

What is worse is that after becoming aware that some signals are sent from within asking for establishment of communication, even after this realization the body and mind remain in their world only, thoroughly engrossed. How to bridge the gulf, not of language but of the pitch of the sound, this is the basic problem and unto that is the basic training. To make body and mind responsive, many methods are advocated, and all over the world there are societies and associations, some even claiming sacred and secret rites. And of individuals who think they know there is no end! Transcendental meditation is bottled like Coca-Cola and sold ready for consumption! A pity!

Besides, after ages and eternities of tamasic life, crude and brutish, in sub-stages 1, 2 and 3 of Bhuh up and down the arcs, the material of which the present body and mind are fabricated are totally filled with tamasic matter and tamasic qualities, and the habits long cultivated and indulged in of being and thinking, of eating and sleeping and sex, are too deeply ingrained in us. We are, so to say, indoctrinated to a particular way of life and to memory patterns, also crude and brutal, of such daily living. This mode of life, this deep-seated inertia is what is considered normal life and even the right way to live! So entirely new patterns have to be introduced, the re-education of the individual has to be brought about.

But why must body and mind accept the new patterns as more correct? What has been so far considered traditional over the ages, why should it be denied and the old patterns set aside?

Another factor is more overpowering. Even should mind and body desire to make the change, the tamasic, lethargic inertia of body and mind will not respond. That is why we have mentioned that we must become biologically 'whole' or complete. To be free from this catastrophe of lethargy, let it not remain a mere wish! Sage Patanjali is so very aware of this ingrained tamas or inertia of body and mind, cautioning that even after an individual makes firm resolve and sincere efforts, the danger of relapsing, or dropping back, into the previous state of tamas is very great. IV(27): "Through force of habit, however, the mind will reflect other mental impressions and perceive objects of sensuous perception."

The whole body and the grey matter of the brain, every cell thereof, has to move forward, and the tremendous inertia stored in every tissue and cell, gathered thus, has to be overcome. It takes time and even after overcoming once, or even many times, it is not over. Time and again, the body and mind will lapse into their previous grooves, the old lethargic, tamasic grooves. Many aspirants feel guilty and consider it as a fall and sin when they fail after making firm resolve in their well-meaning efforts, and feel depressed and sad. But we must try to understand properly what our mind and body -- each birth finds a new body and mind, but based on old memory patterns -- have gone through and how difficult the task is.

To be biologically complete requires a methodical and scientific approach. Mere sincere efforts, but unmethodical, will not help. We have noted that in an individual at this stage the 'will' is neutral or weak; in the second stage the will is intellectual only, useful in the objective world of day-to-day living; and only when the individual is biologically complete is it spiritual will. (Refer to the definition of spiritual will given earlier.) Dwell on this thought and you will realize your partnership with God himself.

On this difficult path, only willingness and sincere efforts do not help; they are indeed much needed and indispensable, but we must properly understand what is to be done and why we are doing a particular thing. That is why it is so essential to study yoga scientifically, why our efforts have to be directed by scientific methods. We must understand how our brain works, how the body responds, how energies are created and directed, whether the astral/emotional primary body is a fact and how it can cooperate. For remember that all Existence is based on law, it has a scientific foundation. Mere breathing exercises that pass off as pranayama, or postures or japa will not help. Never will ready-bottled TM

help! This will only give consolation that one is on the path and may induce the `holier than thou' feeling against which we must be very careful.

III(15): "The stage of development is responsible for the various modifications of the versatile psychic nature and of the thinking principle." Sage Patanjali points here to the biological completeness (refer to the sequence of diagrams 1-2-3a) without which these modifications are uncontrollable and the various memory patterns arise without conscious control. The versatile psychic nature is the undeveloped state of lower emotions (refer to the intensity charts) and of the thinking instrument, which is more than just the brain alone (we shall study this later). And yet it is stated very simply in I(2): "Yoga is achieved through subjugation (healing) of the psychic nature and the restraint (calming) of the chitta." How is this done?

So you will be convinced that a scientific and methodical approach is most essential and will take an aspirant on the road without heart breaks or regrets or depression or feelings of guilt. Many disciples have gone off the path in sheer desperation, and many more will.

Quite often we hear mention of the pairs of opposites. It is a science by itself and requires very deep understanding, but before we come to this we must be aware of the quality of our thinking. We are not referring here to the quality of thought -- they are two different subjects. The quality of thinking is dependent on the development of the thinking instrument, which is the brain plus something else. The quality of thought can be good with a poor thinking instrument and can be bad with a good and developed thinking instrument, just as an uneducated person need not necessarily be a bad person nor an educated person need necessarily be a good person. For this, study the intensity charts. Then, when we check the quality of our thinking, we must discern whether it is (1) mere automatic response, (2) shallow thinking, (3) correct thinking, (4) logical thinking, (5) logical and correct thinking, (6) intuition, or (7) wisdom. All these shades of understanding are very essential and, in a proper setting, with Sage Patanjali's guidance of instructions given by word of mouth, one is better placed to make proper progress.

Sage Patanjali states in III(8): "The sequence of mental states is as follows: the mind reacts to that which is seen (or heard, felt, etc.); then follows the moment of mind control. Then ensues a moment wherein the chitta responds to both these factors (what is seen and reacted to). Finally these pass away and the perceiving consciousness has full sway." And further in III(9): "Through the cultivation of this habit of the chitta there will eventually occur a steadiness of spiritual perception." And finally in III(10): "The establishing of this habit (over a period of

cultivation) and the restraining of the mind (calming of the thinking instrument) from its thought-form-making tendency, results eventually in the constant power to contemplate."

Only now, after these preliminary thoughts, does Sage Patanjali come to the subject of thinking. We human beings of our present age talk proudly of the twentieth century, but on the cosmic clock it is not even a few moments, and how primitive our thinking is will become obvious if we apply the various formulas he has given. Our present thinking is nothing more than automatic reflex action: e.g., if a bee were to sting us, our hand automatically slaps that spot on the body; or someone says something, we get red in the face, we retort sharply or slap the person. It requires no reasoning or logic -- thus is our so-called twentieth century thinking. Fully 95% of the people all over the world indulge in this type of thinking all the time, and the other 5%, on hardly a few occasions, do not think like this. We have never been taught in school this very important subject of correct thinking because we, being human beings, assume that we alone, perhaps in all Existence, can think! But thinking is a science and unless, like any other faculty of science, it is taught properly, we shall remain ignorant of the science of thinking.

Therefore, the first, elementary step we have to introduce at this stage is to pause for a moment. This is the most elementary method of mind control: we pause for a moment before reacting and do not just jump into the well because our ego is hurt. How will you pause? Just take in a deep breath and throw it out. Try it and see how relaxing it is. All the heat and passion created passes out of your mind and body with this one deep breath which you exhale forcefully.

The world's woes between individuals, between groups and between nations is traceable to this fact, that we have never introduced this elementary first step of a pause, and that too for just one moment. Just a pause may not appeal to most and may not be possible for most, hence at that moment take just one deep breath and exhale it forcefully. When we pause thus for a moment before reacting, the initial emotional reaction passes away -- not that we become angels, but the white heat that is built up in our first reaction cools off and is then much less.

Do you know why we still have this habit of automatic reflex action? Because for the last three sub-stages down the arc and the first three sub-stages up the arc, i.e. for over more than six eternities, we have had out primitive, wild, crude ways, our animal ways, of thinking and living and reacting. They are deeply ingrained in us and we carry those memory patterns with us in this early fourth sub-stage on the upward arc. So not yet being free from these primitive, ugly, animal-like habits, we still continue to think in the same fashion. We think incorrectly, we breath

incorrectly, we eat and sleep incorrectly, and yet we expect to behave correctly! But it now needs a radical change.

So with this pause, our behaviour pattern begins to change. This is not thinking yet -- it is just a method to break an old wrong habit and is the first step towards the method of correct thinking. And in the two sutras that follow, III(9-10), Sage Patanjali tries to emphasize the necessity at first to cultivate this habit painstakingly, for this pause has not yet become our memory pattern and what is not a memory pattern is not a habit, and for some time to resolve to do it consciously. It then forms a memory pattern, and when this habit is established the old habit of automatic reflex action is broken. Yet it is not correct thinking still; later we shall learn its practice and advanced method.

IV(27): "Through force of habit (inertia or *tamas* that is inherent in the matter of mind and body), however, the mind will reflect other mental impressions (drifts during a certain line of thinking) and perceive objects of sensuous perception." (Emotions and sex, being crude and not yet refined, will have their way.) IV(28): "These reflections are of the nature of hindrances, and the method of their overcoming is the same (the corrective methods as shown in chapter 11)."

But Sage Patanjali cautions here further that even after establishing the new habit one should not relax, for the memory patterns of the old habit are not totally destroyed and there are chances that the mind may relapse into the same old habits due to inertia. Such intruding thoughts, coming as they do in series of pictures, are hindrances or drift -- hindrances to our subject of study or discussion, and drifts in as much as the mind loses its hold on the subject of study or discussion, picks up and then goes along this old series of pictures that has come in unasked for, the study or discussion forgotten, and one drifts into something else, something entirely disconnected. How to overcome these hindrances in our study or discussion and to learn to eradicate them from the drifts observed are subject matter of scientific study.

The human mind is accustomed to making a thought picture of every word, seen or heard, and this audio-visual method is, in many ways, so much better for mental grasping than the audio only method of teaching. What is a mental grasp? In a class of, say, ten pupils who hear their teacher say something, in ten young minds are formed ten series of mental pictures of what is heard. Of these ten pupils, those who have mental pictures nearest to what the teacher has in mind (for the latter also has mental pictures while teaching and talking) will have better or good grasp, and those for whom the series of mental pictures are different will have poor or no grasp at all of the subject. It could be in some cases that the mind may be wandering elsewhere, in which case there is no impression at all. Now

in an audio-visual method, the series of mental pictures the teacher has in mind is reproduced clearly and all ten pupils will absorb the same series of mental pictures; hence the grasp in all cases ought, ideally, to be nearly equally good, except for the mind that is wandering in which case again there will be no impression at all.

Now refer to the diagrams. You will observe that diagrams 1-2 and 3a-3b are stages in a continuous process of biological growth from within leading to biological wholeness or completeness in the human system, as, besides the front brain, the mass of the mid brain is also activated in stages 3b and 3c. The brain is divided into three sections: I, the fore or front brain, the registration area; II, the mid brain; and III, the hind or rear brain.

We receive incoming impulses through our five senses, i.e. through our electromagnetic field, but appear to receive them from our sense organs. Please remember that the two are not one and the same thing: "The sense organs are not the senses themselves." Through a network of nadis, these impulses carrying messages are transmitted from the electromagnetic field to the spinal cord, the ultimate highway for nerve communications from all the areas of the physical body. They then travel via this spinal cord to reach the rear brain or base of the skull, an area incorrectly designated as 'unconscious mind'. Anything unconscious can be of no use in our conscious progress! We call this area the memory pool, of accumulated memory patterns, and it is divided into two sub-sections: IIIa marked 'shallow', has all the memory patterns of this current life from conception onward; and IIIb, marked 'deep', has all the memory patterns of all the millions of previous lives, a duplicate copy brought from the super micro recording monitor and stored. Before this section IIIb deep, all the oceans of the world put together would look like a drop.

From the base of the rear brain, right over the top of the brain and across to the front is a channel through which rush all the incoming impulses received through the five senses. These impulses are not in any particular language but are universally coded, as are also all the memory patterns in both sections IIIa and IIIb. At this stage of our evolution, only the top soil of the mid brain up to 2 mm deep is active, what is normally called the cortex. On both sides of this channel, denoted by small parallel dashes, you will notice tiny dots between the dashes. There are thousands upon thousands of these dots, each depicting a door or valve. In a person least developed, as in diagram 1, each such door or valve opens and closes without any control. When open, they release into this channel a series of pictures (not just one single picture). Normally the incoming coded impulses, as per their coded messages, automatically open such valves or doors of related or identical memory patterns, couple with these memory patterns released, and together they reach the fore

brain.

Here, as per reaction or as per use of the pause habit, the four centres within section I marked 'I-E-S-M', viz. the intellectual, emotional, sex and movement centres, suck up these impulses with their coded messages along with the identical memory patterns that have come along adding the colouring of past experience. That is, the influence of situations from the past, whatever the experience, whether pleasant or painful, is added and is responsible for our reactions to these impulses received in the ratio prevalent, whether 2:4:8:2 or 5:2:2:1 (for I-E-S-M respectively) or somewhere inbetween. This section I together with sections IIIa and IIIb form the human movie camera situated in the brain, in full colour and extremely sophisticated. There are two such computers, one in section I, the registration area, and another usually in the memory pool section IIIa (though it can be section IIIb), working in tandem.

The front brain is an independent computer like the rear brain, though they do work together, while the mid brain is the master computer which coordinates all the computers and makes its own decision, whether to feel, or to act, or simply to refile or suppress without any sort of expression. This suppression can be dictated by diplomacy, cowardice or respect, and our final decision, a thought form, is a coded impulse conveyed from a point, ajna or the magnetic point, a little behind and between the eyes, marked in diagram 1 as #7. These four centres in the front brain work ceaselessly like a computer -- refer to the intensity charts which show how the front brain works non-stop.

Normally in an average person, functioning as in diagram 1, the four points in section I of the brain absorb or suck up the incoming impulses along with the identical memory patterns in the ratio 2:4:8:2, clearly showing that the incoming impulses are dominated by lower emotions and sex. Equally, the coded thought forms which are thrown out from point #7 are also as crude. What makes us presume that the emotions are lower and thoughts are more tinged with sex? We have noted earlier that the majority of prana in the primary body reaches muladhara, while 10% of it reaches swadhisthana and creates there the third grade of the energy of consciousness. There (1<-->2) you will note crude mental and emotional energy, crude sex and neutral will.

It is also true that this same process can start from the memory pool itself, i.e. from within also, without the external incoming impulses with their coded messages. Sections IIIa and IIIb can send their series of coded memory patterns to the front brain and the computer is kept working. This happens when a person is mentally idle. When this happens we say a person is brooding, or settling back accounts continuously, i.e. is living in the past. This is a sort of day-dreaming, or actually dreaming as in

sleep.

Why does this happen? We have stated above that some decisions which were not expressed are filed back in the memory pool, or suppressed, and they now seek expression. These series keep repeating, depending on how intense they were and to what point in section I they belonged, whether to I, E, S or M, and so are accordingly coloured and repeated. Much energy, emotional and sexual, is wasted thus. This causes greater fatigue than physical work and leads to stress, tension and prostration. If this state of mental and emotional brooding is predominant in a person, the individual needs the help of a doctor because such energy consumption would drain off certain organs and tissues in the body and brain; later a psychiatrist is needed for it would lead to morbid maladies and diseases.

Alternately, if the memory patterns or pictures are nice or spiritual, and if such imagining is indulged in because of memory patterns/impulses coming from section IIIa, one can and does suffer from hallucinations. It so happens that such cases are pleasant, e.g. like hope of darshan, in contrast to the former cases being sad, wild or vicious; nonetheless, both being hallucinations are symptoms of mental sickness. All such people live in the past or in the future, in hope or in despair, and are only day-dreaming.

In both cases, the person sees as real whatever he or she broods on or keeps imagining. It is fortunate that all the valves or doors on the other side of the channel, those adjoining memory section IIIb deep (which contains all the memory patterns of all the previous lives), mercifully remain shut in a normal person. But in some few cases it may happen that one or more valves or doors on the side of section IIIb may open, of course without any conscious control, and so spill their memory patterns as a series of pictures into the flow of the incoming impulses. What happens then is the split or multiple personality syndrome, depending on how ancient an age gone by is the series of memory patterns flooding the mid channel.

The spilled memory patterns could be thousands of years old or more, when dress, customs, language, etc., in that age were so different. The individual, seeing in the mind's eye some weird pictures and not understanding what they signify because these memory patterns are not consciously or carefully filed (which is itself a scientific process), is confused, frightened and dismayed. And whenever this flow stops the individual behaves normally again. So both the individual and those around are at a total loss to understand the resulting behaviour which is very strange and sudden. However ancient be these patterns that are spilling into the mid channel, any person getting a series of pictures from section IIIa or IIIb will take them as real.

Much research and study is necessary for treatment of abnormal and sub normal behaviour. Tranquilizers shut these doors or valves temporarily, and perhaps repeated doses often induce a tendency in the doors or valves to remain shut, but this way of shutting is accidental, uncertain and rather unmethodical, because the physician himself does not know this mechanism (of the doors and memory patterns) in his own mind and is not aware as to what is actually happening; his prescription may or may not work.

In thinking, the incoming impulses that bring coded messages and the identical memory patterns of the present life that are spilled from section IIIa reach the front brain. If, while this series is being worked on, another series, activated as per the incoming impulses, is spilled in from another door also from section IIIa, a normal person behaves normally but drifts in talk, in study and in thinking. When a normal person is engaged on a particular subject and relevant memory patterns start spilling in, other doors may accidentally open inbetween. So a different series of memory patterns will spill in and the particular subject at hand will be forgotten, and the front brain computer (section I) will work on the new series coming in as data, but even this may not last long as another door may open and spill another series of memory patterns, so that the front brain computer will then work on this new series. This uncontrolled thinking is a very common occurrence and it goes on and on in an ordinary, average person; it happens because no conscious practices have been carried out to keep these doors shut or to open them when required. This control is scientific yoga.

These are drifts of the mind and they are consequences of a natural happening: the incoming impulses are ceaseless. They pour in all the time at great speed and in great variety, they come in any haphazard manner and as haphazardly draw out identical memory patterns, and depending on such haphazard incoming of the impulses the doors or valves open and shut continuously without rhyme or reason, as it may appear, without any method or control. So drifts of the mind is a common malady, like the common cold, and as difficult to keep out, but this is all because no attempt is made to study how the incoming impulses are to be taken in proper sequence and how the doors or valves of the memory patterns be allowed to open and close as required.

This is a very important study in the process of correct thinking, but we have made no attempt to learn the methods and teach them to our children. We think haphazardly and our children will also adopt the same methods and remain equally deficient. It may be argued that birds learn to fly and fish to swim, but we are not the lower subconscious species where nature helps. We are self-evolving human beings, which is why our young ones are

so helpless, unlike those of birds, fishes and animals, because we human beings have to learn everything consciously and methodically if we want to be human beings. But if we still wish to be like animals or birds, then no such question arises.

Unless scientific study is made in the science of thinking, these drifts will keep repeating, oft times totally exasperating a person, especially when one wishes to pray or recite japa or is engaged in some serious study. One then finds how impotent and helpless one is before these drifts that would rule oneself, especially if they are dictated by strong emotional or sex intensities. At that time try to read a book or pray, and you will find to your dismay that it is not possible unless you have practised scientific methods. The practical steps of drift watching given in chapter 11 will enable study of this elementary work on one's self, and then further study is to continue with the intensity charts and diagrams 1 and 2.

Certain types of thoughts create certain types of chemical reactions in the physical body. As the physical body is a chemical factory, so energy transformations and chemical reactions change the body tissues and create irregularities in the normal functioning of the nerves and other organs within the body leading to various ailments and diseases. The intensity charts show how the intensities of certain emotions and thoughts induce certain ailments and diseases.

Why does this happen to us? That is, why do diseases and ailments develop within the body? Is it to prove that there is a link with emotional energy, that if the latter be contaminated it would contaminate the body and mind? What is the real purpose of this mirage? Sometimes negative incentives have to be undertaken to yield results. So the Divine Fragment, as a last resort, makes use of the rod, and a natural rod that is used is diseases and ailments. Hence the opinion of modern science that the 'mind' and 'moods' are to be treated to put the body right.

These innumerable doors or valves on both sides of the central channel can open at any moment without any prior notice, or may not open at all as in the case of backward children. If they do not open haphazardly and spill their series of disconnected memory patterns in picture series into the main stream of incoming impulses, one is 'lucky' to be able to maintain objective or subjective concentration; lucky because one is not aware of or in control of the inner processes. If we can prevent, or rather control, the drifts of the mind by following a method, we should be able to maintain objective and subjective attention. ('Subjective' means that the subject is more subtle). This attention, objective or subjective, which is described as concentration and meditation depending on length of time, is possible when one attains to the biological stage shown in

diagram 2. But by no stretch of imagination is this dharna or dhyana, because for these two processes different brain patterns and different developments within the brain are necessary (as shown in diagrams 3b and 3c). For compared to diagram 2, diagram 3a is miles ahead, and compared to diagram 3b, diagram 3c is light years removed. And true pratyahara, dharna and dhyana are possible only after the stage shown in diagram 3b is attained -- that is the minimum requirement!

Only when an individual reaches the biological completeness of diagram 3b is one capable of inner controls consciously. Persons who are successful in materialistic circumstances, e.g. successful businessmen or professionals, whether writers, doctors, lawyers, executives or scientists, have developed the art of objective attention, either by intention or by some practice unknown to themselves. But to say that is dharna is to show utter ignorance of the great and extremely vital step in evolution, when an individual becomes a different species of humanity inwardly and is then in a position to perform the extremely difficult steps starting with pratyahara, and proceeding through dharna and dhyana as described, to say nothing about samadhi, and which can only be taken under the care and guidance of a Transcendental Teacher, Ishvara, and not under dime-a-dozen so-called teachers of the outer physical world. Be not deceived that as per diagrams 1 or 2 one can ever perform the difficult science of dharna, dhyana and samadhi, or even the first step, pratyahara. Let us not mock at what is meant by dharna and dhyana, let us not translate these words as merely 'concentration' and 'meditation'. More will be explained later in chapters 12-13.

The practices of window gazing, fast reading (say a page at a glance), memory training, concentrating the gaze at a point or a spot, looking into one's own eyes in the mirror and so forth are some of the exercises suggested to attain objective concentration, but to say they lead to dharna amounts to mere gimmicks. Even should one be able to read a book at a glance, which is not possible objectively, even then one cannot term it as dharna or dhyana. (Ironically, it is possible to read a book, however bulky, without giving a glance through the real practices of dharna and dhyana, but such cheap dramatics are not indulged in by real disciples.)

So we would like to keep the words dharna and dhyana as they are, rather than translate them as concentration and meditation, which they are not. And when you learn the higher practices of scientific yoga, you will then also agree. All the various commentaries written on the Yoga Sutra have not mentioned what we shall explain as dharna and dhyana, because the authors of these commentaries, however intellectual, cannot understand the deeper significance of the Yoga Sutra, and that too in the absence of access to 'oral instructions', 'by word of mouth', of the fifth book of Sage

Patanjali. So when we use the words dharna and dhyana, it shall be for a specific purpose and meaning as explained later.

There are advanced practices in yoga wherein a disciple, under guidance, is made to open the doors or valves of section IIIb methodically, learn his past lives through the memory patterns drawn out and correct or 'redeem' them, and describe this process to his Transcendental Teacher, Ishvara. This form of advanced practice is true redeeming, but even this is objective concentration only (and not dharna or dhyana) with the high purpose of redeeming mind and body!

This methodical way of studying, understanding and dissolving the memory patterns is the very purpose of life and birth. Merely living, without purpose, merely accumulating the goods and treasures of the world and becoming successful in objective life is not the purpose. Yet no one is denied this material success -- by all means have it by right and by good means, because your ability to concentrate will make you successful. But at the same time do not lose sight of the 'real purpose' of life and birth, which is to dissolve the memory patterns, to dry up the memory pools. For this always find time from the busiest life, a few minutes daily, for certain practices towards saner, better, higher living; for this is the purpose, or what 'life' is for.

The essential gist of the thinking process is explained by Sage Patanjali in a few sutras:

I(5): "The mind states are five and are subject to pleasure and pain; they are painful or not painful."

I(6): "These modifications are correct knowledge, incorrect knowledge, fancy, passivity (sleep) and memory."

I(31): "Pain, despair, misplaced bodily activity and wrong direction (or control) of prana or the life currents are the results of obstacles in the lower psychic nature."

II(3): "These are the difficulty-producing hindrances: avidya (ignorance), the sense of personality, desire, hate and the sense of attachment."

Sage Patanjali repeatedly wishes to convey that the aspirant is as yet only practising the corrective exercises to attain the proper inner biological development which is so necessary and which has yet not taken place. Avidya, tamas, lethargy are not yet rooted out, with the result that time and again various difficulty-producing hindrances will arise during the progress of the aspirant. As yet, the ratio of the four vital points in the front brain registration area (section I) is close to 2:4:8:2 (see diagram 1), meaning that undeveloped emotions and sex are predominant and the intensities of these two points is very high (refer to the intensity chart). The aspirant will not be free from lower desires, hate or attachment to persons, things and places, which form the lower

psychic nature, and then will cry out desperately like Arjuna: "My Lord! Tell me, what is it that drives a man to sin, even against his will and as if by compulsion?"

This simple thought is expressed after ages, after centuries upon centuries, in our days also: "I want to know why apparently intelligent individuals so often behave in certain ways against their own inclinations and wishes." -- Ivan Pavlov. Another modern mind expresses the same ancient thought: "Why are such multitudes of men and women so ready to sacrifice themselves for a cause so utterly hopeless and in ways so painful and so profoundly humiliating." -- Aldous Huxley. And, "There is no struggle of soul and body save in the minds of those whose souls are asleep and whose bodies are out of tune." -- Khalil Gibran.

Between Arjuna and Ivan Pavlov is an age, but the cry is the same, even the words used and the sense conveyed are so nearly similar. Why? Because we human beings have never cared to pause and consider that unless thinking is treated as a science, a faculty to be developed, and is taught as such in schools and colleges, we shall continue to live by our haphazard ways of thinking, and shall never develop and be biologically complete within. The brain has to be consciously developed!

The lower psychic nature is not the same as lower psychic powers. Lower psychic nature is a sign of lower emotional nature, only kept in place under fear of law and society, and is most evident during revolutions and wars. But this subjugation is harmful, so deliberate and conscious efforts are needed as remedy, otherwise even after 5000 more years we shall cry our hearts out like Arjuna. To this the world has paid no attention and as long as proper methods are not introduced to re-educate the thinking instrument, then even after centuries we shall remain brute animals, however much technical progress we make, for technical progress cannot make us human beings.

The two major life currents, the two vital energies, that flow from the two vital points, muladhara and swadhisthana, in the primary body, are yet to be developed and refined. Subsequent to that and depending on it, the emotional, mental and sex energies will be refined, and the most important development, viz. a change in the ratio of the working intensities of the four vital centres in the front brain section I, is to follow. When all that we register, cognize and understand will also change, slowly though, from 2:4:8:2 towards 5:2:2:1 (refer to diagrams 1 and 2), much progress is said to have been made.

On this depends the failure or success of the aspirant. Now refer to diagram 2. Over a long period of development, of hard, conscious, methodical work, the ratio of the intensities changes. This means that the

intellectual centre has more traffic in the incoming impulses and the identical memory patterns they draw out, while the traffic at the emotional and sex centres has lessened appreciably, the ratio 2:4:8:2 now tending towards 5:2:2:1. The two vital life currents (1<-->2) in diagrams 1 and 2) also show a marked change: the energy of the essence of consciousness is now of second grade, the will is intellectual, i.e. of some use in the objective world, and the emotional, mental and sex energies are refined. The vital organ, the heart, plays an important part: note the important flow of refined energies from the heart to the front brain section I. All these changes within that are indicated here are in the primary or astral body and not in the physical.

The violent emotional and sex storms are now not prevalent with that damaging frequency and intensity, i.e. they are much less than they used to be, wrecking the aspirant from time to time. The direction of energies internally has improved and is possible to some extent. The drifts have lessened now, more logical and rational thinking is possible, but the possibility of being overpowered due to the tamasic nature, the inherent weakness, of the body and mind is still present, though not to the same extent and not with the same frequency of occurrence. Tamas has reduced, rajas is still present, and both are not yet out of the system; so the aspirant has to be on guard constantly.

To proceed from diagram 1 to diagram 2 takes many lives to come about as a natural process of evolution, if one does not work consciously on one's self. But the transition can be developed with care, diligence and application, and for that Sage Patanjali requires something more from the disciple or aspirant: 'tireless endeavour' (I(13)) and 'fiery aspiration' (II(32)). Such intensity of application does not, however, last long in ordinary people. Sage Patanjali is conscious of this fact, that it is difficult for all to have such fiery aspiration and tireless endeavour for long periods, and so states in I(21): "The attainment of spiritual consciousness is rapid for those whose will is intensely alive." We know that this type of will, what we call spiritual will, is only possible with the stage of diagram 3a and onwards, for which further biological development has to take place. And even after this takes place, Sage Patanjali points out in I(22): "Those who apply the will likewise differ, for its use may be intense, moderate or gentle. In respect to the attainment of true spiritual consciousness there is yet another way." Objective concentration will not help, though it would indeed prepare the ground, but dharna and dhyana are quite different from and beyond it.

With diagram 3a it is apparent that the biological development is nearly complete. Emotional and sex energies are now sublimated and will has become spiritual will, but even this does not lead to transcendental

experience. Here we note the most important and vital change, that due to cultivation and establishment of spiritual will. Just as we have many valves in our physical body which do very important and vital work, so there are two major blocks or valves in the astral body, one at the base of the spine and one at the base of the rear brain at taluka. They always operate like a two-way switch: when one is open the other is closed and vice versa; they are never together in open or in closed position. Till now, the one at the base of the spine was permanently in closed position and the one at taluka in open position. Now with the development of spiritual will, these two major blocks or valves open and close consciously as desired, as do also the minor doors or valves in the brain channel which spill series of memory patterns into the mainstream of incoming impulses.

Once the biological development as shown in diagram 3a is reached, then as Sage Patanjali continues in I(22): "... In respect to the attainment of true spiritual consciousness, there is yet another way." Once this spiritual will is developed, and once the first grade of the energy of the essence of consciousness is generated, the vital life currents and energies can be directed as desired, the blocks and valves, major as well as minor, can be kept in open or closed position as desired, and the first grade energy of the essence of consciousness is available to establish a link with 'pure consciousness' itself, which is nothing else but our Divine Fragment -- Ishvara, the Transcendental Teacher. Once this stage 3a is reached much is achieved, but it takes many lives for such development in spite of fiery aspiration and tireless endeavour.

Till now all was accumulation of knowledge by slow plodding, and now this possibility of contact and guidance, due to inner wholeness or completeness, leads to 'intuition'. It is one of the higher grade energies which later leads to transcendental experiences. Sage Patanjali points out the difference between correct, rational thinking and the stage of intuition, i.e. between the earlier diagrams 1-2-3a and diagram 3b, and between objective and subjective concentration and sustained concentration, in the following sutras.

III(33): "All things can be known in the vivid light of intuition."

I(48): "The disciple's perception is now unfailingly exact, i.e. his mind reveals only the truth."

I(49): "This particular perception is unique and reveals that which the rational mind (using testimony, inference and deduction) cannot reveal."

I(50): "It is totally different from, or supersedes, all other impressions."

But much has to be done before this can happen as a fact and not just as either theory or a mental concept.

Now refer to diagram 3b. Please note that once stage 3a is attained, stages 3b and later 3c are possible though not easy. Indeed they can be achieved as a ceaseless continuation of the disciple's dedicated work. Here, too, Sage Patanjali warns again: the inherent tamasic qualities of body, mind and senses of the material substance of which the bodies are made have first to be eliminated completely, because occasional or accidental opening of memory valves can flood in tamasic vibrations. I(30): "The obstacles to soul cognition are bodily disability, mental inertia, wrong questioning, carelessness, laziness, lack of dispassion, erroneous perception, ..."

One may wonder that even after such hard work and internal biological development, which some call 'internal purification', such obstacles should still come inbetween, but Sage Patanjali is clear in his mind when he explains in IV(9): "There is identity of relation between memory and the effect producing cause, even when separated by species, time and place." The effect-producing causes are (1) the incoming impulses which draw out identical memory patterns from sections IIIa or IIIb, acquired from the important recordings in the super micro recording monitor, and (2) the law of cycles, which is most complicated, so complicated that even the great Buddha would only say, "It is wheels within wheels!"

Sage Patanjali has said much in a few words. This is a vital thought and should be understood properly, for most disciples overlook this vital aspect. Events of very distant past will stream forth in the life of the disciple or aspirant, so remote a past that he may feel and think as if belonging to a different species of humanity. The time period may be in thousands of years, the events may have happened in some distant area of the Universe; nevertheless, if pertaining to the disciple or aspirant concerned, they will visit him as per the laws of cycles. This will bring about certain vital results, sometimes unexpected and seemingly impossible, and this happens when a disciple or aspirant does not realize that he has not fulfilled by way of redeeming and so has to fulfil by way of causation.

It can happen that over many lives the disciple may have made great, sincere progress and developed, and improved upon his biological shortcomings. This inner development amounts to his now belonging to a different species of human beings. All true yogis, adepts and masters are a different species of human beings though their outer forms may be similar to ours. It could be that hundreds of thousands of years may have elapsed, yet if some cycle or cycles which have been generated happen to come his way, it may make him think and act in such a way as to surprise not only him but those around him as well. The incoming impulses, like a thief in the dead of night during a sound slumber, enter and work havoc with the disciple.

Is there then no remedy? Should one bow one's head before such unavoidable happenings? Yes, there is a way: one must have a Transcendental Teacher, Ishvara, and it must have been explained to one -- and one must be convinced thereof -- that to avoid causation demanding its pound of flesh it is better to redeem, and methods and a mental approach to that end should thus be cultivated.

II(14): "When the object to be gained is sufficiently valued, and efforts towards its attainment are persistently followed without intermission, then the steadiness of the thinking instrument is secured." But this also depends on what Sage Patanjali says further in II(13): "So long as the roots (or sanskaras, the recordings now as memory patterns) exist, their fruition will be birth, life and experience resulting in pleasure or pain." And in II(14): "These seeds (sanskaras) produce pleasure and pain according to their originating cause (the recordings) being good or evil." We have seen personalities like Ramakrishna Paramhansa, Ramana Maharshi and other sages of all countries go through certain sufferings due to cycles that must be crossing their path after, God knows, how long!

Now comes a stage when the mind realizes that it is not the seer nor the source of knowledge. The body and mind had for long ages, indeed for eternities, ignored the Divine Fragment; but now there is a feeling at first, and later a certainty, that something higher and mightier is sending hints. We have noted that on the downward arc the Divine Fragment had made no attempts to assert its rightful dominance, but now It can and does so very tactfully and slowly. It is only now, at this stage of our evolution that individuals are just responding and some have already responded, that it asserts. This feeling, turning into a conviction must come to the body, thinking instrument and senses of their own accord, not all together but one following the other:

(a) That the lives they have lived and have been living so far do not seem proper and that there must be a better way to live. (b) Later, the search for an external teacher or teachers having failed, conviction dawns that there is none in the outside world. As long as disciples keep searching for and following external teachers, no real progress is possible. (c) That the Divine Fragment, Ishvara, of each individual is the Transcendental Teacher, the teacher of the gods themselves. And then the disciple, willingly and with devotion, follows directions received from within, at first rather slowly and then in full as if "in tune with the Infinite", with the Divine Fragment.

It is because the stature of the Divine Fragment, Ishvara, is that of 'Gurudeva', the Transcendental Teacher, that so much stress and respect is attached to the Teacher or Guru, but not to any so-called external teacher

or guru. The great Mirabai considered her Divine Fragment as Krishna, her conviction as in (c) above, and sang devotional songs, fully realizing that she was addressing Krishna. The Divine Fragment of each individual is, as per the faith of the disciple, either Krishna, Christ, Buddha or any such lofty personality. Many bhakti yogis follow no methods, for some of them are really God-intoxicated. Their God is rightly their own Divine Fragment, Ishvara and, as with Mirabai, they look to their Divine Fragment either as Krishna, Christ or Buddha. But this conviction and devotion of the mind must be deep-rooted.

II(4): "Avidya (ignorance) is the cause of all other obstacles, whether they be latent, in process of elimination, overcome, or in full operation." II(5): "Avidya is the (mental) condition of confusing the permanent, pure, blissful and the Self (the Divine Fragment) with that which is impermanent, impure, painful and the not-Self (body, mind and senses)." With what results? IV(16): "The many modifications of the one mind produce the diverse forms which depend for their existence upon those man-mind impulses."

As biological development proceeds, slowly the mind and thinking instrument come to the above conviction and thence proceed to the following conclusions. IV(19): "Because it can be seen or cognized, it is apparent that the mind is not the source of illumination." IV(20): "Neither can it know two objects simultaneously, itself (its knowledge content and activity) and that which is external to itself (the Divine Fragment)." The mind is further convinced of such an impossibility as IV(21): "If knowledge of the mind by a remoter mind is postulated, an infinite number of knowers must be inferred and the sequence of memory patterns and reactions would tend to infinite confusion."

What follows is very natural but only possible at this stage of biological development, when mind has reached the stage shown in diagram 3a, and is not due to any false religiosity. IV(26): "The mind then tends towards discrimination and increasing illumination as to the true nature of the one Self (the Divine Fragment)." Then, from this stage of development onwards it proceeds to stage 3b and is guided properly to understand the true nature of the Divine Fragment as Ishvara, the Transcendental Teacher, the only worthy teacher. Stage 3b is mind's ultimate progress -- it cannot go beyond this stage and so willingly stops the myriad modifications, the thought forms which create ripples or whirlpools, i.e. various electromagnetic waves, in the thinking instrument.

Now one slowly closes the major valve or block at taluka, the base of the rear brain, which for eternities had remained in 'open' position -- mind must do this of its own volition and accord. And when this is done all the noise inside the mind ceases and in deep silence it is able to hear the

merest whisper of the Divine Fragment, Ishvara, the Transcendental Teacher. What follows now is IV(32): "The modifications of the mind stuff through the inherent nature of the three gunas come to an end, for they have served their purpose."

First we have to remember the idea and of the Divine Fragment entering Existence, willingly accepting all the rules of the game of Existence, acquiring minds, bodies, senses and free will to be encased within these outer coverings, and agreeing to be completely ignored for eternities. This purpose is not fulfilled upon reaching nadir. The other aspect and purpose to be properly understood also is that the Divine Fragment has now to unwind what has been wound around through all these eternities, to 'redeem' entirely all degeneration caused to body, mind and senses. And, further, that this whole process is not causation, punishment, karma, predestination, retribution or God's will. And so the most important purpose, the redeeming of body, mind and senses, is now being fulfilled; for if mind is redeemed, then body, senses and free will are automatically redeemed. No more is there any need of mind modifications, of this the mind is convinced. Stage 3b is now reached and deep silence reigns within, and so comes peace, all-enveloping inner peace.

I(3): "When this has been accomplished, the yogi knows himself as he is in reality (as the Divine Fragment)." Further methods and steps continue so that the disciple proceeds from stage 3b to 3c and is now ready for the most rewarding experiences. These experiences are for the benefit of mind and body for the Divine Fragment is redeeming them; silently they learn and realize. The sutras suggesting the way are II(1): "The yoga of action leading to union with the Self is fiery aspiration, spiritual reading and devotion to Ishvara." II(2): "The aim of these three is to bring about Self-vision and to eliminate obstructions." These three we shall study later in chapters 12-13.

Now that the mind has realized the omnipotence and omniscient capacity of the Divine Fragment, it is not only too willing to surrender but is full of devotion, love, praise and worship, an attitude which is most essential. The mind is now obedient! This obedience enables the conscious operation of all the minor valves or doors and of the two major valves or blocks, a major biological development. Once the mind surrenders willingly and is devoted, the qualities cannot function independently, and neither can the senses and free will as they like, which was the predominant inner condition of the individual earlier. II(19): "The divisions of the gunas (or qualities of matter) are fourfold: the specific, the non-specific, the indicated and the untouchable." But there is no need to go into these technicalities of the qualities now, though it is a study in itself. This mind has realized, and the body being subservient to mind nothing now rebels or acts irresponsibly. III(47): "Mastery over the senses is brought

about through concentrated meditation upon their nature, peculiar attributes, egoism, pervasiveness and useful purpose."

There is now enough scope for objective and subjective concentration or meditation, but at this stage the disciple will not waste time indulging in such study, profitable though it be, because the conviction has satisfied the mind. It is therefore no more restless -- to be restless was so far its dharma! It realizes that this gross universe of Bhuh is but one phase, a purpose to be realized and transcended (but not by running away from life), and that all and everything in the Universe is for the Self, II(21): "All that is exists for the sake of the Self."

The gross body and mind have reached this conviction. Now the primary, astral/molecular body and its thinking instrument, manas, are also to be convinced, for they are cojoined to the physical. An inner rhythm is established by three-step rhythmic breathing for all 24 hours, which is essential to achieve inner and outer rhythm and which also induces peace to the brain. What follows is:

II(49): "When right posture (of mind, not body!) has been attained, there follows right control of prana and proper inspiration and expiration of breath."

II(50): "Right control of prana (or the life-force) is external, internal and motionless (in diagram 3c); it is subject to place, time and number and is also protracted or brief."

I(34): "The peace of the chitta (the thinking instrument) is also brought about by the regulation of prana or the life breath."

II(55): "As a result of these means, there follows the complete subjugation (control) of the sense organs."

When an individual reaches stage 3a and achieves biological wholeness, this posture of the mind, of adoring and implicitly obeying the Divine Fragment, is the sought-for best posture. At this stage, the seven vital energies are not only generated but directed to flow properly, because all the minor and major blocks or valves can be opened and closed consciously at will. The most vital seven energies, in decreasing order to importance, are: the energy of the essence of consciousness, the energy of awareness, the energy of life, spiritual energy (for want of proper description), the energy of intuition, the energy of genius (directed to any particular faculty), and the energy of sensitivity. Of these seven energies, the first three are generated automatically at birth but not in proper quality or quantity, for even in our days in the twentieth century we are born half complete and we live and die half complete. The purpose of birth and life, and that of scientific yoga, is to complete the other half, to make oneself a complete or whole individual. The latter four energies are to be diligently developed, generated and directed.

When these vital energies are not generated, and those that are automatically generated are not refined, that is the state of sub-human or animal tendencies prevalent in the human system. These create obstacles, as Sage Patanjali puts it in I(30): "The obstacles to soul cognition are bodily disability, mental inertia, wrong questioning, carelessness, laziness, lack of dispassion, erroneous perception, inability to achieve concentration, and failure to hold the meditative attitude (one-pointedness) when achieved." And in I(31): "Pain, despair, misplaced bodily activity and wrong direction (or control) of the life currents are the results of the obstacles in the lower psychic nature."

The vital energy of the essence of consciousness is now of first grade, will has become spiritual will and is able to bridge the gulf which had remained unbridgeable for eternities in the absence of this energy between (1) the awareness of the two bodies and their thinking instruments, and (2) the pure consciousness, the Divine Fragment. So the pranas now flow properly in the primary body and can be directed by spiritual will. All this means that the flow of incoming impulses and the flow of the series of memory patterns are also under full control, and by consciously controlling and operating the blocks or valves an individual can prevent and/or allow only such mind modifications as are necessary, as per diagram 3a, and live in peace. Since so much is possible, the sense organs and the senses themselves are also quiet because the senses that flow through the sense organs can now flow only with the assent of the individual, who can shut the major entry valve at the base of taluka, for he has reached stage 3b and is now proceeding to 3c.

Natural and logical thinking and reasoning, which create many different types of waves -- the modifications -- in the grey matter are now not needed, for stage 3b is now attained and correct knowledge without taking recourse to all this is possible "in the vivid light of intuition". The result is a quite chitta -- the near impossible has been achieved! Both mind and brain had so far worked together like an advanced computer, but the actual purpose of the mind is to be an organ of perception only. The mind has not to solve problems -- that is to be left to the brain. It has only to transmit to the brain all that is perceived and the brain will be able to see and register; in its catalytic presence, the brain is able to function. The function of the brain is to work like a computer and solve all the difficult problems (though, at this stage of 3b, even this is superseded by intuition, or perception of the mind); the function of the mind is to act like a torch, throwing light in dark places. This light now comes to it from pure consciousness, the Divine Fragment, so as to act as a powerful, higher order electromagnetic energy which enables the computer brain to work with the least difficulty. This is the difference between brain and mind, and this distinction is very vital.

The individual who has attained to stages 3a and 3b can, whilst fulfilling the house-holder's duties, remain in state 3a, and when free from these duties remain in state 3b, which keeps the chitta quiet, even as one now works to attain the stage 3c. Stage 3c is the state for advanced practices. Diagram 3b shows the functioning of the mid brain, which was non-functional in diagrams 1 and 2, and this biological development has made possible certain nerves to be operative for the flow of vital energies.

Various centres, or points, that were dormant so far, start pulsating. When all this happens in an individual, it is to be experienced rather than believed. In the language of yoga, this is the state of pratyahara, i.e. non-attachment or detachment. II(54): "Abstraction (or pratyahara) is the subjugation of the senses by the thinking principle and their withdrawal from the sense organs and that which has hitherto been their object." The very beginning of pratyahara is the inherent state of pratyahara! Please set aside all known meanings of attachment/non-attachment and keep the mind open for a fresh understanding as to the inner condition of both the bodies, physical and astral. No advanced practices are possible unless this state is reached! The individual, on reaching stages 3a and 3b, is in a position to carry out the advanced practices of pratyahara, but only under the Transcendental Teacher, Ishvara, and never otherwise. However, one can not practise dharna and dhyana without at first working consciously for these states 3a and 3b.

I(37): "The chitta is stabilized and rendered free from illusion (various self-conceived mirages) as the lower nature is purified and no longer indulged in." Before achieving the stage of entering the path and becoming an accepted disciple under an advanced guide who can bring the disciple to the stage of pratyahara, it was I(4): "Up till now the inner man (the Self, the Divine Fragment) has (seemingly) identified himself with his forms and with their active modifications." But by hard, diligent and ceaseless work under guidance the disciple reaches the stage of 3a and 3b, II(41): "Through purification, comes also a quite spirit, singleness of intent, conquest of the organs, and ability to see the Self."

Once the disciple reaches the stage of `seeing' and `contacting' the Divine Fragment and taking guidance, i.e. from stage 3a onwards, that is the important and basic stage for scientific yoga, viz. pratyahara. Dharna, dhyana, samadhi are miles away yet. The Divine Fragment, Self, is now the acknowledged Transcendental Teacher of the personality or individual and guides the individual to experience firsthand; so the disciple is ready for the most advanced practices, at first of pratyahara and then higher.

Who is a disciple? The personality made up of the physical and astral

bodies in rhythm with the physical brain and astral manas. This complex personality, which now no more lives by its own awareness but by obeying and adoring the Transcendental Teacher, Ishvara, the inner Divine Fragment, willingly submits to all directions. Progress on the path, means that this developed personality, earlier frustrated and tired, at last realizes and follows the directions of the best of all teachers and stops looking for external teachers, for there are none worth the name.

So the personality, which was `blind' so far to the presence of the Divine Fragment, is now, as a disciple, adoring `It' and under guidance is ready for the most advanced practices. The Divine Fragment is now willingly given the status of the "Lord of the mind" by the mind itself. IV(8): "The Lord of the mind (the Self), the perceiver, is ever aware of the constantly active mind stuff, the effect-producing cause." The Radhe-Krishna episode is but a practical fancy of original writers to portray the beautiful and tender relationship between the mind of a disciple, who has reached the stages of diagram 3a and 3b and is progressing to stage 3c, and the Self, the Divine Fragment.

Down and even up the sub-stages for eternities, the inner Divine Fragment had assumed the role of a mere `witness' but had always been aware of the working of the brain, manas and buddhi of the physical, astral and mental bodies. Now the personality has willingly accepted the Divine Fragment as its Lord and many songs are composed in adoration. No sort of control of the mind modification is needed now, and the stage of effortless effort, i.e. without any need of conscious control, is reached. III(12): "When mind control and the controlling factor are equally balanced, then comes the condition of one-pointedness."

By now the concrete mind is long since silenced. The primary body and manas are able to function on their own plane and, being more subtle and sensitive, are able to demonstrate psychic powers, III(36): "As a result of this experience, the higher hearing, touch, sight, taste and smell are developed, producing intuitional knowledge." (Refer diagram 3b.) But, in III(37): "These powers (of the astral body) are obstacles to the highest spiritual realization but serve as magical powers in the objective world." The disciple has to guard against playing with these higher senses of the astral body, for these seeming psychic powers are merely the extended five physical senses, the astral body being far more subtle. The use of psychic powers creates noise inside manas just as wrong thinking creates noise inside the brain. For absolute peace of the chitta, this has to be silenced also, otherwise the promptings of the Divine Fragment, the Transcendental Teacher, will not be heard and further progress prevented. Any such ability is merely an obstacle to the clear vision, the absolute freedom and working of the Divine Fragment, and to further guidance from the Transcendental Teacher, which may be wholly withheld for a long time

indeed if psychic powers are indulged in.

Those godmen who display such psychic powers think they have attained the ultimate, which illusion allows them to bestow packaged transcendental meditation on their disciples, but the fact is that they have hardly reached the stage of pratyahara. Such who display psychic powers will be disowned by their respective Divine Fragments for many lives to come and the disciples will be left free to play with their psychic powers till such time as they get tired and confused once again, come to their senses and, realizing thus, once again ask forgiveness for such trespass and sincerely regret their behaviour. Then only will their own Self, Ishvara the Transcendental Teacher, forgive and give further guidance provided they never again demonstrate their psychic powers.

□

Chapter 10

Man , The Human Being , is Both the Computerized Organism and Transcendence Itself

The Ocean God and the Thinker Man

Let us begin at the beginning as if we have learnt nothing. You, dear reader, are here and what brings you here is a common bent, not sufficiently clear to you and remaining unexpressed. Yet it is there, binding each one of you, as it does bind me to you. But to have that something in you and to proceed from that early stage requires a certain amount of awareness, however little or great, in each one of you. This awareness makes you eager to know more and more as we proceed. But, alas, as long as this remains an urge in you, it will be only accumulation of knowledge and after ten million years also there will be no foreseeable end to such accumulation, even if we keep meeting, and the purpose would still not be achieved. You have been here before and are here now and have so far only accumulated knowledge. Knowledge does not make one a wise person, it makes one a talented person, an informed person.

Experience me, experience my words! So far you have only read and analyzed my words and whenever they do not agree with your accumulated knowledge, whether read or heard elsewhere, a question arises in your thinking instrument, and when this is going on within your brain you miss what further I have said or written. Herein lies the real mischief that stands between you and me and, for that matter, will remain between you and any other teacher, and as long as such an attitude remains you will go from teacher to teacher. How will you experience me? I am talking of an experience! Remember, experiencing and understanding of the same thing are

two very different aspects and poles apart. You have so far been trying to understand me. With understanding will remain a dualism: you and me; with experiencing you will dissolve this dualism! Will you dissolve in me as sugar on the tongue? You will then get the inner meaning of my words. So let us begin now.

There is one large body of water on our planet but the small mind of man has divided it into many oceans, seas, bays, gulfs, straits and channels. This vast body of water is and should be, by nature, always calm and free from waves, undercurrents and turbulence. Likewise, the vast brain of man is and should be, by nature, always calm and free from waves, undercurrents and turbulence, i.e. from modifications.

But the wind strikes the surface of this vast body of water and creates waves and turbulence. Wind is an external agent that strikes the calm surface of this vast body of water, so much so that the oceans and seas all over the world are never free from waves and turbulence. So waves and turbulence at sea and on the oceans, including all gulfs, bays, straits and channels, is not the inherent characteristic of this vast body of water but is the characteristic consequence of the moving wind all over the world. Wind we do not see, though we may experience it, but we see the waves and turbulence, i.e. that which is more obvious.

In the same way, the modifications of the brain, i.e. the turbulence and electromagnetic waves, which are unending like the waves of the ocean, are not the characteristic of the human brain. They are the characteristic outcome of impulses, like wind an external source, coming in from objects of senses all around us and striking the calm surface of the brain. Impulses we do not see, though we may experience them through the turbulence and waves, the modifications, i.e. that which is more obvious.

Both the mighty ocean and the great thinker, man, tried for ages upon ages to calm their surfaces from turbulence and unending waves but without success. At last, in distress the mighty ocean (you know, the god Neptune) approached the highest God and on bended knees requested a boon that his sincere efforts to keep the surface calm and free from waves and turbulence be granted! Seeing the ocean thus, man the thinker also went to the highest God and made a similar request for he too had made countless efforts over ages and was also totally frustrated and desperate.

Hearing them, the great God smiled and said, "Dear children, if I should grant your request, which I do not want to, then you, mighty ocean, and you, great thinker man, will both stagnate, degenerate and die. When I refused such an offer to the ocean and the man who also came to me ages ago from the moon, they thought I was denying them an opportunity to reach godhood and so they insisted. Now look at the surface of the moon -- can

you find any trace of ocean or man there? Thus have I ordained whereby to keep you, the mighty ocean, and you, the thinker man, from such decay, decomposition and death, that the only way out is total and non-stop turbulence with unending waves! You will both thus remain vibrant, energetic, healthy, clean and free from rubbish that otherwise can soon gather in no time and suffocate you both. So both of you go in peace!"

So both the ocean and the man returned from the highest God dejected and no wiser. And, today also, we find the surface of the ocean and of the brain of man always in turbulence and unending waves. This is the natural way of life and one should not be unnecessarily upset and dejected over this. As long as physical man lives in a physical world, this is the natural law in operation!

Both the ocean and man, the thinker, sat down to think. Some men decided to give up worldly activity, went into deep forests and engaged themselves in severe tapasya (penance). Others left their homes and belongings, went to quiet places and, sitting with legs crossed and eyes closed, engaged themselves in dhyana. Some more gave up meat-eating and all the tasty foods and passed their days in temples or on the banks of rivers and engaged themselves in japa. And yet some others gave up worldly life and engaged themselves in various asanas and pranayamas and in secret and sacred knowledge.

Seeing all this with man, and seeing the ocean also miserable, the great God, out of love for his creation, sent the Buddha to this planet to help both the ocean and man. After his own enlightenment, the Buddha went from place to place, from one in tapasiya to another, and said, "Friend, this is not the way. The beautiful body God had given you is now withered like a dying tree and no flowers and no fruits will ever grow thereon. Get up and follow me." Then he went from one dhyani to another and said, "No, my friend, this is not the way. The beautiful mind God had given you is now withered like a dying tree and no flowers and no fruits will grow thereon. Get up and follow me." Then he went to those engaged in japa and said, "You have forsaken your duty in life. Go back to your homes." He then went from one hatha yogi to another and said, "My friends, you are twisting your bodies to no purpose. All of you hear and follow the noble truths."

And the Buddha gave the noble truths:

- (1) There is turbulence unending which causes pain and misery.
- (2) There is a cause of this turbulence which causes pain and misery.
- (3) This cause can be remedied.

Man, the thinker, did not immediately understand the great Buddha. But the mighty ocean grasped the Buddha's words, called unto the man and said, "Go down into my depths." But the man hesitated. "Do not hesitate, I will

protect you. Go and see and learn." The man did as he was told and dived into the ocean depths. What did he find and learn there? That the top surface of the ocean suffered from turbulence and unending waves, but below all was calm and inky dark: no waves, no turbulence, no sound, no light, no colour, only inky darkness -- void, nirvana!! He saw the sea god sitting peacefully at the bottom of the ocean!

The man came out of the waters of the ocean and, after thanking the mighty ocean god, then looked below the top soil of his brain and went deep down in his brain. And he found that all was calm and peaceful and inky dark: no waves, no turbulence, no sound, no light, no colour, only inky darkness -- void, nirvana!!

Man as Computerized Organism plus Transcendence

The underlying idea is that the top soil of the brain together with the front brain and the rear brain memory pools form the thinking instrument, and these regions of the brain will forever remain in ceaseless activity. To stop this ceaseless activity means to be in coma, or to be unconscious, or to be dead. So we make no attempts to quieten this area of the brain -- we can only re-educate this area and will find to our surprise a lot of peace that we had never experienced or dreamt of before. But to expect transcendence or to meditate with this area is to ask for the really impossible. It will be frustrating as the ocean and the thinker man found for themselves to their utter dismay over the ages. Transcendence and meditation are possible, but not before re-education of this area and with the help of some other centres of the brain.

Besides, we must understand that man, the human being, is certainly not this organism, the so-called body. Before we go further let our minds be clear that we are normally talking about two separate aspects, but not understanding this we treat them as one! They are: (1) the computerized organism, or the body, the personality or the individual; and (2) the Self, i.e. Transcendence itself. The great mistake prevalent is that statements are made without reference to one or the other and sometimes may be made in reference to one and be misunderstood for the other, so that total confusion prevails on all such occasions.

Further, we have to set aside religion, philosophy, yoga, TM, and all such subjects, because if we are talking about the computerized organism, know that this organism has nothing to do with any of them, for it is a mechanism and all it will do is play all such above data fed into its computers repeatedly without imbibing anything. (In India, during black money transactions we quote the Geeta!) The last 6,000 of recorded history have proved this, that the organism is a mechanism and one cannot preach

to a mechanism. And if you are talking about the Self, or Transcendence, it is unnecessary and a waste of time as the Self is far above all this.

So please keep your mind and brain clear and do not be unnecessarily involved in various discussions, useless efforts and still more useless reading. Whenever and whatever you read or hear, ask what the statement is about! The computerized organism needs certain basic help in the field of habit and drift mechanisms; if proper education is forthcoming in this direction, then the mechanisms of brooding and/or day-dreaming will cease to operate, for these mechanisms are the major culprits that keep the brain in turmoil and turbulence unending. Then follow a few steps as to how the impulse/response mechanism can be set right if it needs setting right. Do not preach religion, philosophy and morality to the computerized organism, for it is a mechanism itself, highly sophisticated though. In your proper senses, would you ever preach to a mechanism? It amounts to preaching to a tape recorder -- the computerized organism is exactly that and nothing more!

There is a car and its driver. The car is giving trouble. Will you preach to the car? Or will you preach to the driver religion and philosophy? The right step is to call a mechanic and put the car right. You may re-educate the driver in the mechanics of the car but preaching religion, philosophy, yoga, TM, or Christian Science, etc., to either is sheer nonsense. Yet that is exactly what we are trying to do. Instead of preaching, simply re-educate the thinking instrument!

Let me now quote a great Zen master: "The mind, as it is in itself, is free from disturbances, ills and follies, and every thought is thus of transcendental knowledge and wisdom." (This applies when you talk of the brain below the 2 mm deep top soil, for on the top soil is turbulence and waves unending. Refer to the geography of the brain in the diagrams.) "Being so, there is no use in establishing anything. When erroneous thoughts do not arise, this is precept (shila, or morality). When erroneous thoughts are no more, this is meditation (dhyana). When the non-existence of erroneous thoughts is perceived, this is transcendental wisdom (prajna)." The first two refer to the individual struggling with the computerized organism and the third refers to Self, Transcendence, in which state we apprehend "non-existence of erroneous thoughts". Precepts, meditation and wisdom (transcendence) constitute the Buddhist triple discipline. But to be involved in these disciplines is to miss the gist of illumination and transcendence.

Life is movement with some purpose; the purpose may be only survival. To maintain the continuity of movement of life, two things are essential: (a) breathing, right or wrong, must go on to keep life moving, and (b) a continuous impulse/response activity, right or wrong, must go on to make

life meaningful. This activity is aided by memory patterns. The whole organism is then computerized, i.e. automatically functioning!

Impulse/response can be continuous provided the organism has in-built inner lines of communication, or circuits, whether right or wrong, so that the slightest impulse of sight, sound, touch, smell or taste alerts the organism and causes it to respond instantly to all such incoming impulses. Memory patterns make the organism go towards or away from such impulses received on the basis of what is pleasant or painful or what is to one's gain or loss.

Man has not shown so far even today in the space age a better or different mode of living. His inherent superior nature makes him miserable, living within this computerized framework, but he does not know how he can break out of these walls around him and live a really meaningful life. We are talking of the computerized man who, through his five senses, his inner lines of communications or circuits, whether right or wrong, lives by the impulse/response mechanism in which incoming impulses impinge or strike the top soil of his brain and create unending turbulence and waves -- the modifications. This computerized living is further aided by the mechanisms of drift, habit, brooding and/or day-dreaming, and seem to bind him and make him speak and act as if he were a puppet. The memory patterns guide all these computerized mechanisms by feeding the necessary data.

Fortunately for him, he feels that there is something wrong somewhere. He is otherwise very intelligent and also creative. "Look at the figure in a puppet show, whose movements by another are controlled." Like a puppet, a deluded man (one we find all over the world) is controlled by his feelings and his passions, which are nothing but his past memory patterns caused by ignorance, and is at a loss as to how to be free from all this oppression. So long as he is unable, he is unfit to save himself, however educated or religious he may be otherwise.

The reason for this inability is the confusion created all over the world by making statements whose truth or wisdom we do not question and about which no one is clear for whom they are made, whether for the computerized mechanism, the organism, or the Self, Transcendence? If they are for the former, they are all a waste of breath and energy, and if for the latter, they are uncalled for and redundant for the Self is far above the wisest statements.

We have noted that the top soil of the human brain 1-2 mm deep is computerized for all impulse/response conditions only and accordingly will function whether one is conscious of this fact or not. This is its dharma! Herein is a great waste of time and ultimately frustration, because one should not waste any time or effort to prevent this or preach to it. This

top soil will function as it has to, whatever you do, unless you freeze it by drugs, alcohol or anesthetics, in which case you are good for nothing in this life and in this world for you are unconscious and could be dead! So you see the futility of such exercises to silence this top soil. Leave it alone! Do not preach to this mechanism morality and meditation -- like a monkey it will repeat, knowing no more than a monkey! If no attention is paid to its functions, it will tend to set right and be a little more quiet.

Remember both the ocean and the human brain below the surface are calm. Live there! Waste no efforts in achieving anything for there is nothing to achieve! You have the blessing of Transcendence at all times, for you are Transcendence, the Self, itself! Remember the two-fold path of the Geeta. When you will live the two-fold life, of the computerized organism as an individual and of the Self as Transcendence, you will yourself find that there is no need for precepts, meditation or transcendence. Just be natural! You are structured in a particular fashion so that you can function in a given condition -- just function and forget all else! Do not try the unnatural ways for then you will feel dejected, for what is unnatural cannot be brought about.

Remember at all times the distinction between the organism, which is a mechanism, normally denoted by 'self', and the Self, or Transcendence. The organism is a computerized structure, so let it function along the lines it is structured. This organism cannot attain transcendence; it can take care of itself and, if left alone without any interference, it will not interfere with or obstruct the Self, it will be better behaved. If it is allowed to function as it is structured without bringing in religion, philosophy, TM, etc., etc., you are a lucky and a sensible person. Do no such pious things! The organism wants to be left alone without any so-called guidance. It knows its responsibilities for with awareness goes responsibility.

Self and Transcendence are synonymous, organism and computerized functions are synonymous. This dual structure is to be constantly remembered and one may not invade the territory of the other. Live this concurrent life -- there is no need of a pious religious life for the computerized organism. It may wish to eat, drink, rest or sleep, so let it do just that. Do not be unnecessarily concerned with rites and ceremonies, with vegetarianism and other fads, etc., for there should be no interference with the natural life of the organism. Only correct the mechanisms of drift and habit -- this will stop brooding and/or day-dreaming, the organism will lead a healthier life and you will live better for such an exercise.

My dear friends, what would you meditate on? And what is the need of meditation? Meditation and morality are two energy-consuming efforts that

lead one nowhere! Of the two structured aspects of the individual, the so-called human being, the organism or body would not understand morality or the need for meditation; as for the Self, Transcendence, would you teach It morality or meditation? So what are you trying to do! Do not give the computerized organism what is the natural structure of the Self, Transcendence, and do not disturb it or try to channel it into unnatural ways. It will not accept the unnatural diet, religion, philosophy, yoga, japa, etc. And the Self, Transcendence, does not need any for It is far above these -- with It you have nothing to do, rather you can do nothing! Is your mind and brain now clear?

The great Zen master says: "Those who recognize this objective world (the organism's world) and yet find their minds (the deeper brain below the top soil) undisturbed are in true dhyana." The gap between contraries does not exist for there are no pairs of opposites. The so-called pairs of opposites have one side for the computerized organism and the other for the Self, Transcendence. But we mistakenly assume that both sides are for the computerized organism only! Study this science of the pairs of opposites if you like, but waste no time on these contraries as normally understood. Wisdom, or transcendence, will illumine this point.

"But to let the mind (the brain's top soil) move on by itself, and perform its inexhaustible functions, this is the way to be in accord with the mind essence." To attempt to reach light by dispelling darkness is dualistic. This amounts to keeping prajna/wisdom away from dhyana and will lead to quietism and death. In the dust-wiping type of meditation, of precepts or morality, it is not possible to go beyond tranquilization of the brain, which means, as stated earlier, imposing the unnatural state and is bound to end in frustration. So avoid this by all means. As long as you cling to a sitting position with eyes closed and legs crossed you can never reach the deeper mind!

Prajna, Transcendence, Self-nature, are identical. "Whenever there is more of dhyana and less of prajna it helps the growth of ignorance! The more you practise dhyana (meditation), the more the chances of ignorance increasing." Dhyana is actually attained when there is, so to speak, no dhyana practised, for by whom is it to be practised, the computerized organism or Self, Transcendence, and for what purpose? For whom are religion, morality, philosophy, TM, yoga, Christian Science, etc., proper? Out of the two, one is a mere computerized mechanism and the other is the highest living God within you! There is no movement from error to truth or from ignorance to enlightenment as far as either the computerized organism or Transcendence is concerned. There is no enlightenment whatsoever which you can claim to have attained if you remember the organism and the Self we are talking about.

The Structure of Man

The complex structure of a human being, as distinct from that of an animal or any other lower life, comprises of: (1) the computerized organism, the physical body, with its mechanisms; (2) memory and emotions, the estate of (1), forming the emotional body; and (3) Transcendence. This complex structure must necessarily have communications both ways but only one way traffic exists at present, from (3) to (1) and (2). If the complex material structure is not aware, i.e. (1) and (2) are not aware of (3), it does not necessarily mean that the other way communications, from (3) to (1) and (2), do not exist, but that such communications merely remain unregistered.

Unfortunately man seldom, rather never, functions as (4), the 'whole' human being -- he functions normally in (1) and oft-times in (2). When in (1), the impulse/response and habit mechanisms ((a) and (b)) rule him, and when in (2), brooding and/or day-dreaming ((c) and (d)) rule him. Drifts (e) attend to both (1) and (2), and, finally, all these mechanisms function through the I-E-S-M centres (f). So at any time a man as an individual is somewhere in (1) or in (2) or in both, and so is under the compulsory functioning of these mechanisms, (a) through (f). Therefore he is a computerized organism! Were it not for (3), Transcendence, he would never be different from animals and would have been much worse off than what he is. He is an animal as long as (3) does not come into operation in some manner. It is the concurrent life to be lived that makes man, the human being, a 'whole' as in (4).

Now what do you want to do? All your efforts at various disciplines are with (1) and (2) and so are useless, and no efforts are needed for (3). This is your structure! Some call (1) the physical body, (2) the astral or emotional body, and (3) as soul, atman or spirit. These labels are misleading -- forget them; get rid of all meanings regarding (1), (2) and (3)! The point is that you are neither truly here, with (1) and (2), nor there in (3), nor do you experience any relationship between (1)+(2) and (3). This keeps you always confused and frustrated and never yields results. Let your thinking be clear as to what you want to do and with whom: with (1) and (2), or with (3), or with (1) and (2) and with (3).

Live a natural life of (1) and (2) and (3)! Correct the faults of (1) and (2), then bring in an understanding that there ought to be a relationship between (1)+(2) and (3). Unless you clearly understand this, confusion will prevail and your efforts of millions of years will be in vain.

The difference between the complex structures of a human being and that of an animal or any other lower life is the presence or absence of (3),

Transcendence, in each individual case. So, if in a human being there is no communication between (1)+(2) and (3), that individual has the same sort of complex structure as an animal or any lower life, and we should expect the same animal-like behaviour from such a human being and not be surprised. Therefore it is very necessary to know how and when such communications between (1)+(2) and (3) take place, to see that they are both ways and also that they are registered.

But for such possibilities one has to carefully avoid all contaminated ideas of religion, philosophy, bhajans and satsang (devotional or religious-minded singing and discoursing), and other such subjects, for the least hesitation brought about by such memory and emotions will affect (2), because all that you have read or heard has already become your memory and emotions (2) and will automatically break the communication link either way. Otherwise, why would the Buddha stress again and again, "Bhikshu, empty the boat!" The difference between a human being and an animal will be obvious only in the event of established communications both ways.

To enable you, dear reader, to know your structure from all possible angles is necessary. It is necessary to know also that this structure is firmer than granite. Any hasty approach will not yield the desired results and hence, per force, our measured, methodical approach from all sides. This total understanding is therefore brought to you so that you may know and appreciate the method of approach. The following are the salient features:

- (a) That we are already what we are trying to be!
- (b) That all matter has awareness from near zero to infinity and the entire spectrum can be studied with the help of science.
- (c) That on this scale of awareness man is on the last rung of the ladder. Can communications be established with those higher up?
- (d) That our computerized organism has high awareness and so high autonomy, and this has to be respected.
- (e) That a human being who is developed, or whole, has human traits which should also be respected.
- (f) That the autonomy of the computerized organism and the traits of a human being must survive side by side and one may not try to rule over or suffocate the other!
- (g) That all incoming impulses (communications) are the feeding material for all the mechanisms within, and they are drawn in, as if by a magnet, by a magnetic point within us, built over ages of survival, life after life.
- (h) That this magnetic point ultimately builds its own design or pattern of living and we live accordingly. This pattern of living differs from the inherent design of living implanted in us by God and Nature that would enable us to live like a Buddha or a Christ.

(i) That to know this magnetic point and correct it is the only exercise worth indulging in. The method is of making a list of drifts by different methods over a period of time and then injecting corrective methods for the cure as will be shown. Any haste in this will only defeat and delay, so take time to do this. Rome was not built in a day, nor have you been built in one lifetime!

Refer to the structure shown previously. On the outside are the various mechanisms and underlying them is our estate, i.e. memory soaked in emotions. The latter creates this magnetic point over ages of survival. We are helpless to act in any other manner except how we are dictated by this magnetic point. Let your mind be clear as to this point. Various ideas of spiritual life or asceticism must not suffocate the organism. Trying to suffocate or overrule the computerized organism, which can act only as per the dictates of this magnetic point, is foolishness and a waste of time. This means that the artificial methods of preaching, religion, philosophy, japa, Christian Science, and other such spiritual practices and asceticism of various types are doomed to failure. So the idea of correcting the six mechanisms is out of the question. It is finally to be understood that the re-education of the thinking instrument is the correcting of this magnetic point which is also anchored in the registration area. Our approach, therefore, should now be crystal clear to you, dear reader, I suppose! First things first: correct the magnetic point!

Let us note the details of the computerized organism we normally understand as the body, or personality or individual. Awareness, simple (simple consciousness) or advanced (self-consciousness), is the primary characteristic of the computerized organism. The energies of life and of awareness, together with the energies of electricity and magnetism, are all bottled or in-built (just as memory and energy sources are in-built even in man-made mechanisms today) so that the computerized organism can carry out its various functions; in short, we have not to plug the organism to a socket for recharging. There is nothing supernatural or holy about these energies. Many computers simultaneously work jointly inside the computerized organism. It is indeed a very, very sophisticated mechanism, but, after all, is still only a mechanism by itself, though we may address it as body, individual or personality.

To coordinate everything, the front lobe, or registration area, and the top soil of the left and right mid brain 1-2 mm deep -- viz. the cortex -- together manage the organism normally. The top soil is mainly for the impulse/response mechanism, but the registration area has the habit, drift, brooding and day-dreaming mechanisms, and even the impulse/response mechanism ultimately reaches the registration area. In all, including the I-E-S-M centres, there are six mechanisms of the registration area itself.

These mechanisms, like a calculator that helps us to calculate but ultimately makes us dependent on it to add up even $5+5=10$ instead of using our brain power, have dulled and ruined the otherwise sharp awareness and capability of the brain. It so happens gradually, due to the constant functioning of these mechanisms, that the self-conscious aspect of the registration area is slowly overwhelmed and then wholly governed by these mechanisms. The organism degenerates into the simple consciousness of a machine and misses the much needed human aspects or traits so that the behaviour appears to be sub-standard human behaviour. These mechanisms are, after all, mechanisms only and are devoid of human traits or aspects. So human beings start living and behaving by simple consciousness. This, therefore, makes it necessary for us to study the registration area and the operations of the four centres I-E-S-M for all aspects of awareness and behaviour. Even the functions of these centres are a type of mechanism only and so are also devoid of human traits and aspects.

Animals are supposed to live by, or are governed by, simple consciousness, so they are not mindful of others' needs and well-being, i.e. they live strictly by the impulse/response mechanism. Man is supposed to live by, or be governed by, self-consciousness, so he is expected to be mindful of other's needs and well-being, at least in theory or as an ideal. This means that he is not supposed to live by the impulse/response mechanism only, but use it judiciously as and when need arises.

Now, on the road a cow passes you. She may be swinging her head or her tail, and as she passes you she may lash you in the face with her tail; you may be lucky to escape her horns. On the same road another passer-by going past you may spit beetle-juice on you; you may be lucky to escape him blowing his nose on you. If you question him, his reply is, "Did I do this deliberately?" I write this from my experience of many such incidents. If you were to ask the cow and if she could reply, would she not say, "Did I do this deliberately?" Now where is simple consciousness of the animal and self-consciousness of the human being! A human being is capable of functioning under self-consciousness, but that does not mean that he does function through self-consciousness.

In the morning you go from your bathroom to your dressing room to get a new tooth brush. When you reach there your eyes fall on tablets that you have to take every morning. You take one from the bottle, go to the kitchen, swallow it with water and return to the bathroom without bringing the new tooth brush for which you had specifically gone to the dressing room. Why did this happen? All such happenings are due to many in-built mechanisms in the thinking instrument part of our brain. The computerized organism (the physical body) works for almost the whole time through various mechanisms operating singly or jointly. God has given us these

mechanisms to spare us much unwanted trouble.

The other necessary mechanism of drifts, which also functions within the registration area, is a much needed mechanism. Only because of drifts taking place automatically and continuously is life one continuous movement; otherwise, in the absence of this mechanism we would find life coming to a halt time and again. Once you are through a particular function, it would be difficult to start another. The difference to life with and without the working of this mechanism would be equivalent to seeing a movie of an event and seeing photographs of the event. However, this necessary drift mechanism function is not governed by a method and in the absence of certain re-education it bursts upon us as it likes, like a storm, i.e. one drift follows another, never in any sequence or, as we say, without any rhyme or reason, and does not stop when we want it to stop.

So these mechanisms of habit, drifts and impulse/response rule us. They set in motion the mechanisms of brooding and day-dreaming. We who are supposed to live by self-consciousness do so hardly and even when engaged in some important function, these mechanisms disturb us. So life rolls by haphazardly in simple consciousness and these functions take care of all our thoughts, actions, conversations, etc. Now if we live by simple consciousness most of the time, then it is obvious, as stated previously, that we are not mindful of others' needs and well-being. In so living we must inevitably hurt in some manner those with whom we come in contact and this creates friction and unpleasantness. And if we are so governed by simple consciousness almost all the time, then you will agree that there is absolutely no need for the state of 'awakeness'. If we have no need for awakeness, the idea of insight or intuition would be still further away. In that case we can forget all about the inherent design implanted in us by God and Nature.

So we so-called human beings of the twentieth century, of the space age, live exactly as did our ancestors a few million years ago, and there is no need for any surprise in this matter if we shall live the same way say 50,000 years hence, for we have never taken up this important subject of re-education of the thinking instrument. With all these mechanisms functioning in the thinking instrument, without a methodical approach our thinking instrument will betray us time and again, though we may otherwise be educated or religious. It is ultimately this betrayal that brings about the feeling of helplessness.

So what are we supposed to do? We, as cultured human beings, ought to live by self-consciousness to a large extent and with 'awakeness' to some extent. To be able to live so requires the re-education of all the mechanisms, i.e. setting them right, thus re-educating the thinking

instrument. When we live by simple consciousness it is obvious we decide on the basis of what is pleasurable or painful, and what is to our gain or loss.

Refer again to the structure given above. Remember this structure for it is universal in beings. In all of them, the structure is the same: outer covering or computerized organism, then memory soaked in emotions, and innermost is Transcendence. Below the stage of man this structure is not to be found. In the scale of awareness, man is lowest, and amongst all the societies of human beings in the Universe, our humanity is pretty far down the scale. The scale of awareness, from bottom to top, is: man, planet, sun or star, galaxy, group of galaxies, and the Universe. (In the light of all that has been said in the first half of this book, treating the planets, sun and stars, galaxies and the Universe as intelligent beings should no longer astonish the reader!) All the vital energies can be produced within each type of this series of computerized organisms.

All those who fall within this scale exhibit two qualities. They are living and aware, i.e. autonomous, and this autonomy leads to certain responsibility and to some purpose. Greater the awareness, greater the responsibility and greater the purpose. Secondly, they are also violent in their individual manner. Man, being lowest in scale, can be violent for small and selfish reasons; those higher on the scale would be violent in some constructive way for a higher purpose. But the structure is universal and it is important to ensure that the computerized organism functions as near to perfection as possible. In all cases on this scale, if the computerized organism has not reached its needed perfection, the nature and behaviour will remain violent to that extent. So correction of the computerized organism plus the memory soaked in emotions parts of the structure is vital. Corrective methods are different in this rising scale but some type of corrective methods are always needed. Only then will violence in the computerized organism of each type cease, only then can peace be experienced. Please remember this much carefully.

Innumerable are the ill-effects and damage caused by the wrong working of the thinking instrument to other human beings, to their property and possessions, as also the ill-effects brought upon the organism and the brain itself. In dealing with this, we shall realize that all the ills and wrongs, all pain and unhappiness that all living beings experience is caused only by the wrong functioning of the thinking instrument area of the brain. Such malfunctioning of every thinking instrument has created chaos and the sorry state of things in the whole world for which we can blame ourselves only in the absence of re-education of the thinking instrument. In this God has no part to play -- maybe that His infallible laws give us what we deserve, but this is not the subject matter of our study at present. God has given us free will, i.e. freedom to use our

brain power. To what use or abuse we put it is not the work or responsibility of God but is our exercise of free will. For with awareness comes autonomy and with greater awareness comes greater autonomy.

The Fragments of Transcendence

In the so-called Garden of Eden, according to the Bible, and in the very first Universe of Creation, Janah Universe, going by the Hindu shastras, man was then a fragment of pure Transcendence, in being by Divine Will, and so had no need of a computerized organism -- body and brain -- and memory. But life was very dull, being the same eternity after eternity. Life became interesting when God allowed man to use the power of his acquired thinking instrument and live with free will instead of Divine Will, but then entered also the trio of mischief-makers -- doubt, fear, and anger or irritability -- to create suspense and interest created by the use of brain power.

We have seen that the full spectrum of vibrations ranges through the following.

1. Satyam: God unmanifest or Transcendence unmanifest. We prefer not to use the word 'God' here for it points to a personal God, e.g. Father, Shiva or Brahma, all of which are obnoxious ideas.
2. Tapah, or Divine Wholeness: God manifest or Ocean of Transcendence; Nature, originally, as we can never know in Bhuh, Bhuvah or Svahah.
3. Janah Universe: Home of the fragments of Transcendence. Even if they be innumerable many, it does not give the idea of dualism or multiplicity, for each one of them or many of them can merge with one another and re-emerge again, or can merge in the Ocean of Transcendence and re-emerge; so all is one in spite of fragments. Tapah and Janah together constitute Creation.

So up to this point is Creation. Up to here we do not expect actualization of anything: no land- and other scapes, or any kind of flora and fauna, or men and women who make love or fight, and no sex either. There is no night or day, nor sleep or waking, no shades of darkness or light, or colours, as we understand, no food or impulses, and neither mind nor thinking. It is creation beyond our conception; yet, perhaps, from our point of view it could be drab and colourless for there is no ambition, no possessions, nothing to conquer or achieve, nothing to fear or doubt or get angry about.

Now different gospels spell out differently what happens next, depending on whether one goes by the Bible, or theosophy, or the shastras. Thus man was thrown out of the Garden of Eden, according to the Bible, and he stepped out of Janah Universe into the Universe of Existence, according to

Hindu shastras. The common idea is that these fragments of Transcendence have their Home as Creation, but enter Existence to experience it. In Existence are three universes: gross (Bhuh), subtle (Bhuvah) and super subtle (Svahah); and accordingly, to experience Existence, they need to acquire appropriate computerized organisms as clothing.

(4a) Svahah: the most subtle, electronic or mental universe, wherein these fragments first descend, and take on an electronic or mental body and buddhi for brain, and function thereby.

(4b) Bhuvah: the subtle, molecular or astral universe, wherein they descend next, and take on a molecular or astral body and manas for brain, and function thereby.

(4c) Bhuh: the gross, cellular or physical universe, wherein they finally descend, and take on a cellular or physical body and brain, and function thereby. (This is involution; the movement opposite to this is evolution.)

Some call the different computerized organisms as body, cell, cage or prison. It matters not what we call it, but it matters that we understand this computerized organism. As long as we do not understand it, and do not learn how to exit it and enter it at will, the sense of being in a cage or prison will continue.

Man can play about in any of these three universes, if he so desires, or be a captive to any one of them as he is today in Bhuh. Even the other universes of Existence, Bhuvah and Svahah, are to him high heaven today, so badly fallen is he. Or he can retrace his steps back to the original Universe of Creation, Janah, to the so-called Garden of Eden, where he needs no body and brain, and can function once again as a fragment of pure Transcendence with no need of a computerized organism. But the great blessing is that whether he is in Bhuh, Bhuvah or Svahah, or in Janah, i.e. outside or inside the Garden of Eden, he will always be a fragment of pure Transcendence, either with or without the computerized organism! Even the astral/molecular body with manas and the mental/electronic body with buddhi are computerized organisms, only of a superior kind!

All the time during their sojourn in Svahah, Bhuvah and Bhuh, these fragments of Transcendence allow the proper computerized organism to function freely and without interference in whatever universe they are, and the computerized organisms seem to enjoy their free will. These computerized organism divide themselves into many groups -- Hindus, Moslems, Christians, Chinese, etc., -- with their different, separate places of worship and their holy books, thanks to the many existing religions. Ultimately, though, these different computerized organisms find themselves in deep confusion living independently of the inner Transcendence and finally cry out for deliverance and search for a way out, for they cannot understand Existence, and never will, their science,

religions, and philosophies being woefully inadequate and incapable. This happens to the physical computerized organism first, then it will happen next to the subtler astral organism and lastly to the most subtle mental organism on the journey back Home -- a typical situation we find ourselves in today in this world.

It is at such a time that the fragment of Transcendence within each computerized organism would like to guide, but the organism seeks teachers, priests, books, prayers, rites, gospels, etc., in the external world, not believing that there is an inner fragment of Transcendence able to guide better than anyone and anything else. Finally, each computerized organism individually finds that the inner fragment of Transcendence is the most exalted of all teachers! But this dawns very late on a few. How to correlate the two, how to make this computerized organism cooperate with the inner Transcendence is our subject of study. This calls for a dual or two-fold path (but not two different paths), one material of the computerized organism and the other spiritual of the inner Transcendence. And so ultimately comes the stage of Radhe-Krishna!

See diagrams 1 and 2: this is the normal state of the computerized organism with an uneducated thinking instrument. Now see diagrams 3a and 3b: this is the path shown by the inner Transcendence to the computerized organism, thus re-educating the thinking instrument. Finally see diagram 3c: it shows correlation and cooperation of the computerized organism with the inner Transcendence. The inner circuit is now complete and closed and there is no leakage at point #7, ajna. This is the subject of our study.

We have seen that the fragment of Transcendence needs nothing, It is self-existing and immortal. But every computerized organisms -- even the most subtle, the mental body -- needs to be supplied with the energies of life and awareness, and, to make existence meaningful, also has to be fed the energies of emotion, sex, intellect, etc. So it is necessarily mortal because these supplies diminish with time and finally end, and so the computerized organism dies. It does not matter if this takes 3 seconds or 75 years or a few billion years -- each is equally mortal.

If it has to die thus, it has to be recreated from a blueprint held in the Mahah region, because the inner Transcendence is immortal and reincarnates itself consciously with a new computerized organism, which the computerized organism cannot do and does not know how to. Now arise the meaningless rites, ceremonies, prayers and religions for the computerized organisms that die as also for those that are born or recreated from the blueprint. Not knowing the real blueprint of God and Nature, different groups have their equally silly ideas and for which they claim to be the chosen people.

Always, therefore, remember the dual life style, one of the computerized organism with its thinking instrument, uneducated or educated as the case may be, and the other of the inner fragment of Transcendence. The meeting ground is the silent area -- bindu, point #8 in the diagrams -- the holy ground where the inner fragment leaves coded messages for the computerized organism to decode, understand and follow.

When this stage 3c is reached, during such inner communications one does not go beyond step 3. In normal life, stage 3b, one does proceed to steps 4 and 5, but here too one adopts the formula given in the Geeta: "Be not anxious for the fruits of thy actions." Finally, one also does lives the life of an ordinary householder, as in stage 3a, and there one proceeds from step 3 to steps 4 and 5, but one lives in good thoughts, good desires and good deeds. Note these three stages of living, but it is not necessary that one progresses from one to the other -- one can simultaneously live in all three. One can be a householder at 3a, one can also have the higher life at 3b and one can also have moments of absolute transcendence at 3c. But at no time or stage, whether at 3a, 3b or 3c, is one in a trance or unconscious -- one is always fully conscious. To be able to function as and when desired in stages 3a-b-c is the mark of the whole, complete or developed human being -- the rest are incomplete human beings. This is our subject of study.

So our course of action will be:

- (1) To be convinced that a human being is both the computerized organism externally and also Transcendence internally.
- (2) The computerized organism (if cellular or physical) will have to function in a cellular world and universe and obey all the physical laws. (Likewise if molecular or astral, and electronic or mental). There can be no trespass possible anywhere ever!
- (3) This computerized organism, with an uneducated thinking instrument, will insist on living according to its own life style and will take no guidance either from the inner Transcendence or any type of outward preaching, which will seem unnatural to it.
- (4) This computerized organism, with an educated thinking instrument, will cooperate and change over to a life style faithful to the guidance of the inner Transcendence.
- (5) Finally we see a complete or developed human being living an ordinary householder's life as per diagram 3a, and able, as and when desired, to live the life style according to stages 3b or 3c as explained above.
- (6) Still later an individual, by higher practices, is able to function in any of the three computerized organisms at will and experience any of the three universes. But when one is able to do so, one understands the Truth, that one is in Exile, far from Home, and decides to return Home. Some call this Home nirvana, we call It Janah and Tapah -- the Universes of Transcendence.

As the Geeta says, "The end and beginning of beings are unknowable. We see only the intervening formations." We have traced the intervening formations. Do not ask what happens to fragments of Transcendence once they finish their journey and return Home, nor why should they leave their Home at all! Some idea of Janah Universe and fragments of Transcendence is provided by the quotations and by Madam Blavatsky's reference to the celestial humanity "Aisha" in chapter 1. In the preceding few paragraphs we have summarily recapped the thoughts and ideas of the entire first part of the book.

Man today cries about his woes, his ills and his pains, and philosophically places that burden on God. "God's will be done!" How has God willed? Karma and destiny are brought in. This fiction he perpetuates through religion, philosophy, prose and poetry. But he does not own up to authorship of all the ills, pain and misery. Why does he not take up manfully the matter in hand and re-educate his thinking instrument which is at fault?

Does man realize -- have you realized -- that wars and rebellion take the lives of brave, young men and women? Can you visualize how, just in the past 6,000 years of recorded history all over the world, the flower of youth has been, and still is being, sacrificed because leaders' egos and their thinking instruments would not see what is right and what is wrong, but only decided on the basis of what is to one's gain or loss, or what is pleasurable or painful? Imagine the nobler and the worthier, the youth of the human race destroyed, generation after generation, and the race begotten from the weaker, meaner and less worthy men and women who escape, and this being repeated as a continuous process. This is the naked truth, do not try to evade this self-inflicted, consciously brought about degeneration. How can one even feel surprised now that sin and crime, cruelty and selfishness abound all over the world and keep increasing. Mankind can only hope to get degenerated! The thinking instrument keeps becoming sharper and meaner to accumulate gains, to indulge in that which is pleasurable, and to inflict pain and loss on others! This is why the sages predicted that kali yuga will ultimately prevail -- it is only a natural consequence!

Such constant damage and degeneration all around and in each human being ultimately makes each thinking instrument also sick, an all-pervading sickness found throughout the world. It feels this harm itself and now craves and longs for a solution. It wants peace but by itself can only misbehave. This is the right time, the hour has sounded when we can yet rescue it; otherwise mankind, like many other species that preceded it,

will be totally destroyed -- wiped off this planet as not fit for continued existence. The need of the hour is to save the thinking instrument from further degeneration and from reaching a point of no return, because with more knowledge man will only become the worst type of animal! Re-educating the thinking instrument will regenerate mankind, and unless this is done, we shall find ourselves replaced by some other type of life.

Will mankind awake even at this late hour? Preaching, religion, philosophy and allied works of man have not helped and will not help. Please note we are not preaching morality -- that has been done and enough all over the world with no success. We are not philosophizing for even that has been done and enough with the same null result. The thinking instrument of man will also not be guided or goaded by faith! Faith succeeded in earlier days only, but now the growing intellect of man is getting sharper and meaner day by day, and if whatever we have to say is not acceptable to its logic and reason, it will rebel. This is the reason why man has not intellectually accepted any religion or philosophy, though many have accepted out of fear or faith.

It is a fact that the health of man -- physical, mental, emotional and psychological -- is at an especially low ebb today all over the world. Stress and tension are the least of our ills and in spite of vaster and greater strides of medical science, more men, women and children are sick all over the world today than ever before. Some will argue that progress in sports and games prove that the standard is improving -- the point is of how many and how much of that is because of improved means and methods. Remember, the thinking instrument of man will keep challenging every statement made, so do not get involved in such argumentation.

The False 'I'

We have been talking all this time about the organism which we call the body, and we also call this organism the personality or the individual, but when we do so we have only a hazy idea of what we understand thereby. We get so very mixed up that we call this body 'I' but are unable to define this 'I'. Therein is our confusion. So let us first see and study this organism or body, but keep our mind or brain clear that we are still talking about the computerized organism with its many internal computers and mechanisms functioning within. If this is 'I', it is an 'I' of one type -- the false 'I'.

Without philosophizing, who is the 'I' identity? Why is this 'I' identity detached from the "end products of organic neural functions"? This functioning induces sleep in the organism. If this happens so easily and

daily, then this `I' identity has no control even in a small measure, for it does not by itself bring about the said detachment and does not want to be disturbed. So whatever be this `I' identity, it must be a false one because it is not able to bring about sleep deliberately undisturbed, or prevent sleep from overpowering the organism.

It is so because there is no `I' identity of a permanent and ruling nature, i.e. the near-real `I' identity, in an individual. It could mean, therefore, that any group of cells can for a time pass off, or pose, as the `I' identity; such groups are innumerable, one following the other in quick succession. This is the reason for our difficulty in not being able to keep our resolutions, for one group resolves and another group dissolves as each group is antagonistic to the other.

The design of sleep is to detach the `I' identity, or rather the `I' identity brings about such needed detachment, in which case it should remain `awake'. Since this is not so in the normal case, one is unaware even of the moment when one falls asleep. Sleep overpowers the organism instead of being brought about at will, or it just does not come however much the `I' identity struggles, because the `I' identity is false and sleep comes when such groups of cells have exhausted the body and brain by their rivalry to be the `I' identity. Their individual rule as the false `I' identity may last from a few minutes to a few hours, normally a few minutes only. Also, in the case of normal people these false `I' identity groups keep coming by turn and parade even during sleep, the result being dreams, whether remembered or not. But the real state of sleep demands that one should not dream at all!

Alternately, if the `I' identity brings about such needed detachment, the organism falls to sleep whilst the `I' identity remains `aware' or `awake', and is prepared and ready for certain disciplines of pratyahara, dharna, dhyana or samadhi, depending on the individual's development.

There is no tranquility amongst the different groups of brain cells, and even within each group, that we find among the people on our planet. With this inner state not corrected and full rhythm not established, how can we be free from our tensions and our main enemies, fear, doubt and irritation -- and we hope even to meditate! The complete harmony within each group and between all the groups to act as one true `I' identity can be brought about only by three-step rhythmic breathing and by corrective methods. Only then will the whole body/brain system act as one united identity; it becomes then the `secondary identity' -- we do not now use the word `false' for it. This is the state of `awakeness' for the computerized organism!

The true `I' identity is the inner fragment of Transcendence, and it needs

this rhythmic secondary identity to be readied for guidance. Unless we bring this about, there can be no communication with the inner, real 'I' identity that is eternally awake, self-existing and independent. On achieving this state of identity, i.e. awakeness of the computerized organism, we achieve the 'posture' so very necessary for higher yoga practices. Sage Patanjali's Yoga Sutra is for those who have achieved this state; for those who have not, reading the sutras is a waste of time. We refer to II(46): "The posture assumed must be steady and easy." And II(47): "Steadiness and ease of posture is to be achieved through persistent slight effort and through concentration of the thinking instrument (chitta) upon the Infinite." Only after achieving this mental posture can begin the disciplines of pratyahara and dharna-dhyana-samadhi, as the case may be for the individual.

We have also noted that the cerebrum is not the end of the processes in the brain. It makes use of roughly one-third of the input, the incoming impulses from objects and people around us. At least two-thirds of all stimuli received at the cerebellum 'vanishes', or leaks out of the organism without being put to any constructive use, i.e. is thrown out undigested. The analogous situation would be that two-thirds of the oral food we take in passes out of our system undigested -- such a staggering waste would amount to a state of serious sickness. This, too, is a serious mental sickness, yet we are not even unhappy at this thought.

To quote Dr. Daly King: "It has astounded every competent neurologist who has thought about it seriously. What happens at this location (the cerebellum)? Does it just vanish or is its fate equivalent to being drooled out of the organism non-functionally and impotently?" Further he writes: "Thus it appears that there is a constant supply of this form of energy to the cerebellum, but this energy vanishes completely or almost completely ... were it there to be assimilated actively, i.e. were it to be digested, then would be available to the organism a great multiplication of energies as compared to the present situation." And many, many centuries after Sage Patanjali, the thought is voiced again by him: "The anabolic process now lacking at the cerebellar level must be initiated by the subject himself and this can be done only by his own activity."

Observe diagram 3c and there you will note that the leakage of outgoing thoughts at point #7, ajna, is stopped. A closed, internal circuit is established as an advanced state of pratyahara leading to dharna, dhyana and samadhi. But this is only possible if first the mental posture is attained as stated earlier, i.e. the false 'I' identity is destroyed and a completely rhythmic secondary 'I' identity is established to be guided further by the real 'I' identity -- Ishvara, the Transcendental Teacher, as Sage Patanjali calls it in the Yoga Sutra.

The next step then is to see how a relationship can be established between this computerized organism that has now been set right with all its computerized mechanisms and the Self, Transcendence. But before a relationship of this type can be established, it is imperative that the computerized organism be corrected wherever correction is needed. Let the brain and mind be clear as regards this very important aspect. Only then can we put our minds to the process of bringing about a harmonious relationship between the two, and take in hand the task of harnessing this computerized organism to the Self. Yoga is to yoke, they say, but at what stage? We are using no such words as soul, spirit or atman -- you have all read or heard so much about them and are so confused that it is better we keep these words out of our discussions. On the contrary, I have to request you, "O Bhikshu, empty thy boat!" Please unlearn all that you may have conceived about these terms. It may be that the computerized organism has a place for the Self to dwell within itself, or that the Self, being attributeless and needing nothing external to itself, is itself housing the computerized organism. Regardless, what it ultimately boils down to is that each human being as a 'whole' is computerized organism plus the Self, or fragment of pure Transcendence, but of the two, one is the imaginary 'I' or at best the secondary 'I', and the other is the real 'I'.

If the human being works only as the computerized organism we see the ills that abound all over the world. The great anxiety of religions, philosophy, meditation and such subjects is to make this computerized organism become something! It cannot become something -- it cannot become anything other than itself, it can only remain a computerized organism, corrected or uncorrected! Also, all efforts to move this organism from darkness to light or from ignorance to illumination are thoroughly misconceived! It cannot be done and there is no need for it. Make this computerized organism attain its ideal state as conceived by God and Nature as a sophisticated mechanism first, and about light and wisdom be not anxious, because the Self, or fragment of pure Transcendence, is also making up the true human being who is whole.

When none of the functions and/or communications are translated into awareness, it is a condition of deep sleep or coma or unconsciousness. When a small number of crude functions and/or communications are translated into awareness, it is a state of elementary or simple awareness or consciousness. When a larger number of functions and/or communications, both crude as well as somewhat cultivated, are translated into awareness, it is advanced or self-awareness or self-consciousness. We have also noted the scale of increasing awareness and where man stands thereon. Can we take help from those higher on this scale? How shall we establish communications?

Both simple and self consciousness is the awareness created of some sort through functions and/or communications received, reacted to and acted upon, i.e. communications sent out. This is a relationship of one type. This relationship could be with objects and/or other persons around us or with our own organism. When value is added to this type of relationship, we have a higher state of awareness beyond self-consciousness, bordering on awakesness or even be awakesness proper. This is the second type of relationship, but it does not generally exist because we prefer to exist as do plants, animals and trees! Hence some writers have said that for all 24 hours we are in a state of sleep, wherein are many layers, and during the waking hours we are on the middle layer! We are able to move, if we know how to, from one layer to another, like a submarine in an ocean which changes its depth or comes to the surface when required. Gurdjieff, Ouspensky, Dr. King and others are of this opinion.

{What are incoming impulses? Communications in coded form from persons and objects around us. What are lines of communications? Possibilities of understanding between two sources or persons. Do not lines of communication imply a dialogue? Yes they do. Do they reach the thinking instruments's registration area always? Yes they do. Is there any difficulty in translating these dialogues. No, but sometimes there are locks or granthis within the lines of communications and so messages are distorted or prevented. What are drifts? Disturbances and dislocations in the lines of communications. What is the magnetic point? The design or pattern of living, unnaturally created over the ages, which forces an individual to live accordingly.}

The human being is a complex structure. The computerized organism by itself is a sufficiently complex structure. But the human being as a whole is the computerized organism with memory and emotional structure (memory is always soaked in emotions), plus the fragment of pure Transcendence, as we examine it from the point of view of evolution. If we examine from the reverse direction, i.e. involution, we are at first only fragments of pure Transcendence, plus later a web woven of memory and emotional structure, plus later still a prison house built of a computerized organism to live in and experience by. It is immaterial whether this prison house is physical, astral or mental, i.e. cellular, molecular or electronic. The situation is always the same. Together they form the domain of mind and are dismissed as maya; it is neither maya or illusory. At this stage we shall not bring in philosophy or religion and ask the `why' about such happenings. Coming from either direction, involution or evolution, and reaching the present situation ultimately, we have to find the best method out of this present sorry state of ours!

If the fragment of Transcendence wishes to experience any of the three

universes of Existence, Bhuh, Bhuvah or Svahah, It must clothe itself in an appropriate physical, astral or mental body, with appropriate thinking instrument, brain, manas or buddhi, i.e. some sort of computerized organism, viz. nirmanakaya, sambhogakaya or dharmakaya, whether evolutionary or involutory. For such experiences to be consciously undertaken, and not under the impression that they are some sort of punishment, fate, karma, or reap as you sow affliction that we are fulfilling (as we are given to understand by religions and philosophy), only in that case can we bring about a relationship or understanding between the computerized organism plus memory and emotional structure on one hand and the fragment of pure Transcendence on the other hand. This is the relationship of the second type -- value based -- stated earlier. Is this clear? If this is not the understanding and if we cling to the wrong ideas of religion, philosophy, etc., our minds will always think of the law of karma or of punishment of some sort, and with such a contaminated mind one will never bravely and honestly take to re-education of the thinking instrument as the only solution to our ills!

To be able to do this we have to re-educate the thinking instrument of the computerized organism plus memory and emotional structure. To do this there are some straightforward steps. So where does morality, religion, philosophy, meditation and all such disciplines come in at this moment? This will naturally raise two questions: am I endorsing a life of no morality, and am I against religions, philosophy, meditation and all such disciplines? The simple answer to both questions is that a thinking instrument plus memory and emotional structure that are not re-educated in the functioning of their mechanisms cannot and will not accept morality, religion, philosophy, meditation and all such other disciplines; only after they are re-educated can they truly appreciate or accept these disciplines, otherwise we are putting the cart before the horse. I hope I am clear.

Desire and its Birth

What is `desire'? How and where is it born? Here we shall trace its birth and not its characteristics. As with anything born, the process or method of its birth is the same. Yoga is scientific and so must be understood step by step: we shall first see how fire is created, then we shall see how a human child is born and, if it be the same method or process, then we shall apply this process to trace how desire is born.

When fire is created, what are the things needed and the steps necessary?

- (a) Two flint stones, or a match box and match stick, are needed.
- (b) Method or process: it is friction, which creates a spark. This is important.

(c) Catching material to sustain the spark is needed; otherwise the spark, not being physical or cellular, cannot be perpetuated and would die for want of a body.

(d) The result: fire, of dry leaves, wood, cotton, gas, a body, etc.

When a human child is created, or conceived, what are the things needed and the steps necessary?

(a) Two persons, one male and one female, are needed.

(b) Method or process: it is the same -- friction, which creates a spark.

(c) Catching material to sustain the spark: male sperm and female ovum, creating the first master cell at conception. Otherwise the spark cannot be held.

(d) The result: a child.

In the Geeta, Arjuna's question is: "My Lord! Tell me, what is it that drives a man to sin, even against his will and as if by compulsion." Lord Krishna's answer is precise: "It is desire, it is aversion, born of passion... It is as insatiable as a flame of fire." Earlier in chapter 2, Lord Krishna had said, "When a man dwells on the objects of sense, he creates an attraction for them; attraction develops into desire ...". Very clear indeed! It means that if we do not dwell on the 'objects of sense', no desire is developed.

The Lord has been very precise. He, however, uses the language of his time. In our present day language, that which we can understand as the 'objects of sense' are the impulses entering our body/brain system from objects and people around us, what we have denoted as incoming impulses. By themselves they do not create desire. But as He says, "When a man dwells on (them) ...", it means in our language that incoming impulses from objects and persons around us enter our body/brain system, draw out near identical memory patterns from the memory pools in the rear brain and together they reach the front brain registration area to create recognition which can have the quality of being painful or pleasurable. We have thus ascertained the two vital things needed.

Based on this we shall apply the above method or process and trace how desire is born.

(a) Two things are needed: objects of sense, or incoming impulses, and near identical memory patterns; only then can one 'dwell' on the objects of sense.

(b) Process or method: it is the same -- friction, a coming together.

(c) Catching material to give body to the spark to sustain it: 'motive'.

(d) The result: desire, which is later translated into action, in thought, word or deed.

Why is the catching material needed in all cases? Because the spark that

takes place in each case has no body and so, in our physical world, a physical body has to be provided to it. Remember, the catching material that clothes is the master cell originally and the computerized organism subsequently. The spark is always non-physical and non-material. Only after it is clothed in a body, what we call the catching material, will its existence show up, but the essence that is the spark is not seen. This spark in the human being is discrimination, but discrimination that is not verbal, not a dialogue. It is discrimination that is non-discrimination of wisdom, i.e. Transcendence. This indeed is the moment of transcendence! This is a tantric method also. Just as heat is the essence of the spark of fire, so is Transcendence the essence of the spark in the human being.

But a relationship ought to be existing and continuous between the spark and the catching material that clothes it, otherwise no catching material is needed, for relationship always implies purpose. So there is a spark and the original catching material that clothes it is the micro thought picture series. Desire is not the catching material, but we can always go from one step to another and the additional step is desire, via motive or inclination. Desire means an inclination added to the neutral thought picture, normally a degeneration and rarely a good thought.

This bare thought picture series can remain so or can change from one drift to another, and we can live our normal life if we do not let the virgin catching material degenerate into desire. It is immaterial whether this inclination is good, bad or indifferent, resulting in good, bad or indifferent desire. The point is, can we keep out this inclination? There is another law of nature that adds inclination automatically. So, before inclination is added automatically and desire comes into existence, there exists a natural relationship between the computerized organism and Transcendence, the Self, and this is disconnected no sooner inclination comes in or is added to the thought picture. Once this inclination comes in, only the computerized organism can function because Self or Transcendence has nothing to do with any inclination, good, bad or indifferent.

So you will realize that there is no achieving or gaining of spirituality. We are actually structured in Transcendence, but failing thus we live as the computerized organism! Normally we prefer to function as the computerized organism and we have now formed a habit to so function that the basic fact that we are structured in Transcendence seems strange or impossible and we think it can best be a laborious achievement, which is far from truth! Please understand this.

Some, not understanding this basic fact, prefer to kill consciously this later birth or addition of inclination and so take up a life of asceticism and sannyas -- their new inclination is now pious! But such people do not

realize that it matters not at all whether their inclinations are now pious. They have already slipped away from the virgin state of thought picture form, the relationship between the computerized organism and Transcendence, the Self, is already broken and the profound state of soft spoken moments has passed away, melted away forever!

Have you ever tried falling to sleep consciously? When you are engaged thus, you are likely to remain in the soft-spoken moments, but here too you add inclination, perhaps unconsciously -- some sort of achievement or superiority or identification. This defeats the purpose, so that you fall asleep and you are not aware when, otherwise you would have experienced the soft-spoken moments of transcendence.

"Genes are the tiny elements in human cells. We are trying to identify how this normal gene undergoes the cancerous transformation." This was the report in a newspaper on research being conducted in America. Would it not be better if proper research is devoted, and education is given, to the subject of how normal thought pictures become cancerous transformations of desires leading to actions that are unbecoming of a human being! This research will also prevent a multitude of ailments, including cancer, for all ailments are the result of desires put into action, as the intensity charts in the appendix show.

All matter has awareness, and awareness means communications and intelligence of some sort, so there are possibilities of ignorance and knowledge. This presupposes possibilities for error which can lead to some sort of suffering, but this error is not sin nor is suffering due to such ignorance retribution, etc. All such contaminated ideas are to be thrown away and the mind and brain disinfected like pest control.

To put it meaningfully, we can say that desire is that particular state of the human brain created by two opposite opinions: aversion (a `no') and passion (a `yes'), as the Geeta says. This creates friction, the friction creates a spark, and this spark has to be given some catching material which is motive. Both the materials we have noted earlier, the incoming impulses and the identical memory patterns, reach the registration area of the front lobe of the brain where there are four centres, I-E-S-M. M denotes the movement centre and stands for the resulting action, in thought, word or deed, which is the last step.

The process of friction takes place between (a) the intellectual centre on the one hand and (b) the emotions and sex centres combined on the other hand. (a) stands for the energy of sensitivity and (b) for the energy of sensitiveness. Depending on how much an individual is developed does (a) or (b) overrule the other. In the former case, (a) overruling (b), (aversion -- a `no'), a still-born child desire is born and is disposed

off and forgotten; in the other case, (b) overruling (a), (passion -- a `yes'), a live child desire is born. This live child is always a mischievous child desire, for it is born because passion has overruled aversion. The intensity chart shows that the working ratio of the centres in such instances is 2:4:8:2 as in diagram 1.

For a good child desire to be born, the process is different. (a) gives one opinion and (b) gives a different opinion, but then instead of either overruling the other they together decide, taking into consideration both the views. In this case it is the good, sensible and mature child desire that is born and is translated only into good thoughts, words and deeds, with the working ratio of the centres being 5:2:2:1 as in diagram 3a.

In ancient days all over the world, when people could not understand such technical explanations involving incoming impulses, near identical memory patterns, intellectual centre, emotions and sex centres combined, etc., writers metaphorically introduced the simple idea of God and the devil, or good and evil, or right and wrong. And with this evolved the episodes of the devil tempting Jesus, of Mara tempting the Buddha and also all of mankind. No such external devil or Mara exist, but eternal friction between (a) and (b) does exist in the brain of man!

A living human child has to be looked after -- it grows, it walks, it talks, it becomes a boy or girl and later a young man or woman, gets married, and so on; it is endless. A living, mischievous desire, once born is endless too! As the Geeta says, "It is as insatiable as a flame of fire." In that case it is better if the child desire is still-born or is born a good child, as explained earlier.

As with human conception, once desire is born it is in pure state. This is the virgin state of desire -- motive unexpressed or inclination not added. Between this virgin state of desire as motive and the translated state of action in thought, word or deed is one more sensitive step, normally known as `suppression'. We call this sensitive step `diplomacy', which is more descriptive than the word suppression. What is the step diplomacy? If a `no' or an insult comes from father or teacher or stranger, desire in pure motive state is the same in all three cases: either to insult or hit back or say `go to hell'. But out of love for the father and out of respect for the teacher, some suitable political reply is given diplomatically, though in the case of the stranger one does say `go to hell'.

So it is desire in pure motive state that is to be actually judged, but we in this world, with no `insight', judge by action only. God and Nature judge us from our pure motive state and hence karma is neither action nor the fruits of action but the fruit of pure motive. That is why the Geeta

says, " ... mysterious is the law of action." Because of public opinion, society, or law and order, we may be good citizens, but in pure motive state we are very different indeed on many occasions.

No sooner is desire born, whether in the state of pure motive or later in the state of action or in the inbetween state of diplomacy, if it is not a good child desire, it is fire, intense fire of another type. It begins to burn inwardly and in doing so burns the energies of emotions and sex combined (which we call the energy of sensitiveness) in an individual. This is described in the Geeta as, "It (desire) burns through the senses, the mind (brain) and the reason." Very clear indeed.

Desire in pure motive state is translated into action. It is therefore necessary that the child desire be good and not mischievous for on that will depend right and wrong action. The Geeta says, "It is necessary to consider what is right action, what is wrong action and what is inaction (diplomacy), for mysterious is the law of action." On pure motive depends translated action and the law is based on pure motive. One has to learn consciously how the friction between two opposite opinions has to be taken care off. Even if one is prone to wrong actions all one's life, the moment one understands how wrong action can be prevented and how right action can be implemented, one ceases from that very moment to be a 'sinner' for one has become wise, or re-educated; one has now seen or known the truth. Lord Krishna in the Geeta says, "Be thou the greatest of all sinners, yet thou shalt cross over all sin by the ferry boat of wisdom."

In the Rg Veda a beautiful thought is expressed about the birth of desire. If Existence has to go on eternally, the live child desire has to be born eternally in the brains of human beings, so it is created first, before the gods and the seers and even before human beings were born. So, as Existence came into being, the Rg Veda says, "Thereafter arose desire in the beginning. Desire, the primal seed (child) to the germ of manas (mind)." But you will ask, in whose brain was this child desire implanted by God and Nature, for its birth place is the mind (brain) and no human being was existing?

It was in the Universal Divine Mind, which sustains the whole Universe, that it was implanted first -- all else came later. "As a fire is shrouded in smoke, a mirror by dust, and a child by the womb, so is the universe enveloped in desire." We know that the Universe is enveloped in Infinite Mind and desire was implanted in Infinite Mind in the beginning. For a long time this child desire remained divine -- vahu mano or mano nirodh in the minds and brains of gods, seers and even human beings. Then slowly satya yuga gave way to dvapara, to treta and to kali yuga, and this child desire ultimately became mischievous!

We realize that whatever is born has to be sustained. The primeval child desire was implanted by God and Nature because the first concern was to perpetuate the species in all Existence. So all life was made dependent on desire, automatically and eternally, translating into necessary action. And it did not matter whatsoever whether the resulting action was good or bad -- that is left to the discretion of the human being. (This, we have said, could even be a moment of transcendence.) Hence almost all action is translated thus and we denote this as automatic reflex action, it is not thinking. If this be the concern of an individual it is re-education of the thinking instrument. As each individual is a self-evolving being, it is up to him or her to re-educate his or her thinking instrument.

This process of desire being born and translated into action we have traced in an individual. It happens exactly the same way between two individuals or between groups and nations, where one is like (a), the other is like (b), and friction is the process. As long as automatic reflex action type of thinking continues, i.e. on the basis of what is painful and pleasurable, or when what is to one's gain or loss is the deciding factor, and never what is right and what is wrong, there will be trouble. This change in the manner of deciding is the change in the ratio from 2:4:8:2 to 5:2:2:1. This standing by one's opinion, also called 'ego', in the firm belief that we are right and the other side is wrong, leads to fights, legal issues, rebellion and war! Actually what is considered right is merely what is to our gain or what will please us. The mischievous child desire cannot see, and can never see, what is right and what is wrong.

The whole process of desires coming into existence is automatic and non-stop. It is difficult to capture a thought and much more difficult to capture a part of a thought. Each thought is a small series of pictures and the whole process with the complete series takes 1/120th of a pulse beat. This is Nature's plan of keeping desire deeply implanted in each living creature. In lower life we call desire 'instinct' because there are no two opposite opinions within. Besides perpetrating the species, this makes life full of doubt and fear leading to irritability and anger. These three feelings, or aspects of feelings, viz. doubt, fear and anger, together burn and ruin an individual's peace of mind and body. So in an uneducated human brain (uneducated here does not mean without school or college education), we find sex having the highest negative intensities, and emotions the next highest, for these two are normally the mischievous children!

How to control and not be dominated by or crushed under this unending process of desire is the subject of our study, i.e. the re-education of the thinking instrument, for it is here that desire is born. If this re-education is not applied consciously, then however intelligent and

educated, or immersed in shastras and religious rites, a person be otherwise, he is still an animal internally. Such individuals can at best have a non-stop, losing struggle within which drains them and robs them of a restful and rhythmic life style.

This picture we must have clearly in our minds. This process is natural, automatic and enforced by Nature's laws. It is no sin, no devil is misguiding or preventing us; it is simply the weakness of an uneducated internal structure leading to an equivalent internal spectrum. So indulging in desires of various types, so as to give us a sense of regret normally, is natural. Instead of regret we need re-education. Lin Chi says, "Ask yourself why so many false thoughts arise without any valid reason." In indulging in desires one must take care not to injure or deprive others. In the first place we must not go beyond the stage of enjoyment into indulgence. But such care comes only after re-education and, when taken consciously, changes the animal ratio 2:4:8:2 to the human ratio 5:2:2:1.

The re-education of the thinking instrument is to re-educate the child desire, and then to so control its birth, automatically and effortlessly, that if we were to fail later we would not only be ashamed but also surprised! If the thinking instrument is suitably re-educated it is the end of all unmethodical struggles within us! There will never be an occasion in which we may act in a manner that we may be ashamed of or regret. Lin Chi has said, "Time does not wait for anyone. One outgoing breath does not guarantee the next incoming breath. Are there things worthy for which your body and mind be put to unnecessary use?" Pay keen attention to all this and take care of yourselves.

Functioning as Transcendence

To recapitulate what we have learnt: we have realized the truth that man is structured in Transcendence. In fact, he is Transcendence itself -- "That" or "tat". He is a fragment of Transcendence which then weaves a web of emotions and memory patterns and later takes on suitable bodies (prison houses) to roam as if in exile (the episodes of Rama and the Pandavas) in the three universes of Existence. He is not just body, brain, memory patterns and emotions as is made out to be, and today he mistakenly thinks that only by laborious methods and by renouncing ordinary life can he get back to Transcendence, a very wrong idea implanted in the mind and brain of man by religions and philosophies. The world at large, it seems, has not yet learnt this lesson, and religions and philosophies have all failed to guide humanity in the right direction.

A human being's state is indeed pitiable, not because he is miserable,

unhappy and ill, but because he is constantly in search of either happiness, peace, spirituality or transcendence. These are not things that grow anywhere, neither are they hidden anywhere nor are they for sale; so all search for them must end in frustration. Either you are Transcendence and hence must simultaneously feel and experience bliss, peace and spirituality, or you are nothing and hence miserable, ill, unhappy and frustrated -- a mere computerized organism, a sophisticated animal. Make your choice! Religions, philosophies and the other isms and disciplines only preach; some call man a sinner, slave or servant. With such attitudes, where is any possibility of understanding Transcendence? And what can preaching do? As if it will 'obtain' transcendence as a gift from God; remember, a gift is always a thing. All these are primitive, silly ideas.

Every day, every minute, every second, you are given the opportunity in various ways to know you are Transcendence, but your very own religion and philosophy, your attitudes and beliefs, celebrated in songs and satsang, make you forget this, your very birthright. Over the ages the mind of man the thinker has realized that man is daily in contact with Transcendence in three ways. (1) The more risky way of realizing this is by the practice of tantric yoga, i.e. through the sex act; (2) the safer way of realizing it is in the practice of ordinary day-to-day living, through the higher aspects of scientific yoga; and (3) when falling to sleep consciously.

All that is created is the result of friction resulting in a spark. In the first method, which is tantric, it is between a man and a woman where the sex act is not degenerated or consummated into sexual union, a very difficult and risky method. "At the start of sexual union keep attention on the fire in the beginning and so continue to avoid the embers in the end. When in such embrace your senses are shaken as leaves, enter the shaking. Ever remembering union without embrace enter Transformation."

One may practise (1) and (3), but why waste the profuse and freely available opportunity of common day-to-day living? There is not a moment when thought forms are not created within your brain and yet why allow the moment of transcendence to pass away and reach the cancerous stage of desires which lead to action, and then, as if awakened from some uneasy slumber, go in search of the lost 'golden fleece' as did Jason! We love to go round in circles, deliberately overlooking the straight and clear path towards Home, and then blame our luck and our destiny, which are also primitive, silly ideas.

This second method is the friction that leads to a spark before desire is born and is a mental process. We have noted how thought pictures transform into cancerous desires. The whole process takes 1/120th of a second. Out of nearly 30,000 impulses that enter our computerized organism every

second, only about 120 reach the rear brain; the rest spread out in the organism. Of these 120 impulses, we are aware of hardly even ten. But all incoming impulses, whether we are conscious of them or not, create thought picture series, but such thought picture series cannot transform themselves into desires, for no awareness, or attention, has accompanied them and so no inclination is added. They leak out of the organism as mere thought pictures from point #7 in the registration area. In such cases, the I-E-S-M centres do not function.

But there are occasions, such as when we are engaged in some routine work aided by the habit mechanism and are lucky to be free from brooding and/or day-dreaming, that normal thought picture series, though having our mild awareness or attention to some extent accompanying them, even then leak out at point #7 as thought pictures only. At such times a common man's experience is that he is reminded of something, or has forgotten to do something, or remembered where he had placed something he could not find even after much search, or acquired an answer to a question he had been mulling over previously. These are the soft spoken moments of Transcendence!

This can be explained further: in the case of scientists and of advanced persons, whispers from the insight centre and from the silent area, respectively, are imprinted in the registration area, to be later decoded by the thinking instrument. This is so when the I-E-S-M centres do not function, for they function to transform thought picture series into cancerous desires. So the registration area, without the working of the I-E-S-M centres, can receive coded messages from the insight area and from the silent area; such stages are the soft spoken moments of Transcendence, the first being the early stage and the second the advanced stage.

To be more specific, we represent as under our total understanding of the process of thought and desire.

Step 1: incoming impulses, plus

step 2: near identical memory patterns that are pulled out of the memory pool, create

step 3: a thought picture in micro thought picture series.

We have as yet not reached the front lobe and the I-E-S-M centres have not functioned yet to create fear, doubt and anger. This step 3 maintains the relationship of the computerized organism to Transcendence. Upto this stage 3 we are naturally structured and anchored in Transcendence and can live a normal life with a very peaceful life style, provided we do not proceed to steps 4 and 5 below.

Step 4: we add inclinations to step 3, which leads to

step 5: birth of desires, a cancerous transformation, as dangerous as cancer is in physical life.

The inherent design that is implanted in each human being by God and Nature is that such moments of transcendence be the natural state of a human being for all 24 hours of the day. Instead of just a rare Buddha demonstrating this in his long life, it is to be the heritage of the common man! But the pity is that though from the state of thought picture series to desires one has necessarily to pass the natural state of soft spoken moments, yet we overlook this in our mad rush of life. So you see, we have to accomplish nothing! With steps 4 and 5 enter emotions and memory, i.e. experience of the past, and so enter fear, doubt and anger.

So it is wrong to ask anyone to be free from thoughts or thought pictures, for even a Buddha cannot avoid this, but one can remain here in the soft spoken moments of transcendence, a state in which the Buddha lived all the time. But we mortals prefer to indulge in desires by transforming our thought pictures into desires by adding inclination. It is immaterial whether we have good thoughts or bad thoughts leading to good desires or bad desires; in both cases we thus miss our soft spoken moments of transcendence.

This step 4 leading to step 5 snaps the natural relationship established up to stage 3 and leads to desires and to a tormented life style. This addition of steps 4 and 5 is automatic because of habit over ages of primitive living. It seems we work by a very unnatural method: we allow ourselves to proceed to steps 4 and 5 and then bring in a pious life style and try to kill the inclinations we have already added automatically at step 4. We are then led to embrace a life of sannyas or ashram, and to indulge in various denials. All these are not necessary if we understand the natural sequence in the process of thought pictures transforming into cancerous desires due to addition of inclinations leading to desires.

But step 3 is by now dead and gone -- we have missed the bus already! All chances of contact with Transcendence are destroyed. Why now search for it in ashrams or the Himalayas, in religion or philosophy? In none of these is it to be reclaimed! Go back to step 3 and remain and live there! So you will realize that there is no search and no achieving, and no laborious method or practices are necessary. This realization must dawn, and your minds and brains must be clear on this issue.

But there should be no trace of such thoughts as karma, destiny, will of God, retribution, reap as you sow, etc., because even a sub-conscious thought defeats the purpose as immediately will come the improper thoughts from religions and philosophies you may have read about or learnt, for with past memory must come fear, doubt and anger. But ages of wrong living takes us automatically, by force of habit, straight to steps 4 and 5 instead of stopping and living at step 3 where we are naturally structured in Transcendence. Do you realize this? Awake to this thought and be free!

It is unfortunate that in every case the catching material, being physical, is composed of material that is made up of energies with rajas and tamas qualities that we call emotions and sex, together forming the energy of sensitiveness, which is highly inflammable, explosive and has nothing to do with Transcendence. In fact, it is totally opposed to Transcendence and so will at once drag the individual to the fourth and fifth steps. It is therefore necessary to cultivate and improve the composition of the catching material. It calls for a methodical approach in re-education of the thinking instrument in which the magnetic point is of supreme importance. Is this line of action that we are taking clear to you?

Also please remember that the computerized organism must live as per its life style and the human traits must coexist and live by their own life style. This concurrent living is very necessary and one must not try to suffocate the other. Inner dialogue that appears to be an understanding of this fact is a mere trap, for one necessarily makes use therein of memory and emotions. There should be no inner dialogue, for it is a sure sign of having proceeded to steps 4 and 5.

Living in the Present

Man has to utilize his ability to think, else he or she dreams, and normally we do dream, whether sleeping or awake. To what extent is real thinking possible, i.e. undisturbed by any of the six computerized functions of the thinking instrument? We have seen that in the process of thinking, incoming impulses first meet the memory pools and make a thought picture. If identical memory patterns are there, then proper thought picture series, i.e. recognition with emotions, take place; otherwise, if there be no identical memory patterns, no thought picture, or recognition, is made, and we ask, 'who are you' or 'what is this?' or 'I have never seen this before?' These are the first three steps. Past memory patterns have past emotions attached to them, whether painful or not painful, and accordingly we react. This completes the whole thought process. Steps 4 and 5, i.e. past emotions and therefore reaction, i.e. desire and reaction, finally lead to action in thought, word or deed. Up to step 3 no action takes place. The question to be answered here is whether one is able to live a normal life upto step 3 only.

Refer the diagrams. They are numbered 1, 2, and 3a-b-c, not 1-2-3-4-5, because 3a, 3b and 3c are states of an individual in any of which one can live as and when required. It is a mistake to suppose that 3a, 3b and 3c are different states of different individuals, or that one progresses from 3a to 3b to 3c. One can live in state 3a as a normal householder, and in

3b for some time to get the right answers to some problems or questions either for one's own self or for others, and in state 3c one can experience the highest aspects of yoga for one's self as a daily discipline as and when required. In 3a one goes upto the fifth step, in 3b one does not go beyond the third step, and in 3c mind and brain are set aside and are not used. This much, I hope, is clear.

An event, which has also produced sound, takes place before our eyes at a particular place and time. To individuals witnessing the same, the vibrations of light and sound appear to reach their eyes and ears directly, and consequently they see and hear. Normally we are made to understand that this is what happens; this is the obvious process.

Actually, though, the underlying fact is that the vibrations of sound and sight, what we call incoming impulses, reach our electromagnetic field (what is normally described as the astral body) around our physical body, which we normally term as the computerized organism. This second fact, the behind-the-scenes mechanism, is normally not taken into account. These vibrations or incoming impulses pass through the bundle of nerves passing through the spinal cord and ultimately reach the cortex, what we call the top soil of the right and left mid brain 2 mm deep. On receiving commands from the relevant centres in the cortex, our sense organs react and register their reactions, also on the cortex. We are then made aware of the event; it then becomes a memory pattern.

Both these operations, the overt and the covert, take place in less than 1/120th of a pulse beat; within this short period, besides these two operations, (a) pure memory, or recognition, takes place in the rear brain, and (b) noted past emotions attendant on pure memory, or reaction, also takes place in the fore or front brain at the I-E-S-M centres. The reaction to both (a) and (b), whether pleasant or painful (or a fresh event), is also registered on the cortex. Both operations have to take place simultaneously; should either not take place, because of defective sense organs or defective sense centres in the cortex, then in such cases there is no registration, no commands are issued and so no reaction takes place or is registered. A person in such a situation may be either blind or deaf or both.

The first operation takes place in time/space and the computerized organism instantly sets the measurements. The second operation takes place in pure experience, i.e. in pure awareness, and not in a time/space context because it is not a mechanism! Time/space is the way of the computerized organism and pure awareness and experience is the way of the so-called astral body, the electromagnetic field around us. As a human being who is whole, complete and developed, one is the computerized organism plus the electromagnetic field enveloping the fragment of

Transcendence.

Both the operations make us aware, and we also get a sense of time/space since our awareness is in passing only and is not a true state of pure awareness. We are generally conscious of an event in time/space only because our awareness in the waking state is also like being in sleep state. If, however, we live in pure awareness, time/space ceases to have its effects on us and we may live more and more in the state of pure experience, when we can take incoming impulses as communications and food and see and hear them coming in.

There is no harm in living in time/space effects, but we must know that these are false sensations in as much as these effects of time/space are mere translations of the experience in awareness. All our life we only experience everything around us or even at a distance in our awareness, but ours being a passing or shallow awareness and not pure and deep awareness, the internal mechanisms within our computerized organism faithfully translate each experience into time/space relationship to make this physical life possible in this physical world.

Please remember that if science and religions ever were to say that time/space does not exist, do not accept this at face value, because as long as you have a physical body and live in a physical world, it is so only in theory (though, basically, they are right as we have also explained above). One must accept only what one can experience for oneself, i.e. till what is stated above actually take place -- our journey is based on facts and experience, and not on faith and belief.

Also please remember the fact that we are also fragments of Transcendence, and clothe ourselves with a suitable computerized organism and an electromagnetic field, and so our experience is and should be beyond time/space effects. This dual working and dual effects should always be remembered and traced. Do not ever get emotionally carried away and, like a tape recorder, say there is no time/space effect.

Suppose you have been hurt by someone's remarks or action. At that moment you do not first note at what time or place, and sometimes under what circumstances, you were hurt -- you were either hurt or deeply hurt. This is pure experience, and deeper the hurt deeper is the experience. This is not yet translated into time/space for you are in the present, but this does not last more than a moment. For our human tendency is to translate it into time/space. Both the above operations we have noted earlier happen so quickly, one following the other in 1/120th of a pulse beat or less, that we can hardly appreciate and experience them separately. And in describing the event we must take help of our memory, so it is pushed into the past and hence time/space effects come in.

For sometime one will swing like a pendulum between time/space calculations of the computerized organism and being in the pure awareness state, if one consciously tries to remain in pure awareness state, i.e. in the present, for some time. Thus over a period, by practice, a communication is slowly established between both the states. As more and more pure experience in awareness state is prolonged consciously, the insight centre first opens and later a communication is also established between the holy ground area and the insight centre. In fact, this link always did exist, but was not registered because of our shallow awareness.

So the thinking instrument is brought in communication at first with the insight centre, which has a link with the holy ground area which is where the inner fragment of Transcendence leaves coded messages for the computerized organism, actually the thinking instrument area proper, to decode and follow. So the entire highway between the thinking instrument, the insight centre, the holy ground area, and the inner fragment of Transcendence is thrown wide open for all 24 hours, and one can live according to state/diagrams 3a or 3b or 3c as and when required as explained above. But we wrongly believe that one has to progress from state 3a to 3b and from 3b to 3c.

Life becomes increasingly peaceful by stages as such experiences are registered more and more, and the beauty is that such a peaceful state does not depend on peaceful circumstances but is in spite of the most upsetting outer circumstances. This inner peace is earned, but not by preaching or religions or philosophies or morality, etc. You will be surprised to find one day that all these are the by-products of your own methodical approach, and then you will yourself be teaching morality, religion, etc., to others.

Once again we clarify our understanding regarding mind and brain. The brain is the organ in our computerized organism and mind is the flowing, all-pervading Universal Divine Mind that flows through each human brain and works as a catalyst in our thinking process. This Universal Divine Mind being all-pervading in the entire Universe, a direct link is established between a human brain and any point in the Universe instantly, and, as such, time/space is made redundant. But this is to be experienced, and until then one has no right to say that there are no time/space effects. This will happen only when the highway between the thinking instrument and the insight centre is open and the two are in communication. Once this is established by conscious practice, the insight centre in the upkeep area of the brain then picks up or reaches any point in the Universe instantly through the Universal Divine Mind.

A Summary

Before we take up practical steps let us recapitulate all that we have noted earlier so as to make our minds absolutely clear.

We are already what we are trying to be, meaning that the inherent, design of God and Nature implanted in each individual (and which is the same in all human beings) does not require from anyone of us further efforts to be something. This means that the steps 1-2-3 lead to thought pictures and if we live here, upto this stage, in our normal life, we are always in the present, and only when in the present can we establish a two-way communication between the computerized organism and the fragment of Transcendence that we truly are. When living in the present, we are neither in the past nor in the future, and colouring through memory/emotions at I-E-S-M has not taken place and will not take place. It is this that brings in past and future and takes us away from the present. It does not mean that one lives a drab and ambitionless life; rather, it is the precondition for the higher life.

But due to force of habit because of ages of past survival, we add steps 4 and 5 leading to actions in thought, word or deed, and thus create external and internal conflicts leading to unhappiness and misery. Maybe our thoughts are good, but even good thoughts require memory/emotions and the working of I-E-S-M, and then we are not in the present but either in the past or the future. The beauty of life is to make memory/emotions harmless and impotent, rather than our masters!

And so no sooner are steps 4 and 5 taken, the possibility of continuing a two-way communication, which was possible upto step 3, is lost and then the individual can function only as a computerized organism. Why? Because past and future are tapes fed to the computerized organism. Such a computerized organism can be intelligent and brilliant, or good and religious, depending on the tape recordings fed into its computers, but still no better than our man-made tape recorders.

Religions, philosophies, theosophy, and the lot, finding human beings as computerized organisms miserable, have suggested a pious life which only leads to false religiosity. Different religions and different philosophies suggest different methods, rites, ceremonies and prayers to make the computerized organism pious and holy, whether it be bathing in holy rivers, pilgrimaging to holy places, etc. The computerized organism cannot become pious or holy. It appears to be pious and holy when in constant communication with the inner Transcendence but is even then only a re-educated computerized organism; it is a sophisticated mechanism and will remain a mechanism. The human being is a computerized organism that needs to be re-educated and be put in communication with the inner

Transcendence.

These organisms, as per different types of recordings (e.g. Hindu, Moslem, Christian, Chinese, etc.) only fight amongst themselves, each group claiming 'revelation' from God directly through their prophet, claiming to be the 'chosen people' through their sacred book and gospel, having words like 'heathen' and 'kafir', which mean a non-believer of their faith who has no future after death, having religious heads who promise their followers heaven in the after-life if certain rites, ceremonies and prayers are followed, and some are even given a note for entering heaven (for a price) even after living an unworthy life! How foolish we all can be!

Some enter into this pious life, focusing on japa, tapas, bhajans, fasts, vegetarianism, etc. Repeating japa, bhajans or prayers dulls the thinking instrument, making it as if drugged, and, with the constant wish of darshan being always present at the back of such minds, this pious inclination ultimately brings about hallucinations. One sees what one wants to see and attributes it to darshan! One can live in such a frozen state, like prehistoric monsters buried deep and frozen in ice and snow for an age, but one day the hot tides of real life will melt away everything and one is then left crying and helpless, for no religion or philosophy will be able to help and one will know that one has made no spiritual progress! Remember the purpose of birth and life is to be free from birth and death in an intelligent and conscious manner.

Now enters the law of matter/awareness. The computerized organism has certain awareness and so autonomy. This is guided by the thinking instrument part of the brain, especially the emotion and sex centres in the front brain. The second part of the brain, the upkeep area, gives the computerized organism some particular human traits and this is further supported by and through the intellectual centre. So a constant conflict goes on within. Such conflicts we also see between different religious groups in the outside world. With such continuous inner and outer conflicts, human beings live their lives normally half asleep (because they dream constantly, either through brooding or day-dreaming) and add to their lives the various preachings of different religions and philosophies and so will never know peace and truth. How can they as long as they live by tape-recordings and not by inner communications?

We have noted that the human structure is different, and vitally so, compared to the animal structure. This should make every human being totally different from any other lower life. The fact of this totally different structure implanted in human beings means that each human being must, and is expected to, live differently and totally differently, so that each one of us can live like a Christ or a Buddha. And if we do not,

we have to thank our religions and philosophies, our religious heads and our so-called sacred gospels!

Now what is the exact position? The computerized organism, by its own autonomy, or freedom to act, and because of its own autonomy, has over the ages created its own false design and insists on living by that design. The second part of the brain, the upkeep area, wants to suppress this and that makes the former rebel all the more. This is the main cause that is not properly understood. Science, education, religions and philosophies have not realized that part of the brain has to be convinced, and tactfully, to itself come to the conclusion that its style of life is wrong, and that too not by preaching but via corrective methods aimed towards re-education.

Today, therefore, we are unfortunately convinced that we are sinners and shall go to hell after death, and this creates a very unnatural life. We live the so-called pious life, live like a drowning man clutching at a straw! Nothing and no one goes to hell or heaven for there is no hell or heaven, only different and better worlds, and one must earn the right to live there. Have you realized that this physical body (the computerized organism) does not go to hell or heaven, because it is disposed off before our eyes, since God and Nature do not hold it responsible? And atman, Transcendence -- "That" -- the highest aspect of unmanifest God, can never go to hell or purgatory. What we need to understand today is that we are not sinners for the simple reason that the computerized organism has to live as per its own life style. What we have to realize is that no prophet, gospel or religious head can help us; if there is anything to be done, we have to do it ourselves. And first is to destroy all our old thoughts of religion, philosophy, prayers, et al. "Bhikshu, empty the boat!" Is this a promise?

There is no need for religion, philosophy, prayers, holy or pious artificial living, no need of any denials and/or severe penance, for the simple reason that you are not this computerized organism but a fragment of Transcendence and so need nothing. This proof you will yourself be able to seek and get if you will re-establish the two-way communication between the computerized organism and the fragment of Transcendence. The immortal portrayal of this link as Radhe-Krishna speaks in volumes, but instead of understanding this beautiful episode, we only believe in it as if it had happened between a Krishna and a Radha -- we make it historical instead of symbolical!

Some talk scholarly about our five senses and some about the five elements -- vayu, agni, gandha, sparsha and prithvi -- but all these concern the qualities of the computerized organism part of us human beings and other subtle beings in the Universe, and any amount of such knowledge will not

enlighten us about the fragment of Transcendence within. Am I clear now? The only obstacle that can come in our way and break the two-way communication can be the uneducated behaviour of our thinking instrument with its six mechanisms and the central magnetic point, which has created nonsensical ideas of religion, gospels, prayers, heaven and hell, through wrong data fed in. Then to talk of free will and destiny is meaningless. Correct this magnetic point and you will change your destiny and enjoy your free will! The remedy is you, your own mental integrity, and the method is re-education of the thinking instrument to re-establish the two-way communication.

Let us take the example of the windmill. (1) The wind blows constantly, (2) the big, circular wheel or blades turn round and round because of the wind, and (3) this in turn rotates a chain of small buckets round and round. The chain is long enough to dip into the water in a well and its constant revolving draws out water from the well. This is step 3. Now (4) to what purpose or use the water will be put to, i.e. for drinking or for agriculture, is inclination added, leading to (5) desire, viz. how much money will be earned out of this, etc. The process is constant and unending because the wind will keep blowing, the wheel or blades will keep turning and the chain will keep revolving.

This is an analogy for the constant, non-stop process in the top soil of the thinking instrument. (1) The incoming impulses are the wind; (2) they turn the wheel or blades, the memory pool and identical memory patterns; and (3) the chain of small buckets that go round and round is the thought picture series. This is step 3. There is one difference though: the windmill cannot select which direction of wind will turn its wheels, but the magnetic point (the windmill in the example) has the liberty to select its incoming impulses.

Have you realized that your life depends on these impulses, the incoming communications? As long as the organism is not re-educated, there is no mastery over selection of incoming impulses and till then your memory and emotions will keep ever repeating and give you repetitions of the same type of fear, doubt and anger. You are bound to experience this, time and again, and some excuse is always forthcoming to bring about what is normally called a 'hook'. One has to be free from this -- the method is the corrective exercises as will be shown.

Am I clear now? But what about your promise? "Bhikshu, empty the boat!" With this understanding only shall we proceed further. Please make your mind and brain quite clear and never depend on your so-called will power or your inner dialogue to subjugate and control the computerized organism. You will always fail! Take practical steps instead.

Chapter 11

Practices

Preliminaries: Drift and Habit Watching

Now, finally, we come to some practical steps.

We have noted, and now understand, that a human being is both the computerized organism and also Transcendence itself, being a fragment of Transcendence. Transcendence is the highest aspect of God, and these two aspects must remain in communication, only then is one a whole human being. Normally, though, one functions as the computerized organism only. There is no harm in functioning as one, but in that case the various lesser computers that are installed to work in conjunction to create the splendid computerized organism should all be set right for they are not functioning properly. The proof? Are you free from brooding and/or day-dreaming? Are you free from experience of various emotions? Are you free from impulse/response type of thinking and living? Are you free from inner dialogue between your various centres? Are you free from frequent and unwanted drifts? If you are free from also these, your thinking instrument is educated.

The mechanisms of brooding and/or day-dreaming are the video games of the human brain and have done enormous damage and harm to the whole of humanity. These games repeat whether we want them to or not, and create fear, doubt and anger. Both mechanisms are very ably supported by the drift mechanism which depends on incoming impulses that enter haphazardly and at random, and so are our drifts. These drifts serve as the 'hook' and we are caught on it.

Yet, in accord with a law of Nature, each individual, due to his or her individual structure will, like a magnet, draw in certain incoming impulses. If two persons are walking together along a street in the same direction, both will invite completely different series of incoming impulses. We say it 'depends on individual interest', but it is due to the magnetic point within each of them, which has been formed and structured and put in daily use over past ages.

(1) Make a note of various drifts that are noticed when walking down the

street. If an honest and correct registration of the drifts is made and analyzed, the structure and spectrum of the person is gradually revealed. Do this over a period of a few weeks.

(2) For another practice, take up any subject for study. While on it the mind (brain) will keep drifting, so put your mind to the feeling of the sensation of breath in the nostril. Keep to this exercise for five minutes daily over a period of a few weeks, and note where the mind (brain) drifts on each occasion. Note as many drifts as possible and group or classify them.

(3) For some weeks, spend ten minutes daily on the following exercise. Let your mind (brain) roam freely and make no attempts to control it, allowing it to drift from one thing to another. Once again make a short list of the drifts observed in order of maximum repetitions.

Drifts are to be noted in many different ways -- proper cooking is possible only if the food in the vessel is turned over many times when on the fire. If you study the lists made from time to time, it will come to you as a revelation as to what are your aspirations, fears and doubts, whether you tend to be intellectual or emotional, whether sex is very strong or suppressed, whether you are superstitious or falsely religious, whether angry or hurt often, or secretly envious or jealous of someone, or afraid of someone or something, or some sort of known or unknown fear is dogging you. We have here further analyzed your drifts into various emotions. Do this and observe over a sufficient period of time. Do not be convinced in advance that you are suffering only from such and such drift and emotion -- study yourself!

Every time prepare a short list of the most recurring drifts in order of importance. Then we shall follow corrective methods. The aim of the corrective methods is to correct the magnetic point created by each individual over the past ages. As it is corrected, the incoming impulses that are drawn in will also change and day-dreaming and/or brooding will lessen. It will not surprise you to know that an average human being spends 75% of his waking and sleeping time in brooding and/or dreaming. Both awake and sleep states are therefore only dream states -- so one is never awake really. As you will be less and less oppressed by these mechanisms, the chemical reactions that were earlier generated will alter also and health will show definite signs of improvement. Our body is a chemical factory where reactions take place. Health -- physical, emotional and psychic -- is dependent on fear, doubt and anger.

(4) Now for some weeks note the habit mechanism: how many times daily you express, or want to express, some particular type of thoughts, or how many times you mechanically do a thing you had not actually wanted to do.

Again, the magnetic point sharpened by your false structure is behind this. Over a period of time make a short list in order of most frequent occurrences; based on this we shall introduce corrective methods.

By these methods we want to check what data is being fed daily into our computerized organism which, however sophisticated, can only work by the useless data fed. It does not matter if it be religious or philosophical -- if it keeps you in the past or in the future and oppresses you with fear, doubt and anger, and brings about the hook, even for intellectuals, then we must feed in useful corrective data only. This is the practical work we have to do when we deal with our computerized organism and our own brain.

Whenever you make a list please do not refer to it or memorize it. Just put it aside each time. After a month or two, or even more, pull out all the lists. Group together those that are similar and separate out those that are dissimilar. If you find that the group of similar lists is very much larger, then only go for the appropriate corrective exercises. Consciously understand your memory properly. This will betray your magnetic point. Be careful in your observations.

There is nothing to be ashamed of. All humanity is sick, not taking into consideration chronic or psychological cases. If only we can introduce this method in schools there will be no sad cases later in life that we encounter today. We can periodically repeat in teenage and early youth stage for fresh improper data accumulated and correct the same. Every grudge, hatred, fear (known or unknown) and antisocial behaviour is the expression of causes deep down; inferiority complex, aggressiveness, and other syndromes all point to many silent causes. Most of these are planted very early in the child's life. If we take up this healing on war-footing throughout the world, then in one or two generations we shall get unmistakable signs of great improvement in human nature and health, physical, emotional and psychic.

Once human nature is corrected, then the many negative step we take today -- morality, human rights, anti-war or peace efforts, non-armament, anti-crime, etc. -- will soon voluntarily not be required. We are progressing technically and yet how could we have neglected this most pressing problem. This blot on our status as human beings must be removed. The whole process is to be studied, the complete circle of inner activities and which area of the brain is involved therein should be noted. Here we can make use of the intensity charts. As long as the magnetic point keeps leaking, which is for as long as the thinking instrument remains uneducated, so long we shall remain only computerized organisms. The leak is fear, doubt and anger. This must be stopped by corrective methods.

What happens if this leak is stopped? Refer to diagrams 3b and 3c, and compare them with diagrams 1, 2 and 3a. When the thinking instrument is educated, the leak will stop and the human brain will then generate a higher type of force and energy that will lift the computerized organism to enormous heights of understanding, and then, with no efforts at all to be pious or holy, it will become the scared temple of Transcendence, the highest God within!

If you believe that religion, prayers, japa, pranayama, asanas, morality, et al., will correct this computerized organism, then, dear friends, you either do not understand your mechanisms or you do not want to understand! If a computer is not working properly, it has to be set right first! Do not bring in religion, prayers, etc. If you do so in the pious hope that these will correct your computerized organism, it will soon give you enough proofs of its disobedience. There are thousands of specimens of computerized organisms that are living false religious lives, so-called pious lives, frightened by religions and philosophies or totally brainwashed by scriptures and gospels, with the ill-conceived theories of reward and punishment. Such unfortunate beings will live life after life in this frozen pattern.

Remember, we have to be free from all oppressions of life and death and also from fear, doubt and anger. One has to intelligently set up inner communication between a re-educated computerized organism and the inner Transcendence in each individual case. If this is not done, life's purpose is not fulfilled. Do not make your life one long history of wasted efforts. Do not fight with your computers for you yourself are incorrectly feeding the data into them. Please set them right for that is the only correct way out.

But, you will ask, what is the difference between your corrective methods and religion, philosophy, prayers, etc.? How come you set aside all these, which to all appearances look more promising than the corrective methods and also have great authority behind them. What makes you think no one has found a correct way? The answer is simple. You are dealing with your own brain. It has lived in a particular fashion. Have you convinced it that the way it is living is wrong? No use telling it that it is wrong. Have you convinced it and then have you offered proper corrective methods for it to work with?

Then also, your version of God, heaven and hell, reward and punishment after death, etc., are unseen and unknown factors. There are no clear proofs, none whatsoever, for these are mere beliefs only. Your prophets are not here, your sacred books -- everyone of them -- have been tampered with (this is a fact!), your religious heads are no better. The modern,

more mature human brain will not accept this from any religion or philosophy. Day after day the young human mind will be more and more disillusioned. The young man and woman of our day all over the world have been in great rebellion. Crime is increasing and there is absolute death of peace in the world, the sick mind and heart is apparent everywhere, and the cause is the uneducated thinking instrument!

By the methods and notes that we have presented so far, the brain will be convinced that there is something wrong with it, that our health, physical, emotional and psychic, is affected. The corrective methods and the prior method of preparing lists of drifts and habits can be tried out and their effects experienced. The proof of the pudding is in eating it. The results are here and now; no after-death promise or threat is held out. This is the significant difference!

Take these thoughts for serious thinking:

"Moral and spiritual rectitude is won only after hard struggles. Remnants of the ape and the tiger still crouch beneath the surface. They should be brought before the conscious mind and re-educated."

"Human life is the opportunity for conscious readjustment to a higher order of consciousness."

"Realize that the whole purpose of creation is to produce a body capable of responding to higher and higher degrees of consciousness."

The Corrective Methods

From the list of various drifts that repeat most frequently, we select a few of the most damaging emotions that disturb the mind, hurt the heart and have adverse effects on bodily health: fear of death, unhappiness, jealousy or need of wealth, hatred with or without revenge, known or unknown or unexplained fear, deceit of some sort, anger and irritability, and weakness for sex.

It is important in these exercises to understand the correct method as the memory pool section and the conscious mind are linked in a conscious effort to erase wrong memory patterns implanted sometime earlier in life, or in earlier lives, due to faulty living. The essential technique of voice modulation coupled with three-step rhythmic breathing is scientific and will definitely prove useful. It would be a mistake to dismiss these exercises as being similar to self-hypnosis through the parrot-like repetition of cliches.

(1) Take fear of death -- the corrective is hope.

We read: `There is yet a world where souls are free, where tyrants taint not nature's bliss; if death that world's bright opening be, oh! who would

live a slave in this?' Now think along this line: 'Where there is life, there is hope, and we find that amidst dark days, man expects a brighter tomorrow.' Read the above quotation mentally at first, then repeat it a little aloud, and then still more loudly. In this way, first arouse the emotional centre; then the intellectual centre should be brought in. To do that, think along this line:

'There is a world you say where man has free will. Men cannot function without free will. In that world predestination by a separate authority does not thwart man's action. If we die in this world where there is no free will, we will be able to enter that world of free will. Therefore would you or anyone else ever like to be man the machine in this? Now what is this world and what is that world? There are no two such worlds geographically. The first world is the world of man who has not yet reached a critical certain stage. We have been satisfied to note that in all creation God and Nature have bestowed free will and man, really speaking, is free. The critical point is establishing one's self as shown in diagram 3a.

'Now who are the tyrants that taint Nature's bliss? They could be the emotional, sex and movement centres oppressing the intellect and keeping it in bondage. The greatest of such tyrants is our perverted free will that has already established itself so firmly, so as to do the very things we would not like to do and forcing us not to do the things we want to do. We can be free. We just have the simple rules of life to follow.'

Read the quotation again mentally, then a little aloud, then still more loudly, and finally softly and very softly. Ask yourself in which world would you like to live. When you have done this, close your eyes and relax for two minutes. Do nothing and think of nothing else, only continue the three-step rhythmic breathing. When you open your eyes you will see a better person. Repeat this daily.

(2) Take unhappiness -- the corrective is happiness.

We read: 'There is in man a higher than love of happiness; he can do without happiness and instead find blessedness.' Repeat this quotation mentally at first, then a little aloud, and then still more loudly. In this way, we first arouse or work up the emotional centre; then the intellectual centre is to be brought in. Think along this line:

'We live in this world normally for happiness. Everyone does that, man, woman or child. Our search for happiness takes us by different roads. We mean no actual harm even though in our search for happiness we may hurt others. Such who hurt others are called selfish and mean, and even criminals. The only pity is that their conception of happiness is all wrong, but fundamentally it is in hope that they all live and for

happiness they all search. Most of us define happiness by living well, good food, clothes, accommodation, sleep, time to spend in fun and merrymaking. But this is a sure sign of mental immaturity. There is something higher than such happiness. We can certainly do without such happiness and with discipline and a balanced inner and outer life instead find blessedness, freedom and real use of free will.'

Read the above quotation mentally, then a little aloud, then still more loudly, and finally softly and very softly. Then close your eyes and relax for two minutes. Do nothing and think of nothing else, only continue the three-step rhythmic breathing. When you open your eyes you will see a better person. Observe yourself in the mirror after both the exercises. Repeat this daily.

(3) Do you suffer from envy or jealousy? Does a thought such as the following one, if not to the same intensity but to a lesser intensity, cross your mind? 'Why should he have power and wealth and I be left to plod along with the man in the street? Why must I accept this unfair living? I will steal or do worse for I must get for me fortune.'

When reading a quotation, or creating a suitable one to suit yourself, remember that the quotations can be of two types: displaying noble thoughts as in the previous two cases or displaying mean thoughts as in this case. There are, therefore, two ways of handling the emotional centre: (i) when the emotional centre is depressed, as in the first two cases, and (ii) when the emotional centre is already aroused to high negative intensity as in this case. Therefore, the emotional centre is to be taken by the hand, so to say, towards high positive intensity from two different points in two different ways. In the first two cases, we read more and more loudly, and then softly and still more softly; in this case we read without emotion -- coldly, seriously and hardly audibly. This rhythm is very important. This technique of raising low negative intensities or reducing high negative intensities must be properly understood and followed.

In the present case, read (the above thought) as you would a text book, seriously and coldly. Now look into the mirror and read again. Visualize a person you respect and in his visualized presence ask mentally, 'Is there something for nothing?' Ask again a little louder, and then very softly. Close your eyes and relax for two minutes. Do nothing and think of nothing else, only continue the three-step rhythmic breathing. When you open your eyes you will see a better person. Repeat this daily.

(4) Do you suppose you suffer from hatred? Does a thought such as the following, if not to the same intensity but to a lesser intensity, cross your mind? 'If I catch him once upon the hip, I will feed fat the ancient

grudge I bear him.'

Here is shown a second method for handling aroused emotions as in case (3) above. In this case, as in (3) above, read the following thought aloud and with the same aroused intensity: 'While yet I have time to make restitution for all the wrongs I have done, I will undo them and ask forgiveness from God.' Ask yourself, 'Will it not be better if I ask forgiveness from him?' Repeat this a little aloud, then repeat it softly and then very softly. Close your eyes and relax for two minutes. Do nothing and think of nothing else, only continue the three-step rhythmic breathing. When you open your eyes, you will see a better person. Repeat this daily.

(5) Do you suffer from unexplained fear? It does not matter whether it is fear of the unknown, economic fears, fear of health or over someone's safety. It matters not for what reason, if it is fear you experience and experience this sensation near about the solar plexus.

Sit before a mirror and look at yourself. Ask yourself whether knowingly and on purpose you have done harm to anyone. Search not for a reply. Now read slowly and a little aloud pronouncing well each word: 'You cannot scare a man who is at peace with God, his fellow men and himself.' Read a little more loudly, then softly and then very softly.

Think along this line: 'It cannot be that you have done wrong to yourself or to your fellow men or to God. No, it cannot be, at least you have never meant it. It is childish and foolish in this world, in our time and in our age, to even think of harm to anyone, we who are living in the age of the atom.' Read these lines again aloud, then more loudly, then softly and very softly. Close your eyes and relax for two minutes. Do nothing and think of nothing else, only continue the three-step rhythmic breathing. When you open your eyes, you will see a better person and you will not find where that fear is. Repeat this daily.

(6) Suppose the weakness predominant is deceit of some sort. In this case sit before a mirror, look at your face and read loudly pronouncing each word clearly: 'Every man takes care that his neighbour does not cheat him. But a day comes when he begins to care that he does not cheat his neighbour.' Read again a little louder and then even more loudly. Look into the mirror and read softly again, and then even more softly.

Think along this line: 'How wonderful the day when each of us will take care of our neighbour. That day cannot be far off. We are not wild animals in some big game preserve under natural surroundings. It should be possible not only for our neighbour but for any other person to be

perfectly at ease and at peace with us and we with them. In our age, which is without a doubt completely different from all that has been in the past, and tomorrow it will be yet more grand and different, we must adjust and change, not only outwardly but as much and more inwardly to live truly.' Read again a little loudly, then softly and then even more softly. Close your eyes and relax for two minutes. Do nothing and think of nothing else, only continue the three-step rhythmic breathing. When you open your eyes, you will see a different person. Repeat this daily.

(7) Do you, dear reader, suffer from anger and irritability? Does a thought like, 'I will never see his face again' or 'I will never step into your house again for you are accursed' or 'I loathe you in my bosom, I scorn you with my eyes' come to you?

From the sparrow, the meek dove and the domesticated dog to the king cobra, the tiger and the lion, none is free from this greatly dreaded disease in man. Whether he is small and weak or big and strong, man is at once quick to temper and display anger. If this be your failing then, how long do you wish to be listed with the birds the animals? For what art thou a human being? But, you say, you have tried so often to curb it and have failed; rightly so, for you have used your will and that is one sure way of failing always.

Speak out the above thought again, slowly and coldly in a low voice. Now think of all your trespasses, both mental and physical, all the trespasses known to you about yourself. Think of God, or that power by whatever name you would understand, saying the same words to you, and yet know that the power has patience with you and can bear with you and your trespasses, but you would not be tolerant!

Now slowly, but in an audible voice, say, 'Lord forgive them for they know not what they do.' Repeat slowly and loudly, and then yet more loudly. Imagine the scene of the crucifixion and the compassionate face of the Christ on the cross. Once again say it aloud and then softly and still more softly. Close your eyes and relax for two minutes. Do nothing and think of nothing else, only continue the three-step rhythmic breathing. When you open your eyes, you will find a different person. Repeat this daily.

(8) Weakness for sex: Suppose you suffer from the very overpowering and natural weakness of sex and it is oft times so bad that you wonder why you cannot discriminate age, family relation or social status, place and time of day or night. You are a married man or woman with a family and yet this weakness haunts you. Only, you are careful not to be exposed. Mentally you try that from tomorrow it shall not be so, but you find that 'tomorrow, and tomorrow, creeps in this petty pace from day to day, to the

last syllable of recorded time.'

Sit in front of a mirror and look at yourself. Visualize your wife and children around you. Then softly say, 'This above all, to thine own self be true, and it must follow as the night the day, thou canst not then be false to any man.' Repeat a little loudly, then yet more loudly, and then softly and still more softly. Visualize your wife and family around you. After doing this look into the mirror and say: 'Give me that man who is not passion's slave and I will wear him in my heart's core, aye in my heart of hearts.' Repeat it softly and once again more softly. Look into the mirror and say in a firm clear tone, 'I am that man!' Repeat a little loudly, then softly and then yet more softly. Close your eyes and relax. Do nothing and think of nothing else, only continue the three-step rhythmic breathing. When you open your eyes again, you will see a different person. Repeat this daily.

After all the corrective exercises are over, include this quotation just before the final thought sets in:

"Then will come a calm such as comes in a tropical country after the heavy rains, when nature works so swiftly that one may see her action. Such a calm will come to the harassed spirit and in the deep silence that follows the mysterious event will occur which will prove that the way has been found, call it by what name you will."

The Re-education of the Thinking Instrument

What is the purpose, or rather what can result, in following the corrective methods? The real culprit is the individual's emotional structure. Emotions are the cause of various types of hurt that we experience. Emotion is an energy. There are no good and bad emotions created by God and Nature; this energy of emotions, due to experiencing hurt or pleasure, is in turn coloured thus. Hurt breeds a desire to get even with the individual who caused the hurt to us. This aspect, to get even with, which is natural in a human being, is necessary, even imperative, for all life; otherwise, without this lack of incentive to get even (it may be for better or worse), life may seem, if not meaningless, at least dull and boring. So we must refine this energy of emotion.

We have noted earlier that we are gifted with self-consciousness but, thanks to the habit mechanism aided by the drift mechanism, we actually live by simple consciousness; in functioning thus, an individual (like the cow in the example) causes hurt to others unintentionally. So we must shift back to self-consciousness.

But the individual who is hurt is burnt and is irritable, and hence

aggressive reaction takes place based on the impulse/response function. The outcome may not always be an aggressive reaction, for if the source responsible for such hurt is stronger, or a more powerful or higher authority, or an elderly person, then such hurt is carried in the (psychologist's) unconscious as fear or simply as hurt. Many or innumerable such hurts makes the individual a sad, unhappy or timid person and this leads in turn to brooding and/or day-dreaming and to a state of unknown or unexplained fears. All this has to be thrown out of the body system in a methodical manner.

So you see how we are unfortunately taken down the wrong road! If no one shows us the right way (the corrective methods and our other notes, the preliminaries) to come out of such a situation, we then take solace in religion, philosophy, satsang, destiny, will of God, TM and other such theories. From our adherence to such theories we bury deep within us our wrongs and our hurts. This has been going on from time immemorial and has come down to us from the dim past. These days drugs, alcohol and such strong stimulants have taken root as alternatives. Both the ways are wrong. It is like perishable food kept in deep freeze. This deep freeze state cannot last forever; sooner or later it ceases and then we erupt like a volcano in various ways and cause harm to others and to ourselves.

Over a period of time this has created the psychologist's unconscious, or what we call the magnetic point. Like a magnet (that attracts only what it can, e.g. iron and not wood) it attracts only those impulses into one's body system out of the millions of impulses around us coming from objects and people as suits our individual magnetic point. Ultimately it boils down to the simple understanding that we attract to ourselves only those causes that make us unhappy and miserable, or such as those we think may give us happiness, or we indulge in such as those that take away our misery. Under this mistaken notion can be included drugs, smoking, alcohol, ashram life, meditation, false religiosity, etc. I say mistaken notion because that which is not a corrective method is a mere deep freeze as stated earlier and hence a false notion; all of them are, finally, distractions from the work at hand.

So, my dear friends, you may now realize that what comes to you is not destiny or pre-destination, retribution or karma, will of God or reap as you sow, or any other such mistaken notions whereby we comfortably place the blame squarely on someone or something else. What comes to you is determined by none other than your own self!

This makes us spineless creatures and we hide behind and sink deeper into the lifestyle of an individual who seeks escape in drugs, smoking, alcohol or in equally harmful habits of ashram, meditation, satsang and false religiosity. Let anyone defend the habit of drugs, smoking or alcohol, and

also let anyone defend ashram life, meditation and false religiosity, to all such we can only say, "He who excuses himself, accuses himself!" I have been asked by my Master to follow this advice in life and ask you to live by it. Never defend yourself -- let your life speak!

Is your understanding now clear? Do you realize your magnetic point and its working? Have you also been convinced that there is only one remedy -- the corrective methods, along with the three-step rhythmic breathing and certain helpful medication we shall mention later. Above all, perfect the three-step rhythmic breathing which is the correct breathing process (and not an exercise!) and replace your present incorrect breathing for all the 24 hours and it will soon happen -- you will be a different person. All creation is based on law and not on beliefs and theories, so go along scientific lines of progress.

The dictionary meaning of 'environment' says surroundings, or conditions of life or growth. In our world, one can go to a hill-station or to an ashram or to another country or take a trip by boat and sail the seven seas. One does enjoy different environments, one does meet different people, one does go away from one's own so-called oppressive usual environment. Medical science and psychology say it does one good, so much importance has been placed on it. Let us examine the true facts.

This so-called change in environment is a change in outer environment of an individual. This is, however, the secondary environment; the primary, or inner, environment is not changed thereby. The outer or secondary environment that creates whatever seeming (temporary) changes in an individual will soon pass and fade away. What, then, is the primary or inner environment and why is it so important?

The inner or primary environment is the magnetic point, selecting its own incoming impulses from the outer environment. Do not be deceived that change in outer environment will not attract, or will make it impossible for the usual type of incoming impulses, as the individual is prone to, to enter the individual's body/brain system. Go anywhere on Earth and the individual is prone to and will attract the same type of people and impulses, and internally will enjoy no change in environment.

Our planet is surrounded by the outgoing thought forms of individuals on this planet, now living and those who have lived before. These outgoing thought forms usually leak out of the human system at point #7 (refer the diagrams). These outgoing thought forms have over the ages created an invisible envelope around our planet, and go where you will you will only draw in through your own magnetic point the same type of incoming impulses that you have been prone to!

This oppressive condition, which is self-inflicted by wrong functioning of the individual's thinking instrument, has to be remedied. If this is remedied, no condition on Earth, even the seemingly most oppressive, will ever effect an individual. This has to be done by following the method of checking of drifts, making lists by the four methods as shown and then introducing and practising all the corrective exercises.

One may or may not believe it, but one has an invisible, self-created envelope of this environment around one's physical organism, and that is why this environment is primary and the outside environment is secondary and so has no real effect on the individual. When this inner envelop is corrected by corrective exercises, it forms a protective shield that the outer environment cannot pierce, otherwise it becomes an oppressive armour that will not be influenced by any outer environment, however good.

This invisible inner envelop around each individual is called 'aura' -- we call it the envelop of the primary environment. It is thinner than tissue paper but stronger than granite. It can be changed entirely by correction methods, and there is no other way it can be changed except by three-step rhythmic breathing, the correct breathing for all 24 hours. If you can impose both the corrective exercises as well as the correct breathing, believe me, you will soon make yourself worthy of an environment existing in some wonderful area of our Universe in a different galaxy, that is as beautiful as your inner primary environment! Do not do this, do not believe this -- it is your choice -- and you will find yourself coming and going to and from this planet under the same type of environment you now find yourself in for an eternity. One day you will wake up to this Truth.

Corrective methods ultimately bring about understanding plus love. Understanding plus love creates compassion, for which the Buddha is famous. The Buddha realized that the only way out of all misery was understanding plus love, i.e. compassion, not as a philosophy or religion but as a way of life, regular life that comes our way and that calls for corrective methods and correct rhythmic breathing to bring about understanding and love, and not false religiosity or other such escapes or deep freeze methods.

To recapitulate, we have been talking about the computerized organism and the re-education of the thinking instrument, because all the different computers with their different mechanisms ultimately function in the thinking instrument area, more precisely the front lobe or registration area. We have also noted that there is within each of us a magnetic point and as per the structure of this magnetic point we draw in, as a magnet does, particular types of incoming impulses only, much as we have vegetarian or non-vegetarian, and hot/spicy or boiled food temperaments. So it boils down to the fact that all six mechanisms that function and

keep themselves eternally functioning are because of this magnetic point within us in the gray matter shown as point # 7. We have also come across another remarkable point that all the six mechanisms that function, revolve and keep functioning eternally because of incoming impulses, i.e. communications received from objects and people around us. This is the constant feeding to the computers within the computerized organism. We must time and again check this feeding. The body needs physical food containing good vitamins, the brain needs incoming impulses food of good texture.

So instead of correcting the six mechanisms if we can correct this magnetic point within us, all the six mechanisms will function correctly. We have noted the different methods of checking the drifts caused by incoming impulses and by each method draw up lists in order of intensity of repetitions. We have shown four methods of checking drifts and habit. Drifts are the direct off-springs of the incoming impulses. Hence by making lists of drifts in order of maximum repetition during each 24 hours, we trace the kind of incoming impulses, thereby betraying to ourselves in the privacy of our own observations the magnetic point, its structure and spectrum, and hence a design that is so far away from the inherent design implanted in us by God and Nature. Hence our methods of checking the drifts gives us a pointer to the incoming food to the computerized organism.

But the observations have to be honest. The lists that are prepared one after the other are to be set aside and not referred to; then if, without reference, each list is the same or nearly the same, then the observations are honest, correct and methodical. Haste will not give proper results. Do not take anything for granted -- even what we say! Do not try to argue or justify with your own self. This is the supreme opportunity for you to know yourself. "Man, know Thyself," said the great Pythagoras.

Take time, a few months or more to do this -- Rome was not built in a day and you have not been framed in one lifetime! Then will come the practical training of corrective methods. These corrective methods have to be sincerely practised and then you will find that the magnetic point changes for the better and with this change will alter its structure and spectrum and its pull of incoming impulses, and its design will slowly approach nearer to the inherent design implanted in us by God and Nature. In this now clear? The incoming food to the computerized organism changes and with that the effects will change the computerized organism for the better. This can be done methodically.

Actually, thus observing daily and making final lists by different methods, we go back slowly into our past, i.e. we walk backwards in our memory lane, up to the stage of conception. Whatever we do or think today

is the outcome of what we have gathered in our so-called psychologist's unconscious, i.e. the memory pools. Thus we clean ourselves of all the rubbish gathered and become fresh and new.

We are so careful about our physical food habits and are supremely unaware about this food intake that is many times more important -- the mental and psychic food, i.e. the incoming impulses or communications, that one has to admit so carefully within our computerized organism. If contaminated physical food is eaten we know what the consequences can be, so if we take in contaminated mental and psychic food, can we imagine the consequence? Will you still blame God and destiny when this is strictly within your conscious means to control? We have to purge our thinking instrument of such contaminated food and feed in only the selected food. For this fortunately we have not to be on guard all the time; we have to simply alter and correct the magnetic point which will be on guard all the time thereafter on our behalf.

Today we are on the subject of checking what the computerized organism is fed on and how to correct our mechanisms. Incoming impulses being incoming communications, i.e. 'food' received from objects and people around us, one day we shall be able to see and hear these incoming impulses coming to us from objects and people around us and we shall then realize that up to that point in life we were really asleep and now we are really awake. At present you can hardly realize how asleep is your waking state! Wake up and live the life you are meant to live as a human being, hug not this meaningless life that you are living, thanks to your religions, your philosophies and your scared books. Would you still like to live as little infants or as real adult human beings?

We have noted earlier that we take in three types of food, our oral physical food being the least important. Even this, if we can intake and digest in proper manner, we can enjoy really good health, but we normally are not able to do this. The second and very important, perhaps the most important, of the three types of food is the correct rhythmic breathing replacing our present incorrect breathing. This is to be established for all 24 hours of the day. On this depends the proper digestion of the other two types of foods. The third type of food and very important for our correct life style is the incoming impulses depending on the individual's magnetic point. This magnetic point can be set right by the corrective methods as shown and the three-step rhythmic breathing for all 24 hours.

Today, even with our practically wholly incorrect way of thinking, breathing and eating, leading to faulty digestion of all the three types of foods, yet our bodies are still in a position to produce, besides physical muscular energy, the energies of emotion, sex, intellect,

electricity and magnetism within. But in such a pitiable condition our bodies cannot create the higher energies of the first grade of the energy of the essence of consciousness, spiritual will, the energies of insight and intuition (for want of better words), i.e. energies giving lesser psychic powers to higher powers of the soul.

Due to this drawback we are not able to change our external clothing at will, i.e. change from our cellular body and brain to the molecular body and manas and to the electronic body and buddhi, and with their use through spiritual will experience firsthand not just the vast, physical universe of Bhuh, but also the universe of Bhuvah which is molecular and the universe of Svahah which is electronic. Such is possible through the higher practices of dharna, dhyana and samadhi, but is not done sitting with eyes closed and legs crossed as is usually understood. They require a totally different understanding and technique.

There are no heavens and no hells. We experience again and again the same or similar conditions which we have not made any effort to outgrow, as naturally as a child which outgrows its toys, and so long we shall be forced to repeat and experience in one of the universe that we find ourselves in due to operations of certain laws -- call them laws of karma or dharma or reincarnation. As long as we shall be forced to repeat and experience, so long we shall not be able to fathom the plan and purpose (of Existence and our repeated births in it). Once we outgrow nothing can force us back again, and slowly as we move from Bhuh to Bhuvah and from Bhuvah to Svahah in the natural course of evolution (which may require eternities and which, through the proper processes and techniques, could be done in a few lifetimes) we, like Rama and the Pandavas, shall finally understand that we are in Exile and will yearn to go back Home.

Home is Creation; Home is Janah Universe and Tapah. Here we need no type of body or thinking instrument, nor any type of energy to sustain, for we are whole, self-existing, immortal fragments of Transcendence. Even this state is not to be mistakenly supposedly to be heaven, for heaven must be balanced by hell! This is our Home -- all the rest is a state of Exile and hence the shastras call it maya. Some call this state nirvana or Nothingness or Emptiness; this Nothingness or Emptiness is everything!!

To understand this state one has to perfect the digestion of the three types of food methodically so as to outgrow the conditionings of Bhuh, Bhuvah and Svahah. To achieve this no prayers, no japa, no satsang, no religion, no drugs, no alcohol -- nothing! -- is required, for these are all false notions, false habits and false beliefs. Just live the ordinary life, otherwise one can waste eternities to no avail. You have already wasted an eternity to no avail!

Our best friend and worst enemy is our memory. Without memory we are good for nothing, but with memory we are under its oppressive rule, for it colours and forms our magnetic point -- our fears, doubts and anger, our 'hook' on which we are caught. This memory normally functions with the incoming impulses. When there is some damage to valves or doors of the memory pools at the back of the brain, we complain of loss of memory or confused memory and the person is a case for the psychiatrist or can be insane.

We have no choice with our memory: we cannot sharpen it, we cannot do without it and with it we are oppressed. The only thing we can do is rearrange it, by repeated operations of making a list in different ways as shown. In rearranging it, we make out our lists and vice-versa. In rearranging it, we come to know the oppressive points of our memory in order of importance. Again I repeat, make lists on paper as shown. Hence by making such lists, repeatedly and carefully by all the different methods shown, we get a close look of our memory store. The different methods of making the lists are necessary: just as during cooking, churning the food that is on the fire is an essential operation, so churning the memory by different methods is an essential operation.

Once arranged and once having made a final note of its oppressive points we can safely introduce the corrective methods, but we cannot introduce them in a hurry. The lists from all the different methods over a period of time must be clear and nearly identical. If this is all properly done, then the magnetic point has to change for the better. Please do not make lists from memory but from study.

Once this magnetic point improves, the choice of incoming impulses will improve, i.e. they will be checked and selected. And then our troubles will lessen, we shall experience a calmer and more peaceful life irrespective of the circumstances we may have to experience. We will have the strength to live peacefully and in a relaxed manner, even should circumstances be painful.

Please do not ever be in a hurry to introduce and practise the corrective methods. If the memory is not properly rearranged and if you hurriedly introduce the corrective methods, you will not get the desired results. Take time to make your list. As you take more time for preparing your lists, you will be able to go further and further in the past of your own life till you reach not only the time of your birth but of your conception within and know what shocks were felt by your mother during pregnancy to give you some vital weakness if there be so.

What have we digested up till now from our various previous notes?

1. That we are in fact fragments of Transcendence, either in exile or on a journey of search through the various universes of Existence as per different gospels. In our original state of Transcendence, we had no need of bodies, mind, brain, food, air, birth or death; in short we were immortal and eternal. For this search through the universes, we need appropriate bodies, mind, brains, senses, food, air, et al., to experience the different universes. In short, we are mortal and finite under such circumstances.

2. If we are fully awake, we can experience a particular universe one at a time, but we should have the ability to change the clothing, our bodies, at will. Then we live as fragments of Transcendence, free to take birth or die at will or function in any type of body suitable to any type of universe.

3. But if we are not fully awake, we can experience a particular universe but without the ability of changing the clothing (bodies) at will. Then we feel as if we are in chains or in prison, or going through some accumulated karma or facing retribution, and in such cases we fondly believe in religions with their theories of heaven and hell, of God and the devil, their rites and ceremonies, their churches and temples, and their fear of death. We live as computerized organisms, unaware of the fragment of Transcendence within each one of us, and as helpless, insignificant creatures. We die and are born again, of which we have no knowledge, and believe and repeat like a tape recorder whatever the religion we happen to accept.

4. That we must know and understand properly the distinction between the computerized organism and the fragment of Transcendence. After being convinced, we must learn the way this computerized organism can function. It cannot become pious or holy nor can it make any spiritual progress, for it is not structured thus, being a mere sophisticated computer. So any theories of food and practices are so much waste of time. All we can do is re-educate the thinking instrument which guides this computerized organism, so that it may act in a manner that is not obstructive to, but in rhythm with and so accepting the guidance of the inner fragment of Transcendence. This inner fragment is called Ishvara by Sage Patanjali and is the highest of teachers or gurus.

This can only happen if the thinking instrument were to empty itself of all preconceived ideas of religion, philosophy, morality, rites and ceremonies, etc., for if this is not done, we shall time and again walk backward in our memory lane and this will create, time and again, obstruction to the guidance coming from the inner fragment of Transcendence. So in fact, we are what we are mistakenly trying to be -- we have only to empty the boat!

When one is thus convinced and acts as above, one is also convinced that all external gurus are not required and are incapable, and only the inner fragment of Transcendence, Ishvara, is the worthiest of all gurus. When this wonderful state of Radhe-Krishna is established between the computerized organism and the inner fragment of Transcendence, nothing more remains to be done. But this state is to be established consciously and experienced. Slowly one comes to the stage of being able to change one's external clothing -- the bodies -- at will, and to take birth or to die at will in any of the three universes of Existence.

Finally, one comes to the conclusion, as an experience, that one is either in Exile or is consciously experiencing one of the universes, that Home is not anywhere here in any of these universes but in Janah and Tapah only (some call this Home `nirvana') -- and the journey back Home is taken consciously. Life is always lived with a smile. This experience is mistakenly regarded as maya in Existence by some. If one has computerized awareness only, one lives in misery, but if one has the consciousness of the inner fragment of Transcendence one lives at will, free from all restriction. How to bring about a rhythm between the computerized organism and the fragment of Transcendence is our study. This leads to freedom or mukti in the right sense of the word, for such freedom or mukti is to be consciously understood and worked for intelligently.

Caution

It is not to be presumed that once we have corrected our various mechanisms by correcting the magnetic point we are safe for all time. The computerized organism with its many computers are mere mechanisms and tend to go wrong again. But once having known the method of setting them right, we have confidence that we can correct them again. But to believe that there will be no need for caution is the greatest folly!

The best friend and worst enemy of the computerized organism is memory. That is why again and again we must employ the different methods shown of registering drifts and making a short list of them in order of importance. These repeated practices will help us dig into our past. By these methods you will be able to freshen up retentive and recall aspects of memory, which will help you to clean up right up to the stage of your conception and beyond, when in foetus stage you may have sub-consciously registered the pains, fears and shocks registered by your mother and which may be affecting you in some manner even now.

Once this memory pool is cleansed you are a little safe. Still, you should thank your stars that section IIIb deep, carrying memory patterns

of previous lives, has not burst upon you! Those unfortunates in whose life this Illb has burst forth, act as chronic psychological cases or even become lunatics, for they are not understood by sane people nor is proper remedy prescribed. These unfortunates cannot link their fears, doubts, anxiety, hatred, or rejected love in a previous life, for they themselves are at a loss to draw connections. But whatever they see and hear is very much real, as real as this life is to them.

We suffer when we experience fears, doubts, anxieties, hatred, or rejected love in this life, which we can connect, however distant, to the past of this life; so how much more difficult it is for those unfortunates who are totally at a loss to find any links and cannot account for their behaviour due to memory of past lives. All psychological methods can at most reach the stage of conception (which too I doubt) but not go beyond, and so will fail to cure or guide such cases.

If one had a terrible death in a storm at sea, or in a burning house, or at the hands of a murderer at night when one was woken up from sleep, or if a tragedy like a river flood had swept away one's whole family, and one had seen them drowning and heard their cries and was able to do anything -- if such past life memories come in, the person experiencing them would be driven to madness, for apparently there is no reason for such memory in this life. Yet one keeps seeing the same memory pattern repeat and these scenes seen by the mind's eye are very real indeed.

The terrible relationships and experiences one may have had with family members or from neighbours or business partners, perhaps driven to insolvency or sent to jail on false charges, and seeing such like faces again in this life -- though in this life there may not be any relationship with them -- yet fears, hatred and doubts assail one and for no foreseeable reason one reacts or even trembles as if reliving the past in all reality!

Memory is indestructible, but the mechanism of memory, which creates the magnetic point in us and which is the main cause of our structure, can be re-educated by our various methods of making short lists and using corrective methods and three-step rhythmic breathing. This is to be done again and again. But ailments arising from past life memory patterns are very difficult to cure after the age of 12-15 years. That is why re-education of the thinking instrument should be undertaken in montessori and primary schools, then again to be checked in high school and later again in college.

Memory is our best friend, for we know what loss of memory could mean, yet its erratic behaviour can ruin our health and happiness. All we can do is to correct the magnetic point. This is very necessary for a peaceful

and happy life. We have lived so constantly with our brooding and our day-dreaming, our drifts and our impulse/response mechanisms, and become so automatic because of the habit mechanism, that we cannot even visualize a life free from such oppression. It is a grand experience to live such a free life. Only then is one a human being! The functioning of all these mechanisms creates a lot of noise, until by conscious work of correcting the various mechanisms we experience the beautiful silence and peace within, which was the peace that Christ offered, "My peace I give unto you!" This is nothing but the rhythmic relationship between the computerized organism and the inner fragment of Transcendence. Such peace once created is inexhaustible and can be freely given.

So dear friend, do you now realize how you are misled into futile exercises of religion, dharma, philosophy, and preachings of various types? On the contrary these have created groups amongst mankind and violent antagonism and wars! Equally futile are the exercise of meditation, pranayama, asanas, Christian Science, et al., without due preparation as explained.

But even at this stage there is need for caution, for when a relationship is established with Transcendence, a great many psychic powers will flood in. The computerized organism, mistaking them to be its own powers, will be thrilled by this inflow and would love to play with such newly found psychic powers. This new type of video games will drown you for many lives to come before you will find yourself at the same stage of life once again. We have come so far step by step methodically. Let us keep to our road and not be enamoured by levitation and such dramatic acts. Our human race of the space age should not be involved in what has accumulated as improper knowledge and practices, even in the name of religion, philosophy, or yoga, etc.

Cleaning the Aegean stables was a task given to Hercules; only a Hercules can cleanse the memory pools of past lives -- and then one truly becomes a Hercules! The computerized organism if methodically corrected can live in proper relationship with its inner fragment of Transcendence. You too can carry out life's duties and responsibilities and also live under guidance of your inner Transcendence.

Allied Preliminary Practices

A. The Three -- Step Rhythmic Breathing

The three-step rhythmic breathing (3SRB) pattern is as follows:

1. Technique: both chest and abdomen are raised and lowered together and equally. This means that the chest requires more filling than ordinarily

because of the ribs, while the abdomen must not be blown up unnaturally.

2. Volume: the breath is full from neck to navel, i.e., the upper, middle and lower abdomen are filled to normal capacity. The quantum of air inhaled and exhaled is what is usually normal to us, neither too much nor too forceful, since normal 3SRB is not an exercise but a process of correct breathing.

3. Rhythm: one complete breath takes 5 seconds or 6 pulse-beats. The exact rhythm is to count 1--2--3 while inhaling and 5--6 while exhaling -- 4 is not counted. Note that inhalation, unlike in other breathing exercises or pranayamas but as in natural breathing, is longer than exhalation. There is no pause between breath in and breath out. This adds up to 12 breaths of normal 3SRB every minute.

Begin by practising 3SRB to taped music and get used to doing it in the conventional postures -- lying down, sitting, standing and walking. Increase the duration of practice by 5 minutes every fortnight until in 6 months time one hour of conscious 3SRB is reached. At this stage one can begin a regimen of going to sleep while practising 3SRB to soft taped music in an effort to transfer the establishment and continuity of 3SRB within the system from the conscious brain to the unconscious brain. This is the only way to establish 3SRB for at least 8 to 10 waking hours.

B. The Refining Exercises

Initially, to remove emotional debris from the granthis within the organism and to tone up the nerves, improve circulation of blood, ease tension, etc., the following six simple breathing exercises are recommended to be done preferably twice a day. They are designed to work towards clearing the residue of undigested experiences from within the system.

1. Deep, fast breathing with only the upper lobe of the chest. By 'fast' is meant at a rate of about 36 breaths a minute.
2. Deep, fast breathing with only the abdomen and the lower lobe of the chest.
3. Deep, fast, total breathing using both the upper and lower lobes of the chest and the abdomen. This is performed in a sitting position, legs stretched out together in front, head lifted slightly, and fingers stretched towards and touching the toes or at least the shinbone.

Start with 20 repetitions of each exercise. Gradually increase by 5 or less repetitions every fortnight or longer (depending on how comfortable the performance feels) until each exercise can be continued for three minutes (or 108 repetitions).

4. Staccato breathing: Five short quick inhalations totaling one full breath followed by one forceful exhalation.
5. Square breathing: Inhale for a count of three, retain breath for a count of three, exhale for a count of three, keep the breath out for a count of three. Gradually increase to a count of five.
6. Bundh in the throat: Take a deep breath, close the mouth, block both nostrils with the fingers and thumb, press the chin tightly to the hollow of the throat and swallow five times as in the act of drinking water. Then release the bundh and unblock the nostrils.

Start with three repetitions for each of these latter exercises. Gradually increase by 1 or 2 repetitions every fortnight or longer (depending on how comfortable the performance feels) until each exercise can be continued for three minutes. In the morning, after performing exercises 1-6, repeat the first three in the order 3-2-1.

Ideally, the exercises are to be performed soundlessly and with minimal movement of head, torso and knees; it is breath which drives the muscles and organs, not vice versa. Correct performance entails ensuring awareness and control of breath all through inhalation and exhalation.

These six refining exercises tone up the nerves, correct respiration and speech, give strength and energy, improve circulation and digestion, remove tensions and reduce joint pains. In short, they help in preventing bodily disability and mental inertia, which are the primary obstacles to soul cognition. Later on, an increase in their intensity will effect regeneration of the vayus. These practices are not normal, ordinary physical exercises, though as a by-product they give benefits that almost all other physical exercises do not. What is required here, and in the practices to follow, is total involvement. These practices are designed for a higher purpose. If that purpose is not kept in mind or drawn in before one's eyes, the real benefits -- internal purification -- will not accrue, just as mechanical prayers, however often indulged in daily, yield nothing.

C. The Upgrading of Awareness Exercises

Step I: Spread a clean white handkerchief on a table cleared of all other objects which would distract attention, place a prism on the handkerchief, take a comfortable sitting position, and look into the prism for a period of 5 minutes. To facilitate close watching the face may rest on the palms, the elbows on the table. In three to six months of practice the prism will disappear from sight.

Initially, as soon as one looks at the prism one becomes aware of drifts,

since watching the prism is really watching oneself with the aid of a neutral object. In the beginning, there will be some reactions and responses to the memory-associated impulses, but these will gradually disappear leading to attention that is steady and silent. Understand that the prism disappearing is not the purpose of the practice; the purpose is to just look into the prism. If the prism remains invisible for say 10 seconds, which is a measure of success, continue practising until the duration reaches one or two minutes. Only then go over to the second step. Do not be overanxious and do not practise these steps unless the refining exercises have been done earlier.

Step 2: Now spread the handkerchief on the floor with the prism on it, and instead of sitting in a chair, stand or lean leisurely against a wall and just look into the prism for 5 minutes. If short-sighted, sit in a chair instead of standing. In six months of practice, the prism will disappear from sight. If the prism remains invisible for say ten seconds, which is a measure of success, continue practising until the duration reaches one to two minutes before going over to the next step.

Step 3: Spread the handkerchief on the table with the prism on it. Stand nearby, a foot away from the table, and in that position be aware of all that can be seen other than the prism. The prism must disappear from sight, yet all else around it that can be seen should remain visible at the same time. Both the standing position and the look are fixed. Try to get a measure of success of duration ten seconds and continue practising until the duration extends to one or two minutes.

This step means that you are aware of your immediate surroundings and yet are able to maintain the inner linkages for some time. Over a period of time, this will lead to dhyana even while one is engaged in one's normal daily duties. All eagerness and haste will be inherently self-defeating -- they will only create disturbances in the thinking instrument. The use of the prism is now over for it has served its purpose by teaching us a method. We proceed to steps 4 and 5.

Step 4: Stand three feet from a window and look out of it. What you see outside the window is one picture, what you see of the room is another picture. Now continue to just look (not stare) out of the window till you see nothing -- the view disappears completely and it will be like seeing the sky.

In the initial stages the room picture may also disappear, but one must remain aware of it. It may also happen that either of the pictures will disappear and come into view again. The window picture must disappear and the room picture be clearly seen at the same time. Get a measure of success, of duration 20 seconds, and continue practising until the

duration extends to one or two minutes.

Step 5: Walk on the footpath. Look in front of you and walk as if you are walking through a narrow passage four feet wide and eight feet high (more or less) which is visible in front of you. The rest is like sky all around -- it must disappear totally from your vision, yet all life in the passage in front of you for say fifty yards be clearly seen. Get a measure of success, of duration thirty seconds, and continue practising until the duration extends to one or two minutes.

When you are through with all the five steps and have honestly succeeded in getting a measure of success with each, your thinking instrument will be a finely-tuned, well-trained one capable of forming and maintaining inner linkages. Your awareness has been refined and upgraded and made penetrative. Besides, you will be ready for the higher practices of scientific yoga, viz., pratyahara and onward. You are now equivalent to stage 3b and can just enter stage 3c for higher practices. Even then, do not be carried away by stages 3a and 3b -- it is a long journey for the ages!

Sleep

Here we shall discuss and describe not the symptoms of sleep, nor the many stages of sleep, but the 'cause' of sleep. Let us first know the functions of the thalamus and the cerebral cortex. The cerebral cortex receives and answers impulses received from the entire organism (the physical body) so that the organism can react suitably. If working properly, the thalamus can normalize reactions that tend to be abnormal or sub-normal, a sort of balancing action that keeps the organism in balance and equilibrium under all circumstances. This will keep the organism at all times, especially during its waking state, in a state of absolute balance. Such a state is the state of 'awakeness', as very different from the so-called normal waking state with its sub-normal and abnormal states of reactions.

Normally the thalamus does not function thus because all the thousands of pairs of nerves ('pairs', in layman's language, refers to one nerve fibre of the sympathetic system and one nerve fibre of the parasympathetic system) do not reach the thalamus from all over the body. Hence the organism cannot be maintained in an absolutely balanced state and the bodily reactions tend to be sub-normal or abnormal.

Should the thalamus help the organism to a balanced state during the waking state and maintain a state of awakeness, it would automatically lead to the absolutely balanced state of sleep. Between these two states an individual would avoid violent dream states as well as the sub-normal

and abnormal waking state activities which could be very detrimental and exhausting, thus enabling the individual to sleep between 3-4 hours and lead a very active physical and mental life.

We have as yet not addressed the cause of sleep. There is a constant electromagnetic field surrounding the secondary or physical body. This field depends for its proper working on the electromagnetic field of the primary body. Whenever the primary electromagnetic field tends to recede from the electromagnetic field of the secondary, the result is sleep. But there are also other effects besides sleep. During all the 24 hours the two fields keep moving relative to each other and are seldom steady. On their movements between 1/4" and 1", various moods come upon an individual. This can also be effected by alcohol and drugs. Should they recede by 1.5" coma or delirium is the effect; between 2-5" of separation there are very many states and stages of sleep, from light to deep sleep, with or without movements. It does not matter whether it be day or night, but should it recede such states are bound to occur. Upto 5" the normal biological functions within the organism continue with some marked inhibitions or accelerations.

But when the primary electromagnetic field recedes substantially, or near totally, i.e. between 6-9", from the secondary field, a state of clinical death takes place. If it happens accidentally or due to certain biological reasons, it calls for immediate medical attention. If, however, this clinical death state is brought about consciously, then it is a very high stage of yoga practices.

The secondary electromagnetic field develops within the physical organism the energies of sensitiveness, i.e. the energies of emotion and sex, or of rajas and tamas, in varying proportions, plus the physical energy for movement and the energies of electricity and magnetism for various internal functions. The primary electromagnetic field develops within the primary body the energies of life and awareness. It therefore follows that whenever this primary field recedes, the energy of awareness is conspicuous by its absence, and when it recedes beyond 5" the energy of life begins to ebb from the secondary body. But this is not so when the movement is brought about consciously, which is a very advanced stage of yoga practices.

This is the only cause of sleep, the rest are all symptoms of sleep. Therefore conscious sleep is the conscious process of disengagement or detachment of the electromagnetic field of the primary from that of the secondary. This is pratyahara, the early stage. When sleep is thus consciously brought about on innumerable occasions by the detachment of the primary field from the secondary field, an ease is experienced in detaching them at will. This stage is the very beginning stage of higher

yoga practices.

The state of pratyahara is possible only if an individual can maintain without effort the state of awakesness, i.e. a state of absolute balance, both when awake and when asleep. Before one arrives at this stage and experiences it without any efforts, one has necessarily to pass through such temporary phases, when it may come on and go off without notice, i.e. it is not yet permanently established consciously. Many individuals all over the world have had experience of such a state. Not knowing it to be a possibility that can be established permanently by conscious efforts, many are under the impression of 'grace' or 'darshan', or some such so-called 'inspired moments'. With such an underdeveloped understanding of the state itself, whatever is experienced during such a doubtful state is faulty. However their utterances or writings if dictated during such periods are no doubt inspiring but they have as yet not experienced the 'Truth'. Such individuals are known in our world as advanced persons.

In western language, this state, if consciously developed, established and experienced without effort, can then be termed 'objective consciousness', though the Indian counterpart, 'pratyahara', is more illustrative. What is mistakenly known as 'cosmic consciousness' in the West are the advanced stages of dharna, dhyana and samadhi that an individual progresses from pratyahara onward, and these stages are very consciously entered into by an individual. The Transcendental Teacher is the inner fragment of Transcendence, what Sage Patanjali calls 'Ishvara'.

Brain, Mind and the Process of Thinking

Once again, let us look at the most important factors and ingredients that are necessary and participate in the process of thinking. In the normal process of thinking, when the Universal Divine Mind (UDM) flows through the thinking instruments of an individual, the brain of the physical body and manas of the primary, astral body work co jointly, just as the physical and astral bodies work co jointly. Incoming impulses, the first ingredient, contact us via the electromagnetic field of the astral body. We observe in diagrams 1 and 2 that they enter through the primary and flow into the secondary body through the five senses and sense organs, and thence flow in the nadis up the spine.

If the individual is not developed biologically, the block at the base of the central spinal canal is in 'closed' position, so they rise by the set of the twin nadis, ida and pingala, i.e. through the corresponding nerves in the physical body running up the spinal cord to the medulla oblongata, and reach up to the base of the brain, taluka. But for those who are developed and have become whole biologically and are now established in

stage 3a, this block is consciously put in 'open' position, so the incoming impulses will rise and flow up the central spinal canal, the sushumna, if required. In short, if one is established in 3a one can consciously open and close the blocks at the base of the spine and at taluka.

Stage 3a established, as in diagram 3a, is a particular case of the developed person who lives his normal householder's life and attends to his normal duties and obligations, during which time he allows the functioning of the blocks as in diagrams 1 and 2, but with the established ratio of 5:2:2:1, with mental, emotional and sex energies refined and spiritual will developed, and also with the energies of life and awareness and the energy of the essence of consciousness of first grade. But knowingly and on purpose, the individual allows this flow in the normal course of the thinking process. So the diagrams 1, 2 and 3a appear to be the same, but with vital differences as are clearly shown in the diagrams and explained earlier.

During the normal thinking process, these incoming impulses reaching taluka flow from the hind brain through the passage over the top of the brain to the fore brain, the registration area. In doing so they pull out the identical memory patterns, the second ingredient, from brain section IIIa (normally) in the hind brain, and together they flow, floating in the UDM, to reach the front brain section I or the registration area. Thus we find that within the registration area enter (a) incoming impulses, (b) identical memory patterns, and (c) the UDM flowing in the individual as individual mind. Shall we now consciously allow thought forms or mind modifications to take place, or prevent thought forms from transforming into cancerous desires, and how?

These incoming impulses and identical memory patterns have innumerable shades of tamas and rajas (in particular) and sattva, depending on the stage of each individual's inner development. The intensity chart gives but a glimpse of various shades of these three qualities and the ratio prevalent in the registration area, showing whether an individual is at stage 1 or 2 or 3a of the thinking process. The incoming impulses have colour, sound and vibrations in coded form and the identical memory patterns also have a code and are thus able to decode the incoming impulses and together they form meaningful recognition, i.e. the negative thought picture (in the sense of a photographic negative). Such repeated recognition forms the basis of knowledge. Thus gathering of knowledge is a slow and tiresome process and has great limitations. The method of direct impressions during sleep is much faster.

These identical memory patterns give recognition to the incoming impulses -- but without any reaction -- and as per such recognition do the four

centres in the registration area give colour, i.e. develop the thought picture accordingly. Without such recognition the incoming impulses create strange and unknowable pictures and normal life is not possible. This state we call loss of memory, i.e. the valves or gates do not open and spill memory patterns.

Universal Divine Mind is the sustaining and life-giving substance without which the incoming impulses and the memory patterns can neither survive nor act or germinate, i.e. they cannot form any thought forms or thought pictures, for it acts as a catalyst. Even in its grossest state, it is clean and most pliable. The life span of the incoming impulses and of the memory patterns leaving their insulated protective area of sections IIIa-b in the rear brain through the minor blocks or valves is a minute fraction of a moment only, not enough time to allow them to reach from taluka to the front brain. So they would die or perish if not preserved floating in this UDM within each individual. In fact, without the UDM ordinary life as we know it would not be possible at all -- all would be at a standstill in the physical world and normal awareness would cease. Can we, therefore, consciously prevent thought forms or modifications of the mind or brain from being transformed into cancerous desires?

So this UDM, whilst flowing at non-stop at all times through the individual, is the 'individual mind', and the product is awareness, ranging from zero awareness at nadir to extreme awareness, including intuition, at its highest (but at no stage is it ever pure Cosmic Consciousness)! Intuition is the product of awareness plus the first grade of the energy of the essence of consciousness. It ends at the stage shown in diagram 3b.

In the registration area are the four vital points: I (intellectual), E (emotional), S (sexual) and M (movement) centres, that make thought pictures meaningful. They suck up the (a) incoming impulses and (b) identical memory patterns -- but not (c) UDM -- and in less than a fraction of a moment -- in 1/10,000th of a second -- release them both back into the registration area that is filled with the flowing UDM (that flows out at ajna), having coloured both in the ratio that each human being is under -- whether 2:4:8:2 in case of those who are as per diagrams 1 and 2, or 5:2:2:1 in case of those who are as per diagram 3a -- and with such corresponding intensities and emotions as per the intensity charts shown for all the types of people functioning as per diagrams 1 and 2 or 3a. By 'colouring' of the four vital points, we mean motive and inherent qualities predominant are superimposed.

When they drop back, the UDM takes shape accordingly and each thought form has a shape or picture with appropriate intensities and flows out at ajna centre, point # 7, to become the incoming impulses of someone else. The

UDM is thus involved in thought formations, which is the mechanism of the brain and not the purpose of the mind, which is only to throw light in dark corners. Thus the mechanical processes of the brain become the modifications of the UDM. This admixture is what is called thinking, whether correct or incorrect.

With such resultant intensities now in the registration area, pictures are formed, all at immensely rapid speed, and are thrown out of the system at point # 7 as actually mental excretions, i.e. outgoing impulses which become incoming impulses to other persons. And so life goes on with pictures formed in quick succession and flowing like a movie camera. This is how, directly and indirectly, we are responsible for pouring back into the flowing UDM our thought pictures, and as this UDM flows in all the three universes, so we can be the cause of someone's thinking for better or worse!

If we can send out refined pictures, how much it would help others to pick them up. This universal ocean is sensitive and just as the merest touch anywhere on our body is felt by our whole being, so each thought sent out is absorbed by the all-pervading and flowing UDM. But just as the oceans of the world, in spite of all the dirt and filth thrown in them, are clean, so the UDM deposits such thoughts in other individual minds depending on their individual vibrational tones. This is the subtlest of processes of Existence. So sitting quietly at home one can do much, so much that showing off to the world and doing social work is nothing before it; even sick people can be cured and the sad and miserable can be solaced.

Without the action of these four centres a thought picture remains a negative, formed as soon as incoming impulses and identical memory patterns meet and create recognition, but the picture can get fused or blurred if not developed in the registration area, and it is these four centres that develop instantly -- in less than 1/120th of a second -- to give a finished thought picture in all its natural colours, i.e. all emotions and intellectual gymnastics added. But all this is only possible when the UDM fills up the registration area. Now if we temporarily keeping out the Universal Divine Mind as one of the factors needed in forming thought pictures, the incoming impulses and the identical memory patterns, which normally flow with or rather float on the surface of the river of the flowing Universal Divine Mind that keeps them alive, wither and die before they reach the registration area. The individual would be in a state of coma and normal physical life would not be possible.

So these four factors are needed to make thought pictures or forms and participate in the process of thinking, from the most elementary or primitive or sub-human to the most logical or subjective or so-called

higher thinking. In short, all so-called thinking is merely a neural process carried out by the two computers of the brain, sections I and IIIa-b, mechanically and automatically. The data feeding the computers are incoming impulses and identical memory patterns, the processing material is the Universal Divine Mind, and the processing equipment are the four centres I-E-S-M in section I of the brain computer.

We have always associated the brain as the only instrument capable of thinking and yet have never bothered to know how it functions. We have not even cared to know which parts of the brain do the so-called thinking. The whole brain is not involved in thinking, even in the logical or subjective thinking. This process of thinking being the same for all types of thinking instruments, we are sometimes impressed by the intelligence of the sub-human species also because the process is the same, only the data differs. We have also never given a thought to find out whether there is any difference between brain and mind. Some people think that the collective thoughts make up one's mind, but we know that collective thoughts make up only our memory pattern pools and are lodged in the hind or rear brain sections IIIa and IIIb.

Here, as we have noted earlier, when the incoming impulses and identical memory patterns are sucked up by the four points I-E-S-M (in either of the ratios), with the moment of mind-control -- via a pause or a deep breath, which would take a second or more -- these four vital points I-E-S-M pause for a second or more and do not colour these sucked-up incoming impulses and identical memory patterns before dropping them back into the registration area which is filled with the UDM. With their life-span being a very small fraction of a moment, these incoming impulses and identical memory patterns are then dead -- they float out as dead bodies at point # 7 and disintegrate, for the life-giving substance, the UDM, has been withheld from them for a second or more of the pause. Thus no picture forms are made, no modifications of the mind or the thinking instrument take place. So we realize what this moment of pause can do -- it is a great step and has to be cultivated consciously and diligently and this habit is to be established. Thus we can consciously prevent thought forms or mind modifications, can we or can we not? Theoretically it seems possible, but the answer is 'No'.

As long as a person is at the stage of diagrams 1 and 2, when the ratio 5:2:2:1 is not established, it is not possible for the simple reason that the movement of incoming impulses is at molecular speeds and our conscious efforts to introduce a pause is at cellular speed. So physically, or consciously, it is not possible to introduce a pause. The incoming impulses come at 1/120th of a second and the fastest introduction of a pause may require half a second. Such persons have only their sympathetic system functioning and the parasympathetic or corrective system is yet not

developed and functioning.

Those who are at stage 3a and are established in the ratio 5:2:2:1 have their parasympathetic system also functioning and so a pause can be introduced automatically with the help of this corrective system at the speed of 1/120th of a second. When the flow of incoming impulses and the introduction of the pause is at the same speed, then (like changing of car gears) the pause can be introduced smoothly and effectively. Only then can the thought forms and mind modifications be consciously prevented. This is a great achievement, leading one to the next stage, 3b.

On Awakening And Keeping Awake

We cannot understand what it is to remain awake in one hour of talking about it and what it entails cannot be described in one volume. To remain awake is, over all and everything, the hidden meaning of the great mystery of organic life on Earth. We are here interested in the life of 'man', and one should not expect subjective wisdom which has been hidden for ages to be easily understood.

Stop thinking and be content to be! Awakening has many facets: taste the wine, look at flowers, hear the music. Remaining awake needs no special way of life -- in all the simple activities of life, let us be present and not perform automatically. Your mind must be where you are or in whatsoever you are engaged in. It is strange, it is always quite close; it is an external consideration, a non-identification, non-expression of negative emotions. Above all, transform all suffering. One's self can be evoked during moments of great danger or amidst great beauty.

One can equate remaining awake to remaining constantly aware of 3SRB (three-step rhythmic breathing, or the all-purpose yogic breath, the correct natural breath we are born with). 3SRB and remaining awake are the same, for only 3SRB established for all 24 hours can keep you awake, even in sleep. To be, or to remain, awake is a 24 hours a day endeavour, just as 3SRB is! There is no substitute for remaining awake or for 3SRB. It is not mind or brain activity, and knowledge cannot be a substitute for it either. Any activity that hinders one from remaining awake or makes one forget 3SRB is wrong activity. 3SRB is something objective that can be experienced and which can help you to remain awake if you can keep it in observation from time to time. It is also important to know that 3SRB by itself will not go on because it has also no momentum, till it has been established. So remember your practice of 3SRB and remember to practice many, many times daily.

Remember to remain awake, because this state by itself has no momentum of its own. It has to be consciously pushed continually, one must make

efforts moment to moment. The moment you cease to do so you are asleep, and if you are asleep you cannot carry on with 3SRB either, because 3SRB is a proof of your remaining awake, just as early light is proof of the sunrise! If you are awake, you need no friction from higher powers in your life, because friction is introduced to remind you that you are asleep. We cannot rely on accidents to produce awareness of a higher order.

One must not meditate under special circumstances and at certain times, but under all circumstances and each waking moment -- this we may describe as true "meditative attitude". It is never possible to evolve without experiencing this state, without being awake. We must be able to distinguish between wakeful sleep and being awake. The self is always awake, the body/brain system knows sleep. "I look through my eyes, not with them." We are what observes, and not what we observe. What observes one's body/brain system is one's self, the fragment of divinity within each one of us.

Awareness has degrees, like the moon, from no moon to full moon. True or pure awareness can be divine; otherwise, low awareness can be degrading and negative. Awakening can or must originate in the intellectual centre as well as in the emotional centre. It is an emotional process and friction must be emotional. It does not mean being emotional is better than being intellectual, but let not being intellectual dry your higher emotions or suffocate them. Friction, i.e. 3SRB, can seem to be a curse, until we begin to realize the great idea behind it! What is the great idea? -- Immortality! Restoring the dead to life is the true meaning of remaining awakened or truly awakening others. We have within us the beginning and the end of creation. To remain awakened is not a sensation, it is an immortal process. Each time you remember it, you produce a flash of eternity that will not perish. We are foolish when we value the tangible above the intangible.

How do I get you to understand what I understand? Unnecessary talk kills the state of being awake. Silence is our business. Walt Whitman said, "And now the profound lesson of reception, neither preference nor denial." Just accept what each moment offers. Also remember that to remain awake is a private business not worth talking about. When that state appears, experience it instead of talking about it. If you are awake and other people cannot see it, then you are truly awake. Talking about awakening is not awakening. It is beyond words. Time appears to stand still when one is truly awake. When intellectual types first learn about how to remain awake, they often speak too much! Speech destroys this state or the oncoming of this state.

What do I need to do? -- the million dollar question on your lips! When you eat, taste your food; when you listen, actually make your ears work.

Divided purposeful attention is a state of remaining awake, divided unconscious attention is sleep. Your heart will lead you and it knows what is right if your brain does not interfere.

In the end nothing stands between you and the state of being awake but yourself. Anyone not in the business of self-remembering is in the wrong business. Do not sacrifice the state of being awake for anything else in the world because everything else is secondary. No experience can compare with one's awakening -- it is the great truth amidst the great lie, everything else is false.

At a certain period in our evolution (that point in time!) everything is nonsense. When you are asleep everything is worth achieving or having; with awakening, material life becomes zero. Are you afraid of that? Death sweeps everything away, but it cannot touch the acquired state of remaining awake, and so we can die consciously and be born consciously. The awake state is a never to be forgotten state. St. Paul said, "Behold I show you a miracle, we all shall not sleep." Humanity must remain under the law of accident because it does not know what is the state of awakening. To be awake means that one is aware both of one's self and what one is doing or viewing. Remaining awake frees one from the law of accidents.

The whole of Existence groans to be delivered. Everything in nature is driven to exist, but does not know where to go. YOU are not the role you are playing. Two things become apparent as one awakens: (1) that there is truly no hope without the acquired state of being awake, and (2) how great is this state!

Although one must be emotional to awaken, it does not require an emotional centre of gravity. Avoiding sentimentality does not make one insensitive; it makes one sensitive to finer states and to nobler values. People without substance continually require novelty. What a breakthrough it is when our ears begin to hear and our eyes begin to see! But results do not come easily. It builds character, sanskaras, structure. Being awake is difficult, precisely because it is the key to a new world! So if you would rule all, rule yourself above all.

If one has the aim of remembering one's self, i.e. to remain awake, that is the first force; imagination that poses a denial is the second force, and friction, brought by higher forces, is the third force. When two forces oppose one's mechanical life, one's higher aim can be met; one then understands the need of receiving outside help to awaken. It may be a painful experience! Omar Khayyam wrote, "And when the dark angel with his darker drought draws up to thee, take that and do not shrink." This means that in material life one is made a zero, yet do not shrink. The awake

state is sought eternally in books, in places and with external gurus; all that is needed is to remember your self always and everywhere.

The state of being awake is a nuisance to the body/brain system which wants to live its own life, would rather have its own wishes and remain blissfully asleep. False personality is opposed to the state of being awake. The body/brain system cannot remember itself because the state of being awake is not mechanical and the body/brain system is mechanical. Contradictions exist within our body/brain system because we are not ONE. We have many brains. So much of our day is composed of our body/brain system in wanton consumption of precious energy. It would be foolish to think that the state of being awake is easily attainable. Different subjects interest the different many brains or the different many parts of the body/brain system. Will the body/brain system ever give up the idea that it is missing something? And so it continually seeks this or that. It will attempt to use excessive fear or doubt to undermine one's work. Simply correct the situation by remaining awake, or keep the state of being awake.

We normally think of the brain as one solid mass. We have many minor brains within this brain as well as in the body itself. We do not know which minor brain is working at what time and so it happens that one of these brains will make a resolution and another would not want it or care for it. We have to first become one within. The many minor brains that create the many `I's should first be made into one co-ordinated brain and one co-ordinated `I'. If this does not happen, or rather till this happens, there will be conflicts within, and `will', which is the outcome of one co-ordinated `I', does not function. This happens in an individual over innumerable lifetimes as one proceeds: from neutral will (i.e. a will that is able to do nothing) through intellectual will (i.e. useful in the objective universe) to spiritual will, capable of doing much, subjectively and objectively, when one is properly established. This state of spiritual will within removes all inner conflicts and gives one the strength as well as the purpose to remain awake and not be lost completely and be unaware, i.e. sleeping and/or indulging in day-dreaming or brooding. The practices that help are the refining exercises, the corrective exercises which are applicable, the upgrading of awareness exercises (with or without the prism), the phase exercises, and, of course, unailing 3SRB.

Thus the contradictory state of an average human being: a human being is structured in transcendence: that is, all the required energies and higher centres are all structured within and provided for functioning, so that should one sincerely apply and work, the result must follow. Yet, at the same time the body/brain system is `designed' to sleep and remain asleep. The minor brains remain separate and demanding their pound of

flesh and the many `l's make inner confusion worst confounded. It is easier to sleep, it is easier to remain involved and to identify, it is easier to day-dream and/or brood. These two contradictory aspects of a human being within are both strong; one downgrades and the other upgrades us. In life we experience that it is easier to go down and difficult to go up. The choice is yours -- one road leads to oblivion, the other to immortality! To help awaken those who are asleep, nature brings in friction in their lives, and in some cases shocks.

How can we correctly concentrate our sex energy? The holy ground in our body/brain system is not in the heart or in the brain -- it is the sex centre, the area in the region of the perineum (the prana circulation at muladhara -- swadhisthana). This area is in the astral body and coincides in the physical body. It is a depository for energy in the body/brain system where nature quietly generates precious energies of life, awareness and will. It is a mechanism designed to refine materials, including food, air and incoming impulses. Its higher, invisible, purpose is to be utilized in always remaining awake.

Scientifically, this area forms the fulcrum or the centre of gravity of the body/brain system. We are born here and we die here, not in the heart or in the brain or in the lungs. The first breath in the lungs is possible only if two sparks take place at birth, one at muladhara and the other at swadhisthana. The heart's first throb (on its own volition) then begins, for till now, as a foetus, it throbbed with the help of and in conjunction with its mother's heart. If the two sparks take place, all is well and the child lives. It is also this area that will stop at death; when death overpowers the body/brain system, the heart and the pulse may last fractionally longer.

On one level sex energy is designed to perpetuate/procreate, on a higher level it is intended to ignite by transmuting/sublimating it. It transforms crude energy into finer energy (ojas) through the process of being awake. But for such a generation to begin, one must have control over one's sex. It does not mean that we deny healthy sex, but its misuse or overuse must be controlled judiciously. Wrong work misuses sex energy. One can profitably use sex energy by remaining awake for longer periods, preferably always. Sex, like religion, keeps a man asleep.

In the awakened person, a finer and higher energy is processed here -- the energy of the essence of consciousness. It is not consciousness, it is the energy for the formation of essence -- an `in between ground' -- between the body/brain system and the Self. This substance which is processed, and which is actually the higher type of energy, is sometimes called `the essence'. Some misunderstand essence as Self, but remember it is an `inbetween ground', the connecting link between the material and the

spiritual aspects of a human being. Without formation of essence the body/brain system cannot wake up. In the beginning stages its quality is little, and whenever in a spurt of conscious progress it is utilized one is lukewarm again. In later stages with dedicated practice, it is produced abundantly and the source never dries up.

Conscious efforts to awaken and regenerate this area would start the regeneration of higher energies and when these energies reach the brain via the spine centres, higher centres open and transformation takes place in an individual because it is all structured thus in a human being by God and Nature. There are other methods followed by many different schools on this subject but this is the most potent method of all. Remember each human being is structured for transformation, but we have to make it happen -- it is not given as a gift to some few. But these few have worked day and night to make this possible. It gives natural control over (a) memory, (b) lower emotions and (c) negative states of mind, and will generate essence. One must not identify and/or involve oneself with one's negative state of mind and must practise 3SRB. To this effect one must practise voluntary suffering for a little while.

We do have an incredibly intelligent body/brain system. But do we ever think that there is some greater intelligence behind this body/brain system. Still, we must not underestimate our body/brain system, especially its capacity for playing mischief. But it cannot remember itself because it thinks it has nothing to gain from it. If it can, then Soul or Divine Fragment would be redundant to it!

We can to a certain extent calm the beast, our body/brain system. Also never underestimate the instinctive centre, the solar plexus, the remnant of animal instincts. It is always poised to undermine any efforts to remain awake. This centre attempts to destroy hope; it pretends to the state of full awareness. To expect this centre to be able to experience the awake state is to expect the cow to jump over the moon. Yet when eating, this centre is very receptive and one can work on this centre. Because one dines 80,000 times in one's lifetime (not including snacks), it is the best time to remain awake. Perhaps this is why ancient wisdom required that whilst eating one must observe silence. But eating in excess prepares the body/brain system for sleep!

The Bible says, "For now we see through a glass darkly," which means that we experience the world through our body/brain system as if through a dark glass, that of false personality. False personality is a compilation of unconscious acts acquired from others. The real part of us is strong. False personality has numerous masks. If friction were not given by higher forces, one would remain automatic and asleep always. When higher centres will develop, false personality will question them because its existence

is then threatened. It does not see itself as false.

Every situation can serve one as an opportunity for making an effort to remain awake. You have to examine what takes its place and experience an internal civil war. To help you in fighting this internal civil war, which each sincere aspirant has to fight, various techniques have been evolved, like 3SRB, the preliminary exercises, etc. Why does this civil war take place? Slowly in life after life one progresses from brute, automatic, unthinking reflex action to correct, all-considering, self-remembering thinking and feeling. One is able to generate the higher type of energy -- the energy of the essence of consciousness -- in a small trickle. When it dries up the aspirant fails and civil war takes place. Again the energy is generated and the aspirant gets a little success, and when it dries up again the aspirant fails again. There are regrets, there are resolutions -- all to no avail when the energy dries up. It happens thousands of times in life after life. In some one life as the struggle continues one meets or comes across a book or a teacher, and many a teacher there be who would mislead. These are the symptoms of one who has begun the path of awakening, of self-remembrance; it is a long journey.

Initially one's centre of gravity (structure of acceptance or sanskaras), the state prevailing at the perineum is a major denying force. If essence is aware both of itself and of the object viewed, higher centres will start functioning. Essence has no value unless it is accompanied by serious and continuous efforts to remain awake.

Why do we wish to concentrate on a talent we have instead of on our own awareness? If we could put the same efforts into trying to remain fully awake, what would we achieve? -- Immortality!

It is tragic that one stands in one's own way through one's own `I's. By resisting the inclinations of our body/brain system our true self will emerge. It takes many lifetimes to transform essence, to make higher centres work, and it takes many lifetimes to form essence. The road that leads to establishing the state of awakening is very long; a few hundred thousand lifetimes is average.

Fear and resentment can extend one or two minutes of suffering into hours and days. Real grief is not a negative emotion when there is restraint and silence. One must use voluntary suffering to awaken but other people should not know. Keep irritating the body/brain system. Use voluntary suffering for fifteen minutes and then find something else. But be within means and do not defeat your will by trying to do too much.

Almost anything is an excuse for preventing the state of being awake. It

is much easier to imagine, daydream, brood, be identified or negative than to be awake. We still have not gone to the bottom of things as long as we are blaming someone or something else. These substitutes are active when we are asleep. However we can function without them. We awaken by removing excuses and illusions. The many `I's bewilder the simplicity of being awake. The intellectual centre does pose questions indefinitely distracting one from the need to be awake. Self-pity is the greatest enemy. One needs to study other people as well as oneself to understand how features like vanity or fear manifest.

What replaces the efforts to remain awake is a variety of non-important phenomena. We should struggle to prevent the state of being awake from disappearing behind our daily petty routine, just as 3SRB also disappears. One must understand that one gains something real and eternal when one is really awake. We have something within us that is immortal. Do you also believe so? -- Then why the hesitation? Higher forces gradually corner one into living in the present by gradually removing a series of lies. However, being awake is not a mind activity.

It is not the event, the people, or the time of life, that is the obstacle, it is one's own many `I's. Think of the great chaos that exists each day within us. We have random brains that move from one area to another and we call that `man'. "It is a generous title for a divine comedy." It is amazing what floats around in our brain. We go through periods of extreme behavior and during these times our work is to remain awake and persevere in doing so till the period lasts, no matter how long.

It is useful and necessary to think about what interfered with our state of being awake today. We can observe that many of the situations that brought sorrow or joy were not worthy of these states. It is sad one is to be taught to remain awake. One can forget a coat or an umbrella, but to forget one's self or 3SRB is unpardonable, even after knowing what we can gain and achieve thereby!

Our major problem is how to avoid identifying with our problems. For example, try not to identify when the body/brain system is lying! Because it does not matter what one's body/brain system is doing if one is asleep. Our bodies were and are designed to sleep, not to remain awake, so we must go against nature. The body/brain system thus requires a push every moment.

Identification masquerades as humility! If one is not careful one can spend one's entire life in identification and this is what we usually do. Some of the things we take seriously you could not sell for a rupee. But, it is understandable that one cannot sever old bonds without pain; at any time one's self may cease to move on the path of evolution and that is

truly death.

We know awareness has degrees. Identification is a state of madness, maybe a little less than actual madness. Very small things catch us: he did not remember my birthday! One must remember that a higher right exists: the right to be! One has difficulties with others because one has difficulties with oneself. Identification (getting involved), regardless of the subject, is a negative emotion. It is not possible to evolve without confronting one's deepest identifications.

What is the strongest force against keeping awake? Imagination, which is a natural state of a man. It is a state we have to struggle with throughout our lives. Imagination consumes energy and intrudes into all circumstances so that reality seems to be a foreign experience. Does not 3SRB seem a foreign experience today in comparison to our wrong breathing? When you yield to imagination, i.e. day-dreaming or brooding, and similarly to wrong breathing, something great disappears behind something small -- your state of being awake suffers. Do you realize what 3SRB can give? Total rhythm and peace, and yet you would allow that to disappear behind your daily routine or your dreaming.

One can see how desperate is one's condition when one discovers oneself in imagination while reading the topic of being awake! One can remember oneself only when one sincerely and ardently desires to remain awake or to awaken.

We must struggle with all forms of imagination as with the sexual. False personality does not wish its false life of imagination interrupted by the reality of the state of being awake. Is it not odd that we have to be taught to breathe correctly? Is it not odd that we have to be taught to live in the present? When one awakens and discovers that it is the body/brain system speaking, a sense of alarm passes through one, because one realizes that one's body/brain system functions adequately only in sleep!

These two familiar adversaries to being awake, imagination and identification, will haunt one throughout life. One of the sad things about friction is that it passes away -- and we prevail -- not learning anything out of it! There must be tension in one's life to awaken, but most or all people are asleep and they do not want to be disturbed. When friction is intense and extreme, it is difficult to control internal storms, we tend to succumb or become indifferent, but it is also true that if friction stops, the state of being awake also stops. Under real stress, all philosophical wisdom gives way to the silent bearing of the ruling faculty. When friction is intense we may forget that it is a play, when it subsides we realize it; but the shock was intended to reveal

identification and develop higher centres.

How can one attract more friction to be more awake? By introducing voluntary suffering in life. One is fortunate to receive friction in the form of large shocks. They help us to evolve. Jesus said, "The son of man hath nowhere to lay his head." What do you think is the greatest friction? Awakening is a moment to moment struggle -- don't wait for the friction to end. "When will this end?" wrote Rilke; "How dear you are to me, you nights of sorrow! Why do I not kneel more to receive you and give myself more unto you? We are wasters of sorrow! How we gaze beyond them into some drab future to see if they may end there!"

You receive friction when you need it. Trials force sincere students to surface. One's mechanical morality thinks friction is punishment. Some even say, God is testing him or her! The aim is to transform. If we are awake when experiencing friction we assimilate suffering. But no inner mental dialogue is necessary! It is mechanical to resist friction, but divine to transform it. One can become exasperated under pressure, yet one must try to allow oneself to reach that point. The only way out is to change one's level of being (our structure) through not identifying. "Submit in Silence!" The only answer is to remain awake! Everyone gets the crunch but we come through our trials the stronger for them. We cannot escape through thinking (inner mental dialogue), we cannot escape through laughter or crying. We can only escape if we are awake.

Life is sleep and we are going against the stream if we keep awake. Like salmon with a strong homing instinct we must swim against the strong currents of life's sleep to remember ourselves and to develop. What is it to be a man, to be human? We cannot awaken unless we have verified that we are asleep. When one deeply and truly understands that one's time is limited, then regardless of one's age one will try to awaken. Higher forces become more serious with one as each year progresses.

Almost no one realizes the enormity of what can be gained or lost during one's life time. One gains immortality or suffers oblivion or worse. Every moment that you are awake you pierce eternity. No one provides enough pressure on oneself to awaken which is why higher forces provide the necessary shocks. It takes more to awaken than one knows and more than the body/brain system is willing to admit. Remaining awake is a challenge we have to accept even though at times it seems almost too much and beyond our capacity and our level of being. Courage can have limitations, but awakening requires no courage, only perseverance -- simply endurance!

Never lay aside the state of being awake. Higher awareness is not given, it is earned through one's efforts, aided by higher forces. In trying to awaken one has to realize that there are no guarantees. If you want to be

immortal, you will be; if you want something else, you will get that. The choice is yours. What does it mean to make extra efforts? "There is not a moment without some duty. One must work beyond one's capacity daily to change one's level of being."

What is the origin of tension in our body/brain system? How can it be used for remaining awake? We live in a mechanical age that produces tension within one's system, only it helps to awaken. One way to avoid words for registering impressions is to employ the just-look exercise -- merely to look into the prism. Or while walking, one can concentrate one's attention on an object that is within reasonable distance and try not to allow thoughts to manifest until one has passed that object.

If one were to act consistently one would be acting consciously. How can we be in the present when we plan for future needs? To everything there is a season. There is need to plan for future needs, but do not prolong the process and once it is finished, focus on the present. We must have a total commitment to awaken. The most beautiful achievements are within our reach, but because of man's own neglect they are seldom attained.

Never allow yourself to be so busy, to be in such a hurry, that you forget your precious self. How can we include the element of surrender in our moment to moment effort to remain awake? We should not need external events to urge us to remember ourselves. We push ourselves to the limit to remember. Why is it harder to do this the farther we go? Because we stop being satisfied and have stopped fooling ourselves about our condition. The real work starts from the realization that man is only a body/brain system. It is a very rough road, but the only one worth traveling.

*When Nature wants to drill a man,
When Nature wants to mould a man,
Watch her methods, watch her ways!
How She ruthlessly perfects,
How she hammers him and hurts him,
And with mighty blows converts him
While his tortured heart is crying
And he lifts his beseeching hands!
When Nature wants to make a man
To create him large and whole,
With what cunning she prepares him
Bid him struggle harder yet.*

Angela Morgan.

One must become somewhat accustomed to suffering. Men require formidable suffering to make them men. One must experience pain and rise above it,

only then one truly understands what one has suffered. Awakening is not intended to be a pleasant process. One must pay the awesome price. It is necessary to accept suffering as a life-giving principle. One can bend or buckle under pressure. Do not wish for it to end, but try to transform, "for in much wisdom is much grief." An element within us wishes that suffering will or may occur to someone else instead of to us; it is the solar plexus that is speaking.

There can be no victory without battle. One reason people suffer is because they think of themselves too much. Higher forces are then assured of having created a compassionate identity that will serve, rather than selfishly abuse. One must suffer the same trials to achieve the same spiritual results in any age. The same inexorable price must still be paid for the same great purchase. Each must have the fortune and the misfortune to verify that.

No man can know himself without carrying a heart that has endured despair. One must strive for what is inaccessible, for that is where reality dwells, and only despair can scale the great walls. Let us be touched but not consumed by suffering. Remember when feelings of helplessness arise, you have help, but for such who have really suffered. "While I thought that I was learning how to live, I have been in fact learning how to die."

In the face of suffering, one of our prevalent weakness is resentment. Rilke described such a man as a "water of sorrow." The best way one can serve higher forces is by remembering oneself continuously. One of the important functions of negative emotions is to distract us from remembering our state of being awake. How can one prevent self-pity from misusing the work of higher forces? How can we increase voluntary suffering? Do what your body/brain system does not want to do or give the body/brain system what it does not like.

Is voluntary suffering an artificial pressure or is it legitimate? It is both. It produces results. It contains an element of will, but it must constitute a small fragment of one's day. Do not overdo it (not more than 20 minutes a day). Is it easier to remain awake when one is relaxed or tense than when one is feeling neutral? All three states are good for remaining awake. "One's self and suffering must often wend a lonely, mystical path and make no attempt to conceal this fact, for there is light at the end of the tunnel."

Awakening is divine and higher forces use altogether different rules. They do however love us consciously. It is wisdom's everlasting law that truth can only be learned by suffering it. Transforming suffering requires the state of being awake. There is really nothing we can do about suffering except transform it. Life has many unpleasant moments that one must endure

with or without a system. Do not try to run away from suffering. Do we bring about our own suffering? There is an irrevocable 'play' written for each person and each of us has to pay for receiving our awakening. You lose nothing but your illusions. Sadness has its place but one needs to nip it in the bud. "I trouble deaf Heaven with my fruitless cries."

The foe of real progress is sleep and so remaining awake is very necessary at all times. "Nothing can make man so like God as suffering." One's attitude towards events, and not the events themselves, determines whether or not one will suffer. Maintain silence in the face of suffering. Giving thanks sincerely -- true prayers -- is a state of being awake.

There must be friction always of sufficient magnitude to produce higher awareness, though at times massive suffering forces one to question the meaning of existence! Do not waste time in thinking thus. Friction is given to all types of persons regardless of their centre of gravity. How will you weigh or decide what type of suffering is greater? Few men who become conscious know their alchemy, centre of gravity, or body type. Although the methods used by higher forces may seem uncivilized, one must attain the higher understanding that transforming suffering creates life and peace. If one assimilates suffering correctly, there is no time to indulge in self-pity. Self-pity does not prevent suffering, and neither does rebellion.

Nothing is more noble, nothing is more important than transforming negative emotions. One's wish to awaken increases with each lifetime, as does one's intensity of friction. Few men have the strength to bear awakening. Something is always trying to distract us from the present. "Behind all negative emotions lies our permission." People who are mechanically positive are not different from those who are mechanically negative. How can one work without losing one's temper? Anger is a real disappointment when it occurs. "Endure my heart, far worse hast thou endured."

Everyone is not the same and one's soul is the result of his experiences and suffering. As our goal is immortality, I wonder why we are not given more suffering! All men require friction of all levels to improve their level of being. One meets one's fate on the road one took to avoid it! So do not think about escaping.

Transforming negative emotions must become a habit. If one is awake one does not need friction, but if one is asleep one needs. It is a law that one must transform negativity in order to awaken. Negative emotions are always concerned with something small. A mere trifle consoles us because a mere trifle distresses us. "I argue not against Heaven's hand," said Milton. This is an example of transforming suffering. He said this only

later when he had awakened, for earlier he had rebelled against Heaven. In his poem 'On His Blindness' he asks, "Does God expect day labour light denied?"

No surer sign of sleep exists than a negative emotion. Imaginary pressures are responsible for many negative emotions, most of which originate in the solar plexus, the centre of animal instincts in human beings. Experience helps as time passes. It is a miracle to turn water into wine, i.e. knowledge into understanding. The expression of negativity is mechanical and deeply programmed into our body/brain system. Buddha used to eat whatever fell into his begging bowl. We can transform negativity only when we understand that we gain nothing by expressing it and gain everything by resisting it. What a waste negative emotions will have been to us at the end of our lives to have wasted a part of our precious life that way.

Some shocks show us how much potential we have and are not using. There is no dwelling on one's loss. To be awake and yet to experience hatred cannot occupy the same space within us. "Leave me then to fulfill the will of the gods and to follow whither they lead," said Socrates.

The body/brain system has many subjective and objective states, but they all can be illusions that take away our precious time. The non-expression of negative emotions gives one energy -- it is silence under trial. One reason it is difficult to awaken is because we are surrounded by six billion people who are asleep and snoring. What does it matter if the whole world cries out against you, if you are right! Relinquishing negative emotions is indeed a matter of life and death.

Suffering itself is a waste, but transforming it is precious. Our human heart is so great that there is almost no limit to what it can transform. Regardless of what action one takes to develop one's essence, one's efforts must also be accompanied by remaining awake. But one must sufficiently increase the value of being awake. "When the object to be gained is sufficiently valued" -- one may be able to extract moments of wakefulness in a day; nevertheless, these fragments are your real possession.

The present is the only thing of which a man can be deprived, though it can be harsh enough, rightfully demanding its pound of flesh. If we are not awake, we escape from it into the past or the future, by brooding or day-dreaming, tinged as they are with regret or sorrow, and hope or ambition. Six billion people on earth have not discovered the value of 3SRB, the one sure factor leading to being always awake, and what is worse for them they do not want to hear or practice. They do not know what they are missing. And some even on being told endlessly the benefits of 3SRB, are yet asleep! It can take away all negativity and give precious energy

to progress. It is a reward unto itself but one would still prefer to remain asleep, i.e. be busy with one's daily routine in preference to be aware of 3SRB.

It seems that the more one knows, the more one does not know. Our job is not necessarily to know but to be. Awareness has degrees and you must find ways to increase it. Subjects like alchemy and essence do not mean much compared to entering the path and seeking to remain awake. People seem to forget and not understand that words are only symbols that point to a silent reality. Symbols cease to be important when we have discovered the reality.

We penetrate the present by not thinking of ourselves, by avoiding self indulgence. You must find other things interesting besides yourself, otherwise we strive to keep up a frail and feverish being. We identify with trivial events and perpetuate illusions of reality. It is painful to observe men as they are because they are capable of greater achievements, yet they accomplish so little. If one does not keep moving towards one's aim or goal to awaken and remain awakened, one is lost. Realizing that one's time is limited regardless of age and being repelled by one's sleep, these are two precious thoughts for increasing the value of remaining awake. Man has within him that which can surpass the galaxies. But you get ultimately what you want. Keep plunging into the unknown, knowing it is the only direction -- Home.

Time brings all physical phenomena to an end. We can create moments that are out of time. Remaining awake creates a timeless state. The older one becomes the more one favours slow growth. Man can escape time by transforming suffering. I do know that time does not exist for higher centres. The word 'immortality' means just that. It is appalling to witness how people waste time, even after knowing that life is so short. It would seem that you who are timeless and eternal are content to live by the sense of eternities and so would make no effort to awaken.

Death is something very few people talk about and fewer prepare for. Being awake alone can confront death. Death is one way to see one's nothingness. To be awake seems a flaw in organic life on Earth. One must therefore make great and ceaseless efforts to remain awake throughout life, even in sleep at night. We must gather our awareness at the moment of death, but how can this be possible to one who has been asleep his whole life.

We must study the idea of repetitions, i.e. cycles. To verify this, one must study and one must remain awake. Credentials are deceiving and death is not impressed by them. But death is a live experience to one who has remained awake in life. Ordinary people are shocked into limbo in death. Even humanity as a whole is not immortal and is periodically expunged by

higher forces. The man who has remained awake all life is imperishable. Most aged people creep towards death, helpless and complaining. We too will die, but we must do our best to remain awake at all times, and not to complain and waste time but to transform and gain the ultimate experience of death, the final act.

One may understand something clearly today and not comprehend it tomorrow because awareness has degrees. The more fully one understands that one is asleep, the more one will desire and make efforts to awake. When one is not awake, where one goes one knows not. One simply disappears, robbed by the thief of day-dreaming or brooding. We are fortunate our body/brain systems are so delicately structured that we can readily enter immortal realms! But the efforts are sadly wanting.

Nature, at the same time, does not encourage one's aim to awaken and has arranged a variety of alluring deviations, otherwise awakening would be a simple matter. We are like a drunken man staggering towards our goal, but on the way we fall innumerable times. There are many lamps to guide one on one's painful path, yet there are few who wish a light to penetrate their darkness. One cannot have a conscience without awareness; I mean not here the awareness of the sleep state. Regardless, one must work with what one has. Being present here is not your state of presence!

One positive aspect of great shocks is that they lift the veil and we see more, but this is true for those who do not buckle under. One is confused if one is not awake. If you want to awaken, nothing will stand in your way; if you do not want to awaken, 'you' will stand in your way. The word 'want' is not 'wish' -- it is a great determination. How can one strengthen that tiny part in us that wants and is interested in awakening? We receive shocks because we are asleep and we have no other purpose. If you want to avoid more shocks, remain awake. Again I say, want is not wish.

One must be sincere with oneself and know that one's soul is in a vessel (the body/brain system) and one must always remember that awakening is not for the vessel, but for the release of the soul from the vessel. Nevertheless, it amounts to the vessel being awake to the thought of releasing of the soul. Our many, many births have been mechanical, but at least let this or the next one be a little conscious!

The intensity and duration of one's work will determine the level of one's development. When one attempts to awaken, the many mechanical 'I's will start taking control. Be firm. One may have an emotional realization, but in order to understand one must be fully aware. To awaken one must be beyond the emotions and the intellect. The non-expression of negative impressions is the major key to awakening. Higher awareness is not

mechanical, thus it must be earned. We are all naive to the requirements of awakening -- it boils down to being crucified innumerable times. Take nothing seriously but your aim to awaken; do not count on anything but the present.

There can be awareness without functions and it is understandable. But when there are functions without awareness, that is mechanicalness and it is dreadful. How can we learn to relax? We are not here necessarily to relax but to work on ourselves. Do not take the wrong things seriously. Great attempts at esoteric knowledge do not improve our awareness, nor are we a little more awake.

When higher centres function one is awake. The human body/brain system is a very complex structure that hardly anyone understands. But it has supreme potential. Do not be fooled looking at the primitive modern men. The presence of higher centres is a gift of great value. It is because God and Nature have structured a human being in transcendence -- if only he would awake! And that state is not possible if one is thinking about one's own self -- this is ordained. Our future bodies will be nearly the same in future lifetimes, but our higher centres will progress and their progress will improve our bodies. One must be the fourth dimension to understand the fourth dimension, for time does not exist for higher centres.

Learning to bear discomfort produced by silence is a necessary step in one's development. Awakening is mathematical -- it calculates the efforts put in and the depth of sincerity. The very process of awakening alters one's inner chemistry and one turns slowly from being entirely mechanical. The intellectual centre cannot become awareness. We may describe and define, but awareness remains awareness.

How tumultuous and pathetic our inner life is. The prism exercise is one of the best ways to stop that chaos, or at least reduce it. We confuse the physical form with life. The machine, the brain/body/mind system, mistakenly thinks it is real. You will ultimately understand that the only thing that holds you back is yourself. "Nature holds up to God nothing so high as the finished and perfected man." Nature and higher forces cannot and do not give the gift of awakening to one who places himself first. Again I say, make a total commitment to awakening. Take constant help of three-step rhythmic breathing. Understand that your life is at stake, so work more painstakingly. Ask again and again, am I awake or asleep, am I practising 3SRB?

Chapter 12

Pratyahara --- The Most Important Step

Sage Patanjali mentions the following eight steps of scientific yoga in II(29): "The eight means of yoga are: yama, niyama, asana, pranayama, pratyahara (abstraction, or withdrawal, of the senses from the sense organs), dharna, dhyana, and samadhi." Of these, none are practised as they should be by the exponents of yoga either in or outside India; those who follow are the unknown, accepted disciples, quietly and sincerely, under the guidance of their own Transcendental Teacher as per 'oral instructions' received as outlined in preliminary form in the fifth book of the Yoga Sutra.

Of the first four steps we have already said a little in the preceding chapters and in a previous book, 'Yoga Sutra of Sage Patanjali -- Exposition and Practices'. For better understanding of these elementary principles and before continuing from here onwards, it would be worthwhile for the reader to study them well again. So far the disciple is approaching the stage of diagram 3a and will then prepare for stages 3b and, later, 3c. He or she has also accepted the fact that the only true teacher is not to be found in the outside world and that the best of all teachers is the Divine Fragment within -- Ishvara, the Transcendental Teacher.

Such prepared and accepted disciples approached Sage Patanjali to receive direct instructions from him; hence his opening sutra, I(1): "Now we shall begin exposition of the science of union (yoga)," which clearly indicates that such disciples had, by their sincere and ceaseless preliminary work of yama, niyama, asana and pranayama, met the approval of the Sage and were ready for higher scientific yoga practices. The biological growth leading upto stage 3b is a prerequisite, otherwise we cannot begin our higher practices.

We have observed earlier that there are many practices which help to develop objective and subjective concentration, and which, if prolonged, may give one some satisfaction in calling them meditation, but by no stretch of imagination can this be termed dharna or dhyana. In short, for anything known to us even remotely, we cannot translate the words dharna and dhyana as 'concentration' and 'meditation' respectively. They mean something quite different. We shall therefore use these words 'dharna' and 'dhyana' as and by themselves and leave it to the reader to understand

what we mean by them.

In this chapter we shall begin with the stage pratyahara and then proceed ahead. Even what we mean by pratyahara is completely different from the traditional meaning attached to it. So before we proceed further, we have to request you, the reader, again to set aside, indeed forget, all preconceived ideas whatsoever you may have learnt and not mix them up with all that we have to say here. You are at perfect liberty to deny and refuse to accept anything that we have stated so far or shall state hereafter, but when you read, for that time at least keep a free and open mind. With this clear understanding we shall proceed ahead.

II(46): "The posture assumed must be steady and easy". II(47): "Steadiness and ease of posture is to be achieved through persistent slight effort ...". II(49): "When right posture has been attained, there follows right control of prana and proper inspiration and expiration of breath." There is no mention or emphasis in these sutras on any particular posture or asana from amongst the many equally important postures known to the great hatha yogis, who practised and were capable of extremely difficult and complex postures. It is true that some of them are greatly beneficial to all-round health, physical, mental and emotional, but that they are able to take one on the path to higher scientific yoga, we are not convinced. We may say, it is not worthwhile on the path unless it helps one to be biologically whole; otherwise, indulging in these posture as a possibility to reach higher stages is merely a waste of time.

Sage Patanjali recommends only one posture: that of the mind. He is concerned with the disciple's brain and mind only, and so when he is satisfied that this posture of the brain and mind is attained, i.e. that the stages in diagrams 3a and 3b have been reached, he proceeds ahead with them, for the simple reason that the brain and mind has now accepted the Divine Fragment as the Transcendental Teacher. Naturally, peace of the chitta has been achieved and should be maintained persistently, and this should not take more than 'slight effort' now.

IV(3): "The practices and methods are not the true cause of the transfer of consciousness, but they serve to remove obstacles, just as the husbandman prepares his ground for sowing." Beautifully said! The Sage wants us to keep before our eyes the 'purpose'. If the purpose is to 'redeem', know that it is so and in that case dissociate your thinking from any angle of causation, otherwise there will be continuing confusion. To that end, all that was practised earlier and will be practised henceforth was and is only to remove animal instincts left over in the human system and to be biologically complete.

Even beyond this purpose, i.e. after 'redeeming', one has not to tarry

anywhere in Existence, not even in the Ring-pass-not, the Mahah region, posing as an all-knowing Buddha, but to go beyond and reach the source -- Creation, Janah Universe and Divine Wholeness -- from where we, the Divine Fragments, have come. So whatever we practice would not be the cause of taking us to our source, but it constantly removes all bindings on us so that we can reach the source, our Home. This thought is fundamental and must be kept uppermost in mind, and practices may be varied for individuals as suited from this angle only.

Transcendental meditation (not the bottled and advertised variety!) is neither easy nor cheap. The hours are strictly laid down in the earlier stage which is fairly long. Any disciple, to be sincere, has to be a householder, fulfilling his or her normal duties and obligations, for there is no need for anyone to run away from participation in worldly activities to an ashram or to the Himalayas, for that is a misunderstanding. This is to be faithfully understood. "You are permitted to refuse matrimony in order that you may live incessantly adhering to God. If, however, as one knowing the battle you are willing to fight, take a wife and beget children."

"The procreation is the union of man and woman and is a divine thing, for conception and generation are an immortal principle in mortal creation."

"The happiness of solitude is not found in retreats. It may be had in busy streets."

"Unless and until the understanding of the web of life or the body of vitality (the astral body) which underlies every human form and links every part of a form with every other part, is recognized and known to be a fact in nature, the problem will remain unsolved."

"There must be some means of exchange or communication between the spiritual Self (cosmic consciousness, the Divine Fragment) and the physical self. In other words, there must be some places or points within the human body where the conscious self can transmit its consciousness, authority and central control into the grosser elements of nervous energy, blood and vitality."

"A man is a psychic entity; a life, through vibratory influence, has built a form, coloured it with its own psychic qualities, and thus presented an appearance to the enviroing world which will persist for as long a time as he lives in form."

"There are no trifles in the life of a disciple; an unspoken word or an unfulfilled action may prove a factor which is holding him from an initiation."

Before we proceed further, we would like to clear some misconceptions regarding 'pranayama'. This word pranayama was coined even before the age of the Upanishads. It was always associated with the technique and science of prana direction within the primary body and the physical body had no part to play therein. It is no breathing exercise -- during true and

proper pranayama, breath is not even taken as will be apparent later! A normal person today is not even convinced and aware of the primary body and the circulation of prana in the primary body. An external guide, if good and sincere, can lead a disciple only upto the stage of pranayama, and if anyone were to claim to teach the last four steps be on your guard. Nor do we prefer to teach but will give you a fleeting idea!

One who has not had 'oral instructions' of Sage Patanjali's 'Fifth Book' will never know the three-step rhythmic breathing (3SRB), for we are all breathing incorrectly. However much we may indulge in other yogic breathing exercises, please remember that an exercise is for a duration only, and after it is over we go back to our incorrect breathing and undo whatever good we may have done. So unless we have mastered 3SRB -- which would mean that we have replaced our present incorrect breathing with this correct rhythmic breathing and thus imposed the essential inner and outer rhythm between the two bodies, physical and astral, so that they jointly progress as a system -- no further progress is possible.

The astral/molecular body is cojoined to the physical and is the primary body in sub-stages 4-5-6-7 of Bhuh on the upward arc. This physical body has to synchronize its breathing to the prana intake rate of the astral body. In chapter 11 this three-step rhythmic breathing is explained in detail. When one masters this three-step rhythmic breathing, one replaces inner conflicts with inner bio-rhythms. The vibrational rate of the bodies is also superbly increased which is very essential for withstanding the effects of the higher practices; one is then ready for pratyahara and other higher practices and steps under the ablest guidance of the Transcendental Teacher, Ishvara, the Divine Fragment within.

Further, through the astral body as the primary body, we have to practise and perfect the movements on the astral planes, otherwise in the after death state one finds oneself unsuited to function on these astral planes. So these exercises are vital and they prepare the personality to 'open up', i.e. to separate consciously into two distinct bodies on purpose, the physical from the astral; this means to 'detach' the bodies, and from this ensues detachment, or pratyahara -- not detachment from worldly goods, but that is expected as a mental state of the disciple.

The astral body can be compared to the beams and pillars of a structure from the foundation upwards and the physical body to the bricks, walls, windows and doors that cover this structure. Just as we ordinary people see only the outer form of the structure and appreciate it as we see it, but are unaware of the state of these beams and pillars, the load factor, so we see only this outer form of a human being that is the physical body. But a civil engineer will check to evaluate the structure and not just admire its outside form, unlike us ordinary people who admire only what we

see, the outer form, for we cannot see beyond. Likewise, the experienced disciple will study this primary body to evaluate a person. "You see things as they are and ask why? But I dream things that never were and ask why not!"

True pranayama will be possible at the stage of pratyahara and beyond during higher practices, and true pranayama practices relate to the direction of prana in the primary body upon the completion of biological development, without which it is not possible to direct prana, nor for spiritual will to function, nor for conscious operation of the blocks or valves, nor for the mid-brain's important development and generation of vital energies which also cannot take place.

Just as for breathing we have the left and right nostrils, so for prana intake are two important nadis or nerves in the primary body: the left one is ida and the right one is pingala. (Refer to the diagrams.) The majority of prana goes to muladhara centre where the energies of 'life' and 'awareness' are generated and some 10% of the prana reaches swadhisthana centre and generates the third grade of the energy of the essence of consciousness. This process, as does our breathing, begins at birth and continues automatically and incorrectly, and also like our breathing has to be consciously corrected.

Not until a person is biologically whole will 50% of prana intake be diverted to swadhisthana, and when this is achieved the first grade of the energy of the essence of consciousness is generated and the emotional, mental and sex energies refined and sublimated. Now this first grade energy of the essence of consciousness can form a link or bridge between awareness of body/mind/senses and pure consciousness of the Divine Fragment. Let it be clear that pure or Cosmic Consciousness is not an energy -- it is indescribable. But only now is awareness conscious of pure Cosmic Consciousness, the Divine Fragment, but this must not be just a mental grasp but an experience. The higher stages of scientific yoga lead to these experiences.

The energy of life and awareness at muladhara is 'cool' but the energy of the essence of consciousness at swadhisthana is 'hot'. "O Ishvara! O supreme God! Explain to me the inner meaning known to Thee! There are two breathing which arise from the vital centres; why is one breathing cool and the other hot?" This latter energy, after being generated, is redirected to muladhara and these energies flow together, not as a continuous stream but as packages or puffs, or quanta. At muladhara the process of fusion takes place and at swadhisthana the process of fission takes place. We have as yet no idea of atomic fusion and fission, though we may think we know. How this generation could be silent, non destructive and highly exhilarating, not in the next ten thousand years

will our science approach this level of technical perfection.

Together with this energy of life and awareness, the energy of the first grade of the essence of consciousness is directed through the lower end of the central spinal canal. This central passage, sushumna, is in between ida and pingala, which wind around it (refer diagrams 3a-b-c). The major vital block or valve, which for eternities was in closed position, is now consciously opened and the energies are made to rise in the central passage, sushumna. The other major block or valve at taluka, the base of the brain, which for eternities had been in open position, is now closed consciously. This is automatically so because both these major valves work like a two-way switch: if one is open the other remains closed. This conscious operation is possible due to spiritual will being generated with the first grade of the energy of the essence of consciousness. All this is still only early pratyahara stage, leading to advanced pratyahara stage. Unless a disciple is thus ready, he is not an accepted disciple and no oral instructions are ever given.

Observe points (1<-->2), the region of muladhara-swadhisthana in the astral body, in diagrams 3a-b-c. As a first step on the journey, the energies are directed from here up to the level of manipura chakra or centre (point #4) in the central canal in the primary body. The other major centre near manipura, touching it so as to appear as one but, in fact, a separate and distinct centre, is kundali (point #3); though separate, they are together known as the solar plexus area. This area, the manipura chakra, is a centre of animal instincts and has to be totally cleansed of all 'psychic nature'. All memory patterns pertaining to this centre are to be destroyed, obliterated like pest control by the rising energies. This takes some time for it amounts to cleaning out "the Aegean stables". When this manipura centre is cleansed, kundali centre begins to work and not otherwise. For a prolonged period the energies are made to rise up to this point and return to (1<-->2) for regeneration. The passage as well as the centre manipura itself is thoroughly cleansed and thereafter the energies themselves keep refining daily. This is still one long period of pratyahara, for much work has to be done during this stage.

Why are points 1 and 2 considered for regeneration? When at conception the first master sex-cell is formed, it then breaks into two. This first breaking apart forms the cardinal nodes or points which then keep bifurcating, and the main spinal cord is formed, followed by brain formation, etc. From this important role of the two nodes (1<-->2), very difficult and far-reaching tantric practices have been developed. But a true tantric teacher is a near impossibility to find.

In this stage of pratyahara, non-attachment or detachment takes place, but what actually is detached? The primary body is detached from the secondary

body. Why? "The sense organs are not the senses themselves." Whereas the sense organs are in the physical body, the senses, namely the incoming impulses that enter the primary body at the rate of 120 per second and form the electromagnetic field of the physical body, flow in the primary body. We are taking into account only those impulses we are concerned with in the thinking process, for otherwise, as Dr. King has said, nearly 30,000 impulses enter our system per second. But as long as the two bodies are cojoined, the flow of senses into the sense organs and thence to taluka is seamless and seemingly unbroken. Earlier, before this stage, the major block or valve at taluka was always in open position, so these incoming impulses enter the passage over the top of the brain and in doing so pull out identical memory patterns from section IIIa normally, and these two together proceeded to section I, the registration area with the four vital points I-E-S-M, where mind modifications take place. In the case of ordinary persons, now and even tomorrow will this be the same old story, but in pratyahara there is a total change.

The stage pratyahara is a pretty long one. What happens when detachment of the two bodies take place? We can ask what happens when detachment of the retina takes place -- it results in loss of vision. But detachment of the primary body, the astral, from the secondary body, the physical, means a 'clinical death' of the physical body! Please do not mix this up with any type of trance, for unlike in a trance there is awareness all the way -- absolute awareness throughout! When the astral is detached from the physical body, contact is maintained directly at the front brain section I of the physical brain, the registration area, where all later transcendental experience will also be registered to become knowledge and experience of the 'personality', for then alone is redeeming is possible.

"True non-attachment does not consist in separating one's self from one's possessions, but to possess as if one did not possess." The man who is capable of true detachment is described thus: "This man is known by some signs. He never complains, never makes excuses, when accused he leaves facts to vindicate him, there is nothing he wants on Earth or in Heaven but what God wills. He is joy itself, he is knowledge without study, richness without money, joyful company without companions."

In this way, pratyahara and other still higher practices are to be practised under a Transcendental Teacher. The hours of practice are at night, for a person so practising must live a normal life, the householder's life, and so can not afford to practice during his working and waking hours -- it is enjoined thus. And no running away to the Himalayas or to an ashram is indicated or even allowed. "He works in the world of men, he loves, comforts and serves; he pays no attention to his personality, likes, dislikes or attachments. He stands as a rock of strength and a strong hand in the dark to all whom he contacts."

The other reason for practising at night is that the physical body gets the much needed sleep, sound sleep that revitalizes it, whilst the astral body begins the study of astral planes, of astral plane travel and the difficulties arising therefrom. The coded messages are transmitted to the brain section I directly instead of through the usual route as in diagrams 1, 2 or 3a, and for proper interpretation of all that is, at first, strange in a new dimension. Thousands of such nightly visits under the safe and able guidance of the Divine Fragment are conducted. Normally, many lives are required to have a detailed scientific knowledge and proper understanding; no hasty glimpse in trance-like condition will ever do and is never possible.

Every night the disciple consciously watches. He separates his primary body from the secondary and, leaving his physical under the care of his Transcendental Teacher as if in deep sleep (actually in a state of clinical death), continues his nightly studies. And what are the studies? The disciple now understands that the physical body is only an Earth module and that the Kennedy Base, the launching-pad, is beyond Svaha universe in the Ring-pass-not, from where both the bodies were launched and from where they are also operated, and where all thoughts, motives and acts are recorded faithfully in the three super micro recording monitors in the causal body.

But in the case of the ordinary person, on reaching this Earth this Earth-module forgets its main purpose of being a module only for research and scientific work, and for fulfilling the only purpose, viz. redeeming, which should be completed in as few visits as possible, so as to return to the base for good. Instead, the module settles here on Earth under the impression that this is home, and when time after time it is recalled (death) and time after time it is sent back (birth), the module, instead of working out its main purpose, starts a philosophy of its own, its own tale of woe, transitoriness, frustrations and misery in which it has to live, not realizing that if it were not to work incessantly on the purpose, then at every step it will be met with frustrations (a natural way of reminding) till it works out the purpose and fulfils it. No sooner does it realize and fulfil its purpose then the module is destroyed on the last visit for all time to come, together with all the sophisticated instruments attached to it for they are needed no more. The first true release or mukti from physical births and deaths is thus obtained.

During this initial period of refinement, when the individual is at the stage of diagram 3a and is progressing to 3b, every night after detaching the primary body from the secondary, the disciple learns all that is necessary. This daily detachment 'induces' and brings about non-attachment of all senses from the sense organs, i.e. an actual state of detachment

from all worldly things and people, for the treasures and persons that were drawing him cease to draw him any more, and though he now lives amidst all that which earlier made him attached, no more have these any effect on him for he has now seen greater riches. He does not even have to resist -- there is no temptation left in him for the objects of his senses for he now sees that which is much more superior and vital. Understanding grows each night, contentment is his lot, and his mind therefore is at peace.

We are of the opinion that the episode of `Mara' tempting Buddha and `Satan' tempting Christ are absolutely false stories, all built-up. They are only the imagination of later and lesser writers, for even if they be gospel writers, you will realize, dear reader, that at this stage of pratyahara, which is not yet completed, a disciple has to be free from all temptations, and Christ and Buddha must certainly have achieved a much higher stage indeed! Unfortunately, such misleading episodes we find all over the scriptures and shastras because they have all been tampered with by our priests and past scholars.

The activity of such a disciple (diagram 3b) is now free from attachment and Sage Patanjali describes him thus. IV(7): "The activities of the liberated personality are free from the pairs of opposites. Those of other people (refer diagrams 1 and 2) are of three kinds." IV(8): "From these three kinds of karma emerge those forms which are necessary for the fruition of effects (i.e. births and deaths)." II(15): "To the illuminated man all existence (in the three worlds) is considered pain owing to the activities of the gunas. Their activity is threefold, producing consequences, anxieties, and subliminal impressions." II(25): "When ignorance is brought to an end through non-association with the things perceived, this is the great liberation."

According to the rules of the game of Existence, much remains to be done as yet, but the hold that Existence had on body and mind, the personality, is now broken in this stage of pratyahara. Non-attachment has set in naturally, not by denying or giving up or by unnatural piousness; the objects of the world simply cease to attract him though he now lives amidst them for he has seen and experienced things far superior. "Can earthly things seem important to him who is acquainted with the whole of eternity and the magnitude of the Universe?" "Our purpose is not merely to be sinless but to be gods."

In chapter 2 of the Geeta, this stage of pratyahara, or non-attachment, that comes as a natural consequence to one who has progressed methodically, is contrasted thus with people who are not yet biologically complete and live as per diagrams 1 and 2: "The objects of sense turn away from him who is abstemious. Even the relish for them is lost in him

who has seen the Truth." "The mind of him who is trying to conquer it (sense attachments) is forcibly carried away in spite of his efforts by his tumultuous senses." This will happen repeatedly to one who tries unmethodical practices before achieving biological wholeness.

After the vital energies are refined further and manipura centre is totally cleansed, and after proper study of the laws of the astral plane and astral bodies and understanding the new dimensions by regular practice every night under the Transcendental Teacher, the disciple, still in the pratyahara stage, is ready for further progress.

"Discipline must precede philosophy." The energies now rise in the central spinal passage and reach the organ, the heart, or anahata centre (point #5) in the primary body, and clean both the left and right lower halves of this centre for a prolonged period, the energies rising and returning to (1<-->2) for regeneration till emotions and thoughts are refined. This centre, known as the dark incubating chamber, is the seat of emotions and thoughts of lower nature and progress depends on earnest endeavours. The disciple, still in pratyahara stage, develops great psychic powers at the heart centre.

Now with the strenuous practices every night under guidance, the refined energies are raised to vishuddhi centre (point #6), anterior half, in the primary body, which is now totally cleaned, the energies rising and returning to (1<-->2) for regeneration. This centre is responsible for various changing moods, and the personality thereafter ceases to be moody and has a very relaxed and constant temperament. When this centre is thoroughly cleansed the energy is now directed to taluka.

At taluka (point #0), the vital block or valve is closed tightly from the earlier open position so that incoming impulses cannot enter the brain area, thus also making redundant, for such time as the block is closed, both ida and pingala. If these incoming impulses do not enter the rear brain area, no identical memory patterns are drawn out to proceed to the front brain to become thought forms or mind modifications. Instead, this refined energy proceeds to adjust the minor blocks or valves in sections IIIa and IIIb on both sides of the passage on top of the brain; it also cleans this passage, and reaching the front brain completely realigns the four vital points I-E-S-M and cleans them also.

For some prolonged period of time, these refined energies return to (1<-->2) repeatedly for regeneration and also open up and cleanse the passages on the sides of the left and right mid brain, which up till now were closed for want of regular use. Thus, a new route to the registration area is now opened up, reaching from taluka via these new passages to the front of the brain, the registration area section I, which means that no

more are the memory patterns activated, only if so desired and as and when. The refined energies then finally reach sahasrara (point #8) and for some time regenerate this centre. When this is done a very vital part of one's yoga training is fulfilled. All this is not easy -- though progress after the vishuddhi centre is faster, it may take innumerable lives to achieve this. Only very exceptional disciples do it in a matter of years or in one life time, but that is very, very rare indeed.

Now the totally refined energies flow down to ajna centre (point # 7) in the primary body, clean it and awaken it to its purpose -- so far it only threw out of the system all the thought forms that were generated by modifications of the mind. The super micro transmitting monitors are also tuned up and they transmit to the super micro recording monitors the new state of the personality so that the fresh body may be fabricated accordingly for further birth.

Now the refined energies flow on their downward return journey further down to vishuddhi, the posterior half which is the higher part of the centre, then down to the right and left upper halves of anahata, down to kundali, the twin centre at manipura, and finally back to (1<-->2), muladhara and swadhisthana, thus completing the first full circuit. The disciple is still in pratyahara stage. Very dedicated persons have done this in a matter of years, whereas normally it takes innumerable lives, depending on the intensity of efforts put in.

Till this circuit is completed for the first time, the disciple develops many psychic powers. Some, or rather many, disciples think they have achieved the ultimate and keep playing with these enormous psychic powers. If used or manipulated, these powers become an obstacle to further progress, and in that case the Divine Fragment of that personality cuts off all communications and leaves the personality alone for many lives till the personality, seeing his or her mistake once again, comes to senses, once again surrenders and promises to abide by and carry out only the directions of the Transcendental Teacher. To play with psychic powers is a clear indication that such a person is yet at the stage of pratyahara and so far away from achieving any real progress. For such we find those beautiful lines in "Light on the Path": "Even though the disciple waver, hesitate and turn aside (use psychic powers), the voice of the silence remains within him and though he leaves the path utterly, yet one day it will resound and render him asunder and separate his possessions from his divine possibilities. Then, with pain and desperate cries he will return."

Once the circuit is completed and revolutions takes place, faster and regularly, so the disciple applies himself whole-heartedly. Up to this stage, a sort of burning sensation is felt in the secondary or physical body wherever the energies are stationed at a particular centre. Till this

completed circuit revolves a certain number of times per minutes, the pratyahara stage is not over.

For this 'closed circuit', refer diagram 3c. Nothing flows out at point #7, ajna, unlike in diagrams 1, 2, 3a and 3b. The prana is revolved without leakage within the primary body. Every time the circuit completes at (1<-->2), it regenerates itself. This whole process sometimes lasts for hours, and there is a complete cessation of breathing in the physical body during these hours of practice, a state of clinical death of the physical body ensues. This is a difficult and dangerous practice and cannot and should not be done alone but in the presence of and under guidance of the Transcendental Teacher.

Now that the internal seven vital energies have completed their respective circuits, astral travel of the sub-stages of Bhuh can begin. Now the disciple studies the Earth, passing through mountains and oceans, and through her bowels deep into her core, and thus gathers very vital and valuable knowledge about our planet and our solar system. Space and time, distance and speed have a different meaning and possibility for him, for he is now familiar with a new dimension about which we have no idea, i.e. of passing through time and space, but not as we do in physical form.

At first the revolutions are slow. In pratyahara the highest speed of revolutions within the closed circuit is 60 cycles per one minute of Earth time, or per 60 pulse beats of the disciple (whose pulse beat has slowly dropped from 72 to 60 per minute during normal waking hours). Once the 60 rpm speed of revolution is reached, the pratyahara stage comes to an end. It generally takes many lives for these revolutions to keep increasing from 1 to 60 rpm, but earnest students do attain in a few years, and visits to all the parts of the Solar System are completed.

The dharna stage is faster in speed of revolution and dhyana stage is faster still. In dharna, the revolutions are between 60 and 600 cycles per minute, in dhyana the speed is between 600 and 1800 cycles per minute. Like a space ship acquiring the requisite thrust to counter Earth's gravity, the speed of revolutions of the closed circuit generates sufficient thrust to enable the primary body to propel at enormous speed and penetrate deeper to study the Bhuh universe, sub-stage by higher sub-stage. New speeds and new dimensions are to be experienced to be believed, for the seen universe of Bhuh is an immeasurable expanse. All this is conducted over an extended period lasting many years, or even many lives, depending on the disciple, which same progress a normal person would require eternities to cover in normal manner from the fourth sub-stage of Bhuh that we are in upto the end of seventh sub-stage of Bhuh.

The states of heaven and hell (refer chapter 8) are for those who have had no practice of astral life and astral travel. But a disciple, who has practised diligently every night the symptoms of death and conscious separation of the primary from the secondary, is ready because for him death is nothing new. He lets the Divine Fragment separate and go, but remains under guidance and continues his or her practices consciously. Having done these practices, the astral body of the disciple is therefore not in dream state after death but actually continues to practice and progresses considerably from where the disciple left off during his earthly, physical life, also taking advantage of this waiting period to learn further with the added benefit that in this disembodied state he can work full time! Depending on the progress made, he can consciously reach higher sub-stages and if during the Earth life had penetrated Bhuvah would also do so now and progress further, fully knowing that the ideas of heaven and hell are fictitious!

It means that if conscious at death, the departed can, through the astral body, experience the heavenly states (as compared to our Earth state), but if not conscious at death would be in a swoon and will miss this grand opportunity, this exceptional experience. Let it be clear, that the aspirant or individual has to learn all by himself to be able to understand, but not by a single or a few visits will it be ever possible to grasp the fourth dimension and beyond, and surely in absence of such experience never at all possible.

In Tibet certain ceremonies do take place at the time of death, but the priest has to be in the first place an advanced disciple, able and experienced in astral travel, as well the departing individual also should be a disciple, able and experienced. Only then does what is stated as various heavens and later as various hells have any meaning. Otherwise the priest will mechanically recite and the departed in swoon will never hear. 'The Tibetan Book of the Dead' is now a mere caricature shorn of its original contents; perhaps the original may be hidden somewhere.

"If an ordinary man, when he is about to die, could only see the five elements of (awareness) as void, the four physical elements as not constituting an 'I', the real Mind as formless and neither coming nor going, his nature as something neither commencing at his birth nor perishing at his death, but as a whole and motionless in its very depths; his mind and environmental object as one -- if he could only accomplish this, he would receive enlightenment in a flash." -- Huang Po. It is easier said than done.

At the end of the cycle, i.e. when time is due for disintegration of the old primary body, the disciple then lets the primary body disintegrate completely. The Divine Fragment then goes over to the causal body and

awaits the time for the fresh personality to take birth. The disciple is thus consciously able, with the help of the Divine Fragment, to leave the physical body at the moment of its death and then to let the primary disintegrate. These are the last stages of pratyahara.

In accord with the laws of birth, the astral counterpart of the physical body is first freshly fabricated as per the latest recordings in the super micro recording monitor. No sooner is it formed than the Divine Fragment takes it under its guidance and sets about its training seriously before actual birth takes place. So the birth of the personality is conscious, and with the purpose being quite clear the new born very soon in early childhood thus begins the practices. It is a formula that the more advanced the personality the earlier the beginning of such practices and even earlier the display of psychic powers as a child, or even as an infant.

This whole stage of pratyahara is the most important stage, more important than even the later higher stages, because it is during this stage that the personality comes across an area of experience with the maximum temptations for psychic power, and complete elimination of all attachment, and cleansing of all the vital centres of all animal instincts and lower emotions, transmuting lower energies and generating the vital seven energies and refining them to a maximum. None of these hard-won results are to be laboured for in the higher steps of dharna, dhyana and samadhi. But these three higher stages have been so glamourized by people who have no personal experience, otherwise this stage of pratyahara would have been proclaimed as the most vital and most magnificent, for only after all these preparation the higher steps become quite easy for the disciple. Thereafter begins the dharna stage -- it means that the revolutions within are now over 60 per minute.

Stage 3b and the Universal Divine Mind

In Existence, the godhead is Universal Divine Mind (UDM). This immense, infinitely vast ocean of UDM flows in all Existence and engulfs all its three universe. All the three universes together are floating within this all-pervading Mind, that is why Existence is called 'the domain of Mind'. It only differs from sub-stage to sub-stage to that extent that it is subtler or coarser, because of the great and steady drop in vibrations, but is still all-knowing and all-powerful in all the three universes that form the domain of mind.

This UDM has all possible shades of tamas, rajas and sattva, in myriad permutations and combinations. But by itself, in its all-pervading state, it creates no thought pictures or forms at all and so is termed 'Divine'.

Some call this the natural state of the Mind for in this state it remains all-knowing; some call it the primordial mind and some call it primordial matter. It is also termed in this state as the "unborn realm". In this natural state it holds all the possible shades of tamas, rajas and sattva in potential form and not in a functional state. It all becomes functional when it is the individual's self-mind working with the individual's brain processes. Like the all-pervading atmosphere which, when it is in our lungs, we call our breath, so this all-pervading UDM, when flowing through our thinking instrument, we call our mind or self-mind.

The UDM has the power to flow through rocks and through our bodies, like the electromagnetic rays that enter through closed doors and windows and fill our rooms, making our radios and television sets work. But only appropriate thinking instruments of whatever type and grade will show its working -- and it all then becomes meaningful. Thus the UDM pervades all and flows through every type of thinking instrument, whether human, sub-human (i.e. animal, bird, fish, reptile, etc.), or super human (higher humanity's manas of the astral world Bhuvah or the yet more refined buddhi of the mental world Svahah), and each such instrument could be unique and individual in spite of there being myriads of thinking instruments, since each individual's vibrational code can be very different.

So we see that this UDM is absolutely necessary, flowing through each individual's thinking instrument as the self-mind to make that thinking instrument work, otherwise the computers of the brain, sections I and IIIa-b, the incoming impulses and the identical memory patterns would all be useless. For the UDM as the individual's self-mind acts like a catalyst in whose presence everything happens -- though it itself does not do anything -- and in whose absence the brain is not able to work.

What are the characteristics of this UDM? In the first place, though we use the word 'Divine', it does not necessarily mean that it is free from all aspects of tamas and rajas. For were it so, none of the thinking instruments can function at their own level. Some of the thinking instruments, depending on their state of existence, could be very vicious and such would be deprived of their free function to act and think as they would desire to and make up the varied and different types of creatures in the Universe.

God and Nature have given free will to each and every created thing that exists in all of Existence, so if the UDM is so necessary for the thinking process, it should have the full imaginable range of tamas and rajas in particular with sattva. This basic understanding ought to be clear. People divorce God and Nature, or UDM, from such an all-inclusive state of God, Nature and UDM; we separate good from evil and then seek an imaginary devil or Satan. Here we quote to show such perplexed state of even great

minds: "How, with the conception of a perfect, just and merciful Deity, can be reconciled the existence of the imperfect and the evil."

The correct reply, however, is as given by another great mind: "The perfect never becomes the imperfect. It become nothing. It is all spirit and matter, strength and weakness, knowledge and experience, peace and strife, bliss and pain, power and impotence. The All includes manifestations and non-manifestations. The puzzle arises when man asserts separately one of the inseparable pairs of the opposites." This all-inclusive state has to be understood and so UDM holds all possibilities of *tamas*, *rajas* and *sattva* in potential state, suspended as ghee or butter is held potentially suspended within milk and under appropriate conditions of extraction yields butter or ghee. So does UDM, when it is the self-mind of an individual and mixed up with the brain processes of thinking, yield whatever shades of *tamas*, *rajas* or *sattva* that are needed. For this reason, Sage Patanjali warns in IV(27): "Through force of habit, however, the mind will reflect other mental impressions and perceive objects of sensuous nature."

The greatest and most remarkable characteristic of UDM is that in all the three universes, there is nothing it does not know! So the UDM is all-knowing in its natural state. It is free from all shades of all the three qualities of *gunas*, which only come into play appropriately when mixed up with incoming impulses and identical memory patterns, i.e. the brain computer processes. Sage Patanjali uses a special descriptive term, 'mind stuff', which is the contaminated state of the UDM as self-mind in an individual engrossed in brain processes.

In "The Song of Mahamudra" it is written :
"In space shape and colours form,
But neither by black or white is space tinged.
From the self-mind all things emerge, the Mind (UDM)
By virtues and by vices is not stained."

"Do nought with the body but relax,
Shut firm the mouth and silent remain,
...Like a hollow bamboo,
Rest at ease your body,
Giving not nor taking,
Put your mind at rest ..."

"Cease all activity ... let thoughts rise and fall
As they will like the ocean waves."

"If without effort you remain
Loosely in the natural state

Soon mahamudra you will win
And attain the Non-attainment."

"Whoever clings to (self-)mind sees not
The Truth of what is beyond the mind.
And stare naked (without brain processes!)"

"Staying thus in the unborn realm
All appearances will dissolve.
The supreme undertaking transcends
All this and that."

What is mahamudra? It is a teaching that leads to the realization of the primordial mind, the UDM or the dharmakaya, and to know and experience the Void, Nothingness or Emptiness. It is "to let the mind remain in its own natural state. ...If to this Mind one adds or subtracts anything, it is then not the ordinary mind (the UDM flowing through the individual), but the so-called mind-object (the self-mind)." Therefore, as long as you can keep your self-awareness, or rather wakefulness, no matter what you do, you are still practising mahamudra! This is possible in stage 3b.

Mahamudra practice is awareness or wakefulness without content, i.e. without unnecessary brain processes. UDM is wakefulness by itself and in that state it is all-knowing and all-wise. Wisdom and light being synonymous, it then shines with great radiation and teaches the individual concerned instantaneously by pictures. Neither incoming impulses nor the identical memory patterns mingle with the UDM in this stage -- the brain computer processes do not take place -- hence 'without content'. Sage Patanjali describes this stage as free from brain computer processes. This is stage 3b proper.

(We have talked about the natural state of the Mind. We have suggested the exercise of looking inside the head, arms, legs and body, as if the body is all completely hollow like a bamboo. We have seen the practice of ceasing all activity and letting our thoughts rise and fall as they may -- the upgrading of awareness practices are just that. We have agreed to do these for five minutes of mental exercise daily.)

In the Yoga Sutra, Sage Patanjali explains what is incorrect thinking, what is correct thinking, what is the process of correct thinking, what are the obstacles to correct thinking. That is, he leads the reader step by step from stage diagrams 1 to 2 to 3a, and then describes the stage of diagram 3b, which is free from all brain computer processes and free from factors like incoming impulses and identical memory patterns. In short, the UDM, when in its natural state, is described as follows:

I(47): "When the yogi reaches this super contemplative state, he acquires the pure spiritual realization through the balanced quiet of the chitta (mind stuff)."

I(49): "His particular perception is unique and reveals that which the rational mind (using testimony, inference and deduction) cannot reveal."

I(50): "It is hostile to or supersedes all other previous impressions."

I(51): "When this stage of perception is itself also superseded (i.e. when 3b stage is left behind and one reaches stage 3c), then is pure samadhi achieved."

We have noted earlier that the incoming impulses and identical memory patterns have colour, sound and vibrations, and these bring recognition. But the very high vibrations of UDM by itself, if unmixed, are so high that radiation takes place in the registration area and one learns and understands by pictures and sounds; so recognition, or the slow process of accumulating knowledge, is not needed. This is termed 'intuition'. It means that for those few moments when the UDM is in its natural state, as well the individual's self-mind is in its natural state, one can learn anything for one is in tune with the all-knowing and all-pervading UDM and can know anything worth knowing in all the three universes, Bhuh, Bhuvah, Svahah. The noise of the registration area and of sections IIIa-b is no more, and in this silence within a transformation slowly takes place and one day suddenly it takes a firm grip as if the whole being is enveloped in a pale pink-gold coloured light.

The introduction of a pause, the elimination of drifts, the corrective methods, et al., do change negative intensities to positive, i.e. make a person progress from diagram 1 to diagram 2 stage and with continuous practice reach diagram 3a stage. But this correct, logical thinking with plus intensities, which seems a very correct state, is itself a limited and incorrect state. Thinking, right or wrong, automatic or logical, binds a person in some manner, for such processes involve the mind and as long as mind is involved, modifications of mind take place. For the absolutely correct state is one that leaves brain and mind separate, each to work in its respective sphere. How can this be done? One of the ingredients, viz. memory patterns, that are by the trillions extending into past eternities, are to be disintegrated. These memory patterns are seeds. Till they are totally disintegrated this unnatural physical birth to live an unnatural life will be forced on us. If one cannot disintegrate them, then one must freeze or bypass them.

In the absence of memory patterns, the incoming impulses are not recognized nor understood (only a question arises, 'who or what is this?') and so are not acted upon; so no thought formations take place. The result is that there are no modifications of the mind and the UDM flows out uncontaminated. It is only when this state is achieved, when these

modifications cease, then can one have the clean mind of the Buddha of later stage 3b. In this state normal life is possible and yet no thought forms are created. If this state is constantly held, all past memory patterns die away and one is freed from repeated physical births. But for memory patterns to die takes more than a few eternities if no conscious steps are taken. Even state 3c is possible only if state 3b is first obtained and held, i.e. cultivated and then established.

In the shastras, it is said that sattvic manas is in a state of mano nirodh. Sattvic manas is very near Purusha, Ishvara, but the impression that they are one and the same is ignorance, a misconception that leads to many other errors. This fact is to be clearly understood -- read these lines over and over again till they are very clear as to their right meaning. That is why we call the first grade of the energy as energy of the 'essence of consciousness'. It is nothing else but sattvic manas -- and yet it is only the essence of the energy of consciousness, whereas pure cosmic consciousness is the Divine Fragment, Ishvara or the Purusha. This energy, sattvic manas, is the only useful product that can form a bridge over the gulf that exists between awareness of body, mind and senses that form the personality and pure consciousness, the Divine Fragment, Ishvara, the Transcendental Teacher within, i.e. between Existence and Creation.

The shastras also say further that sattvic manas is consciousness in motion, or that sattvic manas at rest is identical to (though it is not the same as) consciousness. Consciousness can be in motion, but it must be remembered, as the shastras also say, that there is no motion within consciousness. Yet it can move as an 'entity' if so required or can merge. And when moving can move enormously faster than light, as to be instantaneous. On the other hand, awareness can be at rest but there is always motion within awareness, however slow. Motion within presupposes change of state; no motion within is a changeless, permanent state. Consciousness is the only Reality. This subtle point that makes all the difference between awareness that is mortal and pure consciousness that is immortal should be understood. In these few lines is based the whole super structure of UDM, down to individual mind with all its differentiations, as also the relationship between awareness and consciousness. To understand this much is to understand all knowledge available!

Sattvic mind has the least inner movements. Tamas has extremely wild and uncontrolled movements, rajas has great movement within, and sattva has slow movements that become slower as all traces of rajas and tamas disappear, till it becomes wholly clean and refined. This sattvic mind, or the first grade energy of the essence of consciousness, is equivalent to mano nirodh or vahu mano and is the nearest thing to pure consciousness,

(but this 'nearest thing' is still light years removed from pure consciousness). And so it is not indestructible, immortal and changeless like pure consciousness -- because there is yet some movement within, however sattvic and imperceptible -- and so is ultimately destructible, mortal and transitory, even if it should last for eternities.

Can such closeness be brought about within the individual? Can the individual maintain mano nirodh or vahu mano? For once this UDM flows through an individual, it never flows out the same as it was when it entered the individual but is influenced or contaminated to some extent and this has gone on and on for eternities. It is said that the Buddha maintained this UDM flowing through his thinking instrument as clean mind (and celebrated as "the clean mind of the Buddha"). It flowed out at point # 7 just as it was when it entered his thinking instrument -- uncontaminated. So did Christ and Krishna and some few great sons of humanity. This is the difference between us mortals and the great Buddha. Try it and you will find out how impossible a state it is. Can it be done by practice and by methodical steps? If yes, you and I and the man in the street have divine possibilities of becoming a Buddha, a Christ or a Krishna, one day and soon.

In simple language, we pollute not only the atmosphere but also the all-pervading ocean of UDM by throwing our thought forms into this ocean. This pollution is a thousand times more serious and far-reaching in the sense that it will touch all the points in the vast expanse of Bhuh, our seen universe. The pollution that of late we are becoming aware of, that of water and the atmosphere, of disturbing the ecological balance, is just insignificant, for this pollution can exterminate totally and faster. Do we have any scientific remedy? Is science even aware of this pollution that has reached enormous dimensions? Scientific yoga practices is the answer.

Refer to diagram 3b. The first grade of the energy of the essence of consciousness, which is sattvic manas (in a state of mano nirodh or vahu mano) with the flowing UDM does not flow the normal way. Firstly, it opens (because of 'spiritual will' now developed) the major block or valve at the base of the central spinal canal and consciously flows through it, and not through the pair of the twin nadis, ida and pingala, up to taluka; then, because the main entrance leading to the usual passage across the top of the brain as in diagrams 1, 2 and 3a is now closed consciously at the major block or valve at taluka, via perforated apertures through the side passages around the mid-brain left and right (which get cleared due to scientific yoga practices). Now in the absence of the flowing UDM in the passage at the top of the brain, the incoming impulses, finding no entrance, wither and die, and the memory patterns, which valves are allowed to open consciously, reach out and not finding any incoming

impulse or the flowing Mind, also wither and die. No thinking or reasoning is now necessary for the sattvic mind uses its highest ability, intuition, and arrives at exact and correct knowledge instantly. These are the possibilities of stage 3b.

But in diagram 3a, this sattvic manas, in a state of mano nirodh or vahu mano, is allowed to flow through the normal channels and observes the normal processes as in diagrams 1 and 2. In this case the incoming impulses and the identical memory patterns, if they are not of the high vibrational tones that this sattvic manas has, suffocate and die immediately though floating in UDM, and only those of the same high vibrational tones form thought forms that are thrown out of the system at point # 7, as clean as possible. A person established in stages 3a and 3b follows either of the methods stated above as required.

Due to misconception, mula-prakriti is supposed to be the highest or the most basic form of matter from which all that we know as matter has germinated. But this is not so! As stated earlier, in Svahah universe only the 'gentle substance' prevailed and this gentle substance, due to immense fall in vibrations at a steady rate in Svahah and after passing through the first minor ring-pass-not, is then mula-prakriti or primordial matter in Bhuvah. We have noted earlier that this flowing UDM is also termed Manas, and so we find in the shastras the statement, "prakriti evolved into manas." Does it not mean that this mula-prakriti can become the gentle substance found in Svahah, where there is yet no mula-prakriti?

So the UDM is mistakenly called 'mula-prakriti', which when flowing in an individual is contaminated to a small or large extent (as per conditions prevalent in that individual) when it flows out ultimately. Thus the contaminated, outward flowing mind from point # 7, ajna, (refer the diagrams) is known as manas and ceases to be the UDM -- it is the individual's out-flowing mind and as such is much different in quality from that which flowed in as the UDM. This happens from a limited to a large extent in different individuals as per diagrams 1, 2 and 3a, the reason being that in the usual channel as in diagrams 1-2, and to a very limited extent in 3a, it has to get mixed up with incoming impulses together with memory patterns, which in 3b are kept out at taluka at the base of the hind brain by the block or valve now in closed position. And when the UDM is not involved, as in diagram 3b, and flows out uncontaminated, the shastras say "manas resolved into prakriti."

The mid brain is altered from within; all the vital points therein are activated and are now pulsating. No more are the ordinary computers of the front brain section I and the rear brain section III in use and one can remain in the state of mano nirodh or vahu mano as shown in diagram 3b. Due to mano nirodh, sattvic manas is free from the contagious incoming

impulses and identical memory patterns, which no longer meet the flowing UDM as a required condition of thought formation, and the UDM is not contaminated because thought forms are not created. So a new and different process is put in operation within the primary body and thinking instrument, and the physical body and physical brain, as well the emotions are refined, sex is sublimated and the ratios are changed.

Actually allowing the UDM to thus flow uncontaminated as in diagram 3b is the natural constant state of the mind and involving it with the incoming impulses and memory patterns is the incorrect and unnatural state of the UDM. No `will' is involved, nor what is mistakenly called making the mind blank, for whoever says so does not know what mind and thinking is. Inventors, scientists, poets, and such creative people enter this state temporarily and unconsciously. With stage 3b ends the need of mind for intellectual illumination.

The individual who can reach the state shown in diagram 3b has arrived. In such a one, the UDM, the gentle substance, sattvic manas, is generated and, in mano nirodh or vahu mano state, allows the free flowing mind to flow as the UDM, without the least contamination, like the clean mind of the Buddha. This intuition -- mano nirodh or vahu mano -- makes possible instant, correct knowledge, because the inflowing, all-pervading UDM knows all and everything in Existence, and is able to give instantly all the replies to all the problems without the usual process of logical thinking that is so necessary and indulged in stages 1, 2 and 3a. and so the individual also can know all and everything in Existence. This instant, total knowledge is free from noise, the noise of mind modifications and contamination of the mind.

But to do this is as impossible as breathing in clean mountain air and breathing out the same clean mountain air. But in states 3b and 3c state it is possible, just as the case of clinical death of the physical body of a disciple is virtually the same as, and yet very different from, an ordinary person's state of clinical death. The air does enter the lungs in extremely small doses and comes out as the same clean air, but the volume is insignificant and unnoticeable. This happens only in the case of a disciple under training and in a state of conscious clinical death. Perhaps we could call this the `ground state' of the disciple.

Stage 3b is the correct and final state of pratyahara, fully attained and consolidated, and this cannot be done without guidance from the Transcendental Teacher. It means that under guidance the disciple has by now studied all that exists in the solar system. All this prepares the disciple for the advanced steps of dharna and dhyana, the transcendental experience which takes place neither within the movements of the physical body nor the agitations of the astral body or mind modifications. Such a

person, though not appearing on the surface in any way different from an ordinary human being, is indeed in fact a different species of humanity -- a yogi, a master.

All this is done consciously, under care of the Great Guide, and after devoted practices over many lives (this is normal, though some special cases make very fast progress) during which the disciple is now able to discard his old and worn out body consciously and take on a fresh body consciously. These are various steps that point out such individuals as one of their kind, a different species, and only after all this is done is one ready for the next important and yet more difficult step of dharna.

At this stage, detachment of the astral body from the physical body is practised every night over a period of time and mastered -- separation of the two bodies and reuniting them with ease, so that the senses no longer flow automatically from the primary body into the sense organs of the physical unless permitted, and so a state of total mental detachment is brought about. No fuss is made about the superfluous outer detachment, to show the world how high-minded, clean-living and religious one is. You would be fooling your own self first before you think you can fool others. It does nobody any good.

In our present day when people talk of dharna and dhyana and sit cross-legged and with closed eyes, God knows what they are doing if they have not practised the prior stage of pratyahara as described herein. When transcendental meditation is advertised like cold coffee and sold like coca-cola, we don't know where it will all lead to? Godmen are plentiful, heaven is advertised for sale, and thousands pay for it and buy ultimately God alone knows what! Let not these godmen and others give a bad name to yoga practices, the only scientific way of life.

Material knowledge has accumulated by tons on every subject, including religion and philosophy, and many intellectuals have a firm grip on such knowledge and appear very wise and convincing in their statements, but unless one has practised all this consciously in pratyahara or other advanced stages and gained experience firsthand, it is to no avail. Knowledge and wisdom are totally apart. Those who have not practised and realized will go on arguing, for self-hypnosis can create many a trick and even many yogis get wrong impressions. I bow my head before the immense accumulated worldly knowledge in all faculties and fields, yet I know their limitations.

The Formal Practices

It must be clear that prana rotation in the complete circuit as given

below cannot be attempted without preparatory preliminary stages of practices. The reader is referred to a previous book, "Yoga Sutra of Sage Patanjali -- Exposition and Practices", especially phases 5 and 6 in Book V rearranged, for a step-by-step approach leading a sincere student to the point where he can attempt what follows.

The numbering of the chakras/centres is in accord with the diagram in the appendix showing the force centres. Bindu is a dimensionless point but is shown in the diagrams.

Remember always to keep the flame of self-remembrance in the mind's eye constantly -- this flame is the symbol of the Divine Fragment within, in whose presence you are practising. Ask for guidance and help, and practise the entire pathway with full veneration.

So we begin:

Rotate prana anticlockwise in muladhara (1) for 1 normal breath, go over to swadhisthana (2) and rotate clockwise in (2) for 1 normal breath, and return to (1); repeat this procedure for 24 normal breaths (2 minutes),
-- take 1 normal breath to reach manipura (4) and rotate anticlockwise in manipura for 12 normal breaths (one minute),
-- take 1 normal breath to reach anahata (5) and rotate clockwise (two rotations, left and right halves) in anahata for 12 normal breaths (one minute),
-- take 1 normal breath to reach vishuddhi (6) and rotate clockwise (two rotations, posterior and anterior halves) in vishuddhi for 12 normal breaths (one minute),
-- take 1 normal breath to reach taluka (0) and rotate anticlockwise in taluka for 12 normal breaths (one minute),
-- take 1 normal breath to reach sahasrara (8) and rotate anticlockwise in sahasrara for 12 normal breaths (one minute); then
-- proceed to bindu (9) in one normal breath and rotate clockwise in bindu for 12 normal breaths (one minute),
-- proceed to ajna (7) in one normal breath and rotate clockwise in ajna for 12 normal breaths (one minute),
-- proceed to vishuddhi (6) (via bindu, sahasrara and taluka) in 1 normal breath and rotate clockwise (a single rotation only) in vishuddhi for 12 normal breaths (one minute),
-- proceed to anahata (5) in 1 normal breath and rotate clockwise (a single rotation only) in anahata for 12 normal breaths (one minute),
-- proceed to kundali (3) in 1 normal breath and rotate clockwise in kundali for 12 normal breaths (one minute), and
-- come down to muladhara-swadhisthana (1<-->2) in 1 normal breath.

This completes one full cycle of the pathway requiring about 13 minutes. It may be performed not more than twice a week. After three months of

practice, the time for completion of one circuit should be brought down to 12 normal breaths or one minute: one breath to cover (1<-->2), one breath each to reach and complete each of the centres in order on the upward and downward journeys, ending at (1<-->2) again. The entire circuit is to be practised in this manner for an additional three months. This much is to be done consciously.

Thereafter, much will depend on the individual's determination to increase further the speed of traversing the circuit. But only the divine grace of Ishvara will make it happen! Sutra II(52), which says, "Through this, that which veils the Light is gradually removed," must be experienced and is most essential. Nothing should be practised unless inner vision and luminosity has set in.

Beyond the Mind --- Transcendental Stage 3c

There is the process of thinking and there are the ingredients of thinking, and together they create thought forms. But this constitutes the working of the brain computers only -- the brain sections I and IIIa-b, computers of a unique nature, though they do not constitute the whole brain. These processes of the computers are made possible by the Universal Divine Mind which flows through every thinking instrument, whether human or sub-human or superhuman, and includes both correct and incorrect thinking processes. The modern man of today is yet not free from incorrect processes of thinking.

The flow of UDM makes the digital clock inside the computer section I to note and be aware of time and so of space. With the awareness of time and space one becomes aware of here and there, now and then, myself and the other person and/or thing. Thus a fascinating world is created which is in fact a fictitious world. To further help in such a grasp, each person is given senses which make this fictitious world look so very true and natural that the very thought that this world is fictitious is laughed at. How can it be otherwise? Sage Patanjali's Yoga Sutra tells us a lot as to how incorrect thinking can be changed into correct thinking, but even should thinking be correct, it is instrumental in dragging us deeper into this fictitious world made more realistic by our senses.

The enjoyment of this fictitious world through our senses has over the past eternities created an unending measure of past memory patterns and we do not come out of this eternal play of memory patterns. It has now become the eternal play of God and Nature's video cassette in full colour within us. If enjoying a television show or a video cassette is real life or the real world, by all means do continue. But we know it is not so. Why then indulge in this God- and Nature-given eternal video cassette and think

that it must be real life or the real world? Sage Patanjali then proceeds to instruct us -- if we are convinced that it is all a play of a video cassette -- as to how we can bring an end to this eternal play consciously, i.e. go beyond stages 1, 2 and 3a.

Our progress from one state to another is scholarly expressed by Sage Patanjali in his Yoga Sutra. The diagrams 1, 2 and 3a show how from crude, automatic reflex action with violent emotions and sex and cunning intellect, we proceed to a state of logical thinking with emotions and sex refined. The intensity ratios change from 2:4:8:2: to 5:2:2:1, but even so we are still indulging in thinking. Thinking of any sort, however noble or scholarly, is merely an automatic mechanical process of the computers, and all such expressions are but the output of the data fed in at sometime or the other. A good man, a noble man, a primitive man, a bad man are all equally mechanical and equally interchangeable if the data that is fed in their computers is changed over a period of time. Hypnosis is one of the methods of doing this, brain washing (indoctrination) is another, and there are many more methods, both crude and sophisticated, to bring about such a desired result.

Sage Patanjali's method of pause and other instructions do take a person from stage 1 to stage 3a, but the methods and the practices ultimately amount to memory patterns also, i.e. data fed into the computers, sections I and IIIa-b. As per the intensity charts the individual shows progress, the crude emotions and sex do become refined and will does become spiritual, but it is an equally mechanical process, always subject to change at any time, even for the worst. That is why repeatedly Sage Patanjali gives warning to this effect -- refer III(51) and IV(27) -- because all the bodies, all the thinking instruments and all senses act purely mechanically, so that going forward is as much possible as going backward because both are mechanical processes depending on a push of such a nature.

Internal work on one's self over a long period of time, sincerely performed, brings about an ability to operate the important blocks or valves within the system, which can then be opened and closed at will -- this ability is described as `spiritual will'. Till stage 3b it is not only mechanical, it is prone to or subject to any push, even in a wrong direction. In stage 3b there is some measure of safety because the brain, its computers and the senses, which are much more mechanical than UDM itself, are rendered unfunctional, and the UDM is not contaminated by the mechanicalness of the computers or by the incoming impulses and identical memory patterns. But the danger still remains here, for it is one thing to prevent by block or valve and another thing to disintegrate the memory patterns altogether.

One now shows the ability to operate the valves or blocks, the most important ones being at the base of the skull (taluka) and at the base of the spine, these two valves working as a two-way switch. It means a person has reached a stage when and where one not only knows the process but can consciously change this operation of the process which normally is automatic or mechanical. In fact everything that happens within the human frame is automatic or mechanical but one is not aware of it at all. If all that happens within the human framework were to be known, i.e. a person were to be conscious of all that goes on within the body system, then one is consciously able to operate any of the processes for one is a complete being. Inner development and inner cleansing are words used which actually mean that one is aware of internal operations which are otherwise mechanical and one is able to alter such operations as desired for the better.

It all takes time. We are rooted in our deep and unknown past and to come out of all this past jungle is not easy because whilst living such a mechanical life from ancient past, we have developed certain muscles, tissues, nerves, valve positions and processes, etc., for the express purpose of carrying out the processes as were required for survival; now we have to first destroy all such unwanted growth and processes and replace them with other such muscles, tissues, nerves, valve positions and processes, etc., as are now required.

With this inner changeover (development) and inner cleansing, the earlier registration area is now, besides what it already is, also developed as a super sensitive 'experiencing mechanism' -- not through the senses, but directly. On this sensitive film, the UDM, due to it now being in its true and natural state, i.e. uncontaminated, now produces pictures directly by radiation and not by a thinking process, however correct, as was done earlier through the senses in the registration area, to convey all answers to all problems and questions. This state, shown in diagram 3b, is the human mind's highest stage -- intuition -- where no thought processes take place. The human brain processes cannot go beyond this point. The individual has now come to a stage where the UDM, being all-knowing, can inform him of whatever he wants to know through pictures by radiation, i.e. coded language. One is now the equal of the Universal Divine Mind!

But even this life and this world of stage 3b, though less fictitious, is nevertheless not the real state. Sage Patanjali then proceeds to instruct us -- if we are convinced that it is also a play, only more sophisticated and more subtle -- that we set aside this UDM and know our own real Nature, viz. Transcendence. This is stage 3c. Time and space cease to enthrall and encircle us. We enter the ultimate state and be one with that state of 'Nothingness' or 'Emptiness'. And persistent and prolonged experience will teach us that all of the above is meaningless, that

Nothingness or Emptiness is the best state, and to merge in Nothingness or Emptiness is the best remedy -- samadhi without seed, the path of no return to this fictitious world.

So now we understand that the further stage as shown in diagram 3c is to be reached, wherein is a different state of inner conditioning. We have noted that UDM flows through each individual, upto and including stage 3b; in stage 3b both the incoming impulses and the identical memory patterns are kept out and only the UDM flows through the individual and educates by intense radiation. But it does not flow in the case of an individual who reaches the stage of diagram 3c, rather one who consciously, as and when required, enters this stage. Now even the UDM voluntarily withdraws and so an even more intense situation is created within. In state 3c, direct contact with the Self or atman or Ishvara takes place, which was not the case in the earlier stages. This is the natural state of the atman, Self or Ishvara, in relation to the body and mind in 3c. (Refer the Yoga Sutra.) With this direct contact, the intermediary, the UDM, recedes in the presence of the Transcendental Teacher, Ishvara, the Divine Fragment.

There are three natural states of the human body systems: (a) the natural state of health, (b) the natural state of the mind and brain processes, and (c) the natural state of atman, the Self or Ishvara, the Divine Fragment within. We are what we are because neither of (a), (b) or (c), or all of them are ever in their natural state, and we call a person a realized person if in him or her we find all these three aspects in their natural state. The natural state is the state of their natural relationship. So we find that (a) our health is polluted, (b) our mind is polluted, and (c) atman, the Self or Ishvara, is not in communication with the computerized organism.

For instance, if the atmosphere is clean, the content, gases oxygen, nitrogen, CO₂, ozone, etc., are in their proper proportion and relationship with each other; when the atmosphere is polluted, the content gases deviate from their natural concentrations and proper natural relationships to each other.

How is health in its natural state? When the relationship between the organs, nerves, tissues and muscles with the brain is in a natural state, i.e. they all carry out functions as directed, because a certain portion of the brain is responsible for looking after the well-being of the entire body system. And this relationship is free from any outside medical interference or any bias for special types of food or special long hours of rest and sleep, etc., because the body system in its natural state is capable of putting in hard and intelligent work without getting tired or exhausted.

What is the natural state of the mind? To remain free from all pollution. And how does it get polluted? When it is mixed up with brain processes. And how can it be kept free from these processes? It must be maintained in the diagram 3b state, so that it can be in 3a state as and when required and be switched back to 3b state and maintained as such all the time. And what actually is state 3b of the mind? It is that in which the brain is not allowed to do any day- or night-dreaming. Have you tried to do that? To do that means to be awake and to be awake means to be in a natural state of mind.

What is the natural state of atman, the Self or Ishvara? Suppose you possess a car, a plane and a boat for private use; say you also have enough money and can move about on land, sea or air as you wish, without any restrictions from the laws of the country or any legal restrictions. You are then in a natural state of life and your relationship with your possessions are natural. Any restriction of any sort and your relationship is constrained or disturbed and then it is not in its natural state.

In the same manner, atman, the Self or Ishvara, possesses the physical, astral and mental bodies, along with the brain, manas and buddhi as the respective thinking instruments, and the senses appropriate to each body. Now if the atman can make use of these possessions as and when required without any restrictions, whether through ignorance (no inner communication) or due to the unhealthy condition of its possessions (inner processes not properly taking place), 'It' is in its natural state; otherwise atman does not enjoy the natural relationship with its possessions. To have any and all of these three natural states at one's command, we use the word 'insight' to describe this condition -- and there is no other dictionary meaning attached to this word.

We see, we hear, we speak, but this is the unnatural state. But in an unnatural part of the physical universe, we have to survive by unnatural means. But fortunately this unnatural part of the Universe is a very, very tiny part of Creation and if we have to live naturally in the entire universe, we have to give up these unnatural outer senses. These physical senses are like long feelers that we employ to feel around and sense in a groping manner. We as human beings are no better than a cockroach or a blind bat.

What is the natural relationship between the natural universe and the natural way of life? Again we use the word 'insight' -- it means a natural way of life in the natural universe. Our only desire is to ignite this insight in others, and once this is ignited then there will be no need for a teacher -- one will be able to find one's way and the progress will be sure and unhesitant.

These states 3a, 3b and 3c are achieved very slowly over a long period and take many lifetimes, yet they form one continuous state of an individual when biologically complete, being the three states available to one as and when required. State 3a is the state when the individual lives as a householder and performs the duties and obligations, 3b is the state when that individual wants to have solutions to questions or problems either for oneself or for others, and 3c is the state known as 'transcendental' for further progress on the path. Even state 3c is possible only if the state 3b is first obtained and held, i.e. at first cultivated and then established. Stage 3c is a very long journey, requiring many, many lives, stretching from pratyahara to samadhi with seed state. But once achieved, one can remain in either of the three states as and when required.

So, to summarize: (a) diagrams 1 and 2 are the first stage on the path, (b) 3a is the second stage, (c) 3b, when only the UDM flows free from incoming impulses and memory patterns, is the third stage, and (d) 3c, where direct contact with Ishvara, atman, Self is made and the intermediary (UDM) voluntarily withdraws, is the fourth stage, turiya. As long as the UDM flows, as in (a), (b) and (c), there is only awareness however subtle; only in (d) is Cosmic Consciousness pervading.

3c is a stage when the entire physical body and brain are not made use of and the UDM voluntarily recedes so as not to cause any interference of any sort. Though it is now in a state of no modifications -- there are not even tiny wavelets -- nevertheless it voluntarily keeps away for the simple reason that besides its radiation, there is now the radiation from atman, Self or Ishvara. As full moon in daytime is redundant so UDM's radiation is redundant; for now the Self, atman or Ishvara, is in the natural state. In 3b UDM is in a natural state and in 3c atman or Ishvara is in a natural state.

The block or valve at taluka, which was permanently in 'open' position up to phase 2 (refer diagram), can be closed consciously as and when required to make states 3a, 3b and 3c possible, for nothing in scientific yoga practices is achieved unconsciously or accidentally. Stage 3a is a conditioned clean stage, a prelude to 3b stage. In states 3b and 3c, incoming impulses along with identical memory patterns are prevented from rushing in beyond taluka, as was earlier possible, and so no identical memory patterns are drawn out to form thought images at the registration area. By conscious disuse of the memory patterns they slowly disintegrate and die, never coming back to the individual; but some scientific yoga methods besides are also necessary, for these seeds, the memory patterns, are by nature nearly indestructible.

In this stage 3c, prana after being drawn in is bottled up and rotated in various ways and in various positions for inner cleansing of nadis and

centres. The cleansing process is by itself a very long process and takes many lives. Now that the incoming impulses and identical memory patterns are kept out, both the nadis in the astral body system, ida and pingala, which so far were operative upto state 3a, are also rendered inoperative, and the block or valve at the base of the spine opens the sushumna which is cleansed step by step, from one centre to another. After this cleansing process is over, the revolutions of the inner circuits begin. This is the more advanced stage of 3c and leads from pratyahara onwards to the stage of samadhi with seed.

The preliminary cleansing process is done by opening the block or valve at the base of the spine, which till now was permanently in closed position. At a time, in stages, prana is raised: (1) from swadhisthana to manipura via muladhara, and back; (2) from swadhisthana to anahata via muladhara and manipura, and back; (3) from swadhisthana to vishuddhi via muladhara, manipura and anahata, and back; (4) from swadhisthana to taluka via muladhara, manipura, anahata and vishuddhi, and back; (5) from swadhisthana to sahasrara via muladhara, manipura, anahata, vishuddhi and taluka, and back; (6) from swadhisthana to ajna via muladhara, manipura, anahata, vishuddhi, taluka, sahasrara, and back.

Thereafter begins the downward journey, wherein prana, after reaching ajna, moves down to the right half of vishuddhi, the right half of anahata, then to kundali, on to muladhara and back to the right half, swadhisthana. Till it reached ajna, it retraced its path in reverse order, touching only the left half or equivalent of each centre; now after reaching ajna, it reaches the left half and then goes over to the right half of each centre before descending as stated above. During the first full circuit the left and right halves are properly maintained while going up and whilst coming down. This cleanses all the inner passages.

Each centre has a left and a right half, but manipura has kundali, a separate centre, as the right half, and sahasrara, similarly, has bindu as right half. All the left halves of the centres are linked with the left mid brain and all the right halves of the centres are linked with the right mid brain. Only when the right mid brain is fully developed and functioning does it make an individual a complete being. This cleansing process is misunderstood as rising of the kundalini; actually, only when closed circuits start revolving is power generated within the system, which now amounts to spiritual will.

Thus when the first circuit is completed, prana that is drawn into the body system (physical plus astral) is refined, and during such periods physical breathing is suspended, i.e. the physical body is in a state of clinical death. Such practices are performed only in the presence and under guidance of an advanced guide. Only when 3600 circuits per minute

are reached and rotated for at least 3000 nights is one then able to maintain 3c condition simultaneously besides the normal physical condition. But such a stage is mighty difficult.

The 'experiencing mechanism' is, in addition, developed besides within the registration area of the computer. This computer is now shut off as a registration area for thought formation, and instead the newly developed super sensitive film -- the experiencing mechanism -- unending and limitless, on which is projected various pictures through the medium of super Cosmic Consciousness, atman, the Self or Ishvara, beyond the limits of the domain of Mind itself, is ready to illuminate the organism or body system of what is beyond. The pictures are the result of intense radiations, the intensity of which is greater than thousands of hydrogen bombs.

Similarly, in stage 3b the intense radiations of the clean UDM is able to do likewise to a lesser degree. In the Geeta, Arjuna is shown as having reached stage 3b, and temporarily with the help of Lord Krishna reaches the stage 3c (but not by his own efforts and so is unable to maintain it longer) under the guidance of the Transcendental Teacher (Lord Krishna), and returns to 3a stage because he has to live and fight the battle of Kurukshetra.

Upto this stage, i.e. the boundary of the domain of mind, this super sensitive film receives pictures. This happens during the higher stages of pratyahara, dharna, dhyana and samadhi with seed. Once an individual crosses over this boundary of the domain of mind, i.e. the entire field of the UDM, and goes beyond the seen universe, Bhuh, the unseen universe Bhuvah and the very subtle universe Svahah, this sensitive film snaps the link with the physical body and brain, and so the physical body and brain therefore die a physical death consciously, thus achieving samadhi without seed, which differs from natural death that simply happens and in which the individual can do nothing nor know anything.

The super cosmic consciousness, atman, the Self or Ishvara, gathers itself at bindu, and not at sahasrara as happens in the case of normal people at normal death, and departs forever, to be in its natural state in Janah Universe, never to be again cojoined to any body or brain or mind, not even the most subtle. Thus, we repeat, is samadhi without seed achieved.

This conscious separation is conscious death and final departing, but is other than in the earlier stages of pratyahara, dharna, dhyana and samadhi with seed, in which case also an individual consciously brings about death, but which is followed by conscious birth. This chain of conscious births and deaths is now not necessary for no further experience is needed. In Tibet the Dalai Lamas used to take births and deaths

consciously, but for over the last hundred and odd years such has not been possible any more (and neither can the present Dalai Lama do so).

Early Inner Scientific Yoga Experiences -- Some Glimpses of Sage Patanjali's Yoga Sutra

'Experience' is a word that is not defined properly. Experience, as is understood, brings in and involves a mind and brain combination, and however subtle be such type of experience yet in this type of subtlety is involved the unique human computers of experience. Hence this sort of experience is treated as gross, and so another word, not fully meaningful, is used, namely 'non-experiencing'. This means that those pictures that are projected by Cosmic Consciousness on the super sensitive film, the experiencing mechanism, in place of registration area is non-experiencing due to intense radiation.

There are two types of intense radiations but one cannot be compared with the other. In 3b it is of the clean UDM, free from all incoming impulses and memory patterns, and in 3c it is of the Cosmic Consciousness itself -- of atman, the Self or Ishvara -- when the UDM voluntarily quits so as not to create interference. This radiation, when intense and continuous, is seen by psychic persons as light around the head.

Let it be clear that in diagrams 1, 2 and 3a, it is plain experience with the involvement of both the computers, i.e. sections I and IIIa-b of the brain, together with incoming impulses and identical memory patterns. In 3b it is experience without the involvement of these two computers, only a super sensitive film, the experiencing mechanism, receiving photographs in colour and sound effects from the UDM flowing with intense radiation. The incoming impulses are blocked at taluka by the valve there in closed position and the noise of the computers, sections I and IIIa-b, is shut off. But this is still subtle experiencing. When on the sensitive film, the experiencing mechanism, pictures are received directly from the super Cosmic Consciousness, i.e. atman, Self or Ishvara, and the flowing UDM is left behind is the so-called (true) non-experiencing.

Unless this is done as per scientific yoga practices, one cannot have the inner silence so very necessary for higher processes. This silence is termed peace of mind -- even state 3b is called peace of mind and silencing of mind and brain. Though the pictures on this super sensitive film, the experiencing mechanism, are in the usual coded language, we have to use such description to convey our understanding. This is all difficulty of language to express clearly.

We must first clearly understand the difference between consciousness and

awareness. There can be no movement within consciousness and therefore the shastras say, "Manas is consciousness in motion," to differentiate it from Consciousness. For Consciousness has no motion, however subtle, within itself, but itself could be in motion; but such motion is instantaneous and so is not seen or experienced.

Earlier it was stated that the study of the diagrams will reveal the long chain process, how progressing from diagram 1 to 3b is like going from gross structure to subtle concept, but even in the end, i.e. in 3b, upto the stage of intuition, it remains some sort of concept. Conceptual structure -- fabrics woven by thought forms -- ends with 3a, but the true so-called non-experiencing is possible only in 3c. 3b is also a subtle non-experiencing, both being radiation processes of different intensities. All thinking, including intuition, is movement within the mind, though in intuition it be very little movement, but in 3c there is no such movement because mind is not involved. Brain and mind simply do not function nor interfere!

The near end of thinking comes in 3b and is total in 3c. All movement within is other than pure Cosmic Consciousness, where the unique computers, sections I and IIIa-b, and the UDM are not involved, and there is no thought formation nor movements of the natural digital clock in the brain, which depends and works on the flow or movement of the UDM, and so does not register time and hence space in 3c. In 3b too there are phases when time and space are not registered, but are short lived. Upto 3b is awareness at its best and in 3c it is Cosmic Consciousness by itself.

Thoughts end with 3b. Causality comes to an end in 3c for such periods as the individual is firmly entrenched in 3c condition -- one adds no fresh karma when in 3c. There is no happening and so no experience of any happening. There, near the end stage of 3c -- for 3c is a vast stage and takes many lives to fulfil, starting at pratyahara -- the computers, all thought forms (the product of the computers), all incoming impulses and inner movements of manas end, and so also all experience of time and space.

Science knows of no such substance that can act on any other substance but is not acted upon by anything or any substance. Such a 'substance' or vibration (if we can call it such) is pure Cosmic Consciousness of 3c.

It is at times asked, what is the experience of an individual as one progresses on the path. But this path is to be understood as that of scientific yoga practices, not as dramatized all over the world including India.

In stage diagram 3c we see the complete individual having worked through

sub-stages 3a and 3b. The complete man is not the perfect man, for perfection belongs only to Reality. Perfection is changeless, hence it is pure Cosmic Consciousness itself. The complete and the incomplete are stages, i.e. how far or near one is from being complete. The flower, the gem, the tree, and man can all be structurally or biologically complete, or nearly complete, or far from being complete.

Now our assumption is that we start from a state of incompleteness shown in diagram 2 stage and then proceed to diagrams 3a, 3b and finally 3c. The trouble is that our position on cosmic scale on this planet Earth is in Bhuh, and we seem to be progressing to Bhuvah and then Svahah. We have this impression that one is progressing from the lowest to the highest sub-stage of Bhuh, then one moves on through the seven sub-stages of Bhuvah, then proceeds to the sub-stages of Svahah, and then one goes beyond, crossing the domain of body-mind-senses and arrives at our original complete state in Janah Universe.

But to convey the right idea clearly, one has to take this wrong approach to understanding; so like Khalil Gibran we say, "Half of what I write is meaningless, but I write it so that the other half may make sense to you." The other half is that the atman -- the Self, Ishvara, the Divine Fragment -- has always been the real Being, the complete Being. It can sport in whatever bodies, with whatever shades of mind possibilities and senses accompanying the bodies.

There has not to be and shall never be any change in the original super cosmic consciousness of the Being, the complete man, as the Being always was, is and will be! It only seems that due to some factors, this consciousness of the Being and the awareness of the body and mind, the outer coverings of the Being, have failed to maintain a clear communication and understanding; both have been mistakenly superimposed as one and the same thing. This misunderstanding is of the awareness only.

The Being is the super Being -- Satyam, the Absolute -- the complete man, without divisions or multiplicity. But when the complete man, the Being, passes through a phase of different rates of vibrations, these stages are known as Janah, Mahah, Svahah, Bhuvah and Bhuh. The change in vibrations can be enormous and so the outer coverings can change enormously so as to be misleading if inner communication fails. But the rates of vibrations from highest to lowest are also in rhythm: -do-re-mi-fa-sol-la-si-do- or -v-i-b-g-y-o-r-, and to suit this rhythm of vibrations and to experience all the states of vibrations, the Being clothes himself consciously, and this clothing is not different or outside of the Being. It is like a spider's string and web emanating from the spider's saliva; so too it all comes out of the Being and is withdrawn into the Being. So actually there is no clothing and no regions and no states. All comes out of the Being

and is withdrawn into the Being, as nothing can exist outside of the Being.

So once this state of the complete man, the Being, is realized, then from thereon one would laugh at the idea of the eight steps of yoga as if these steps were responsible for creating the complete Being. It would be like the Lord Rama learning from the Sage Vashishtha! The Being, complete in itself, needs no steps, but can flow up and down the stages of vibrations which are also the states of the complete man, the Being. All else that one can understand is but the understanding of the incomplete man!

So what is experienced in early stage 3c? The numerous inner circuits, or revolutions of prana -- their speeds, sensations, sounds, types and nature -- as experienced within by the incomplete man on his way to becoming the complete man, as our understanding of the complete man implies. Such understanding is described hereunder in detail.

When the circuit is not complete and the movement of prana is from swadhithana to one of the centres and back (the early advanced steps under a Transcendental Guide, for even the early steps require an advanced guide), on reaching manipura centre a peculiar sound is heard, best described as the sound of a very fast train passing by one at a railway platform. One hears this sound loud and clear above the ears on either side of the mid brain. Some mistakenly call it the hissing of the awakening kundalini, but it is not so because the kundalini makes no sound or noise. Once higher practices begin, this noise dies away but is heard till all the centres are reached and the first circuit is complete.

Before the first circuit is completed during scientific yoga practices, during pratyahara stage sounds of each centre with kaleidoscopic colour reflections on the retina are experienced even with the eyes closed. Once the first full circuit is completed and the speed of revolutions within reaches one per minute, these experiences of sound-colour images progressively diminish. The higher the stage of progress the lesser such experiences of sound-colour or images, for such are the signs of a beginner. This is the stage of darshan also.

Now as one full circuit per minute continues, a physical sound as of the falling of a large body of water over a small height is heard clearly over the noises of the outside world and is registered at the top of and mid way between brain sections IIa and b. This sound also dies away once the number of closed circuits increases. As the closed circuits increase from 0 to 600 per minute, on nearing 600 per minute (but depending on the actual speed of closed circuits), sounds like that of one's heart beats, or of a swiftly rushing river heard from a short distance, or like the humming of bees, can be made out upon concentrating when outside noises

are least disturbing.

This is all language. It is heard by intuition rather than through the sense organs (because they are not involved, the incoming impulses having been blocked off at taluka). These sounds also slowly die away.

When the closed circuits are building up from 600 to 1800 per minute and as one nears 1800 per minute, the surface of the physical body feels as if it is receiving electrical tremors and the flesh keeps vibrating. If the ears are closed, these tremors can be heard (with the ears closed) at the navel when awake and working, but when awake and resting they seem to spread from the navel towards the heart. At this stage, the solar plexus or manipura centre area is now entirely deadened, no more can the animal nature and instincts be traced in the man -- all such animal-like memory patterns are erased from memory sections IIIa and b. True inner detachment now takes place, not requiring one to leave one's family and go to the Himalayas. Eventually they become fainter till they die away. Again this is but language.

On nearing 3600 closed circuit revolutions per minute, one gets an unbearable, piercing feeling from bindu to muladhara, as if a vertical shaft only fractionally wide has been drilled -- a deep, soundless, inaudible, but intuitively experienced sound. This sound is heard as if one is moving away from a place where a high-speed drill is operating. As it then slowly fades away, there is no feeling in or of the body, and a total silence prevails, a sort of feelinglessness. When once again the speed of closed circuits drops to zero, all that was earlier experienced slowly comes back till one regains the normal phenomenal experience of earthly life.

It is not possible to describe and convey by language as all this is felt intuitively and is not the outcome of any sense perceptions, i.e. experience through the five senses and sense organs. These experiences are very fast and difficult to record properly unless repeatedly experienced.

There are seven precise areas. In each area, depending on the state of one's experience at a given time, will be experienced a unique sense of well-being and exhilaration, less or more. The seven areas are :

- (1) below and behind the root of sex organ: muladhara--swadhisthana;
- (2) the navel: manipura--kundali;
- (3) the parting of the ribs in the lower chest above the diaphragm, a little below the point of the heart: anahata, left and right halves;
- (4) the hollow of the neck between the collar bones, an inch or so under the skin: vishuddhi, anterior and posterior halves;
- (5) the base of the nose, where the bridge starts, about an inch under:

ajna;

(6) the end of the hair parting at the back, an inch or so under the crown of the head: sahasrara;

(7) deep within the mid-brain, in the centre: bindu!

The last three are very sensitive and difficult to be aware of (sometimes it appears that our intuition to locate them starts them, but it is not so), and are extremely sensitive to thoughts and emotions. In all cases, if thoughts and/or emotions come in they fade away. Bindu is most satisfying. Vishuddhi is also sensitive and eluding, even the sense of satisfaction makes such experiences fade away. The first three are felt more easily but are gross when compared to the last three. Grosser, yes, in the sense we may call yellow, orange and red grosser compared to violet, indigo and blue.

All the centres have electrical tremors, mostly vertically, up and down. (4) has electrical tremors from side to side, and the first three have backward and forward tremors. All are points of radiations that seem to recede to a point and then enlarge into a circle of half an inch diameter, sometimes apparent and sometimes not, depending on the sensitivity of each occasion which changes from moment to moment.

Sound, vibrations and sensations are like three sections of one stick: one section is sound, one is vibrations and in the middle are felt the sensations. Sound, subtle sound, is produced at different centres with different rates of vibrations, but the pitch -- the rate of resonance -- of this soundless sound can be high, higher, and even higher. Sensations are felt in the physical body in the corresponding areas described above. A feeling of elation, well-being and peace is felt, but such feelings are to be kept in abeyance and the experience allowed to continue and fade away naturally.

This is registered in the gross physical brain and body. If this is not registered, then whatever is happening and experienced intuitively will not be known or remembered and will amount to deep sleep only. So to dismiss sound and vibrations as of no consequence and importance is not correct, and gross and subtle are only relative terms.

The beauty is that though soundless sound is produced at various centres, especially at manipura, the vibrations are the result of the speed of the inner closed circuits and are all-pervading all over the body, though they are felt less in the lower limbs and have a tendency to go out of the body system into the ground or earth, and there can be no insulation to these vibrations as in the case of electricity. So in yoga practices the legs are crossed over and kept closely tight to the main body, which is seated on a deer skin or tiger skin, and the toes are held in the inside of the

knees.

During an experience, these three -- sound, vibrations, whether high, higher or still higher, and sensations, of whatever type -- are all clearly registered. The experiencing mechanism of section I is open to register directly any experience -- objective, subjective or transcendental -- provided it is consciously taken into service, but sections IIIa and b are consciously closed during practices (refer diagrams 3b and 3c).

During these higher practices under a very advanced guide, the older method of thoughts formation and their registration in the registration area is temporarily stopped and there is direct registration on the unending, sensitive film developed in the registration area, on which photo pictures of subtler experiences are transmitted. The very nature of the earlier registration area is transformed into this super experiencing mechanism because of inner changes. The two processes are completely different, the method of registration is also completely different, and without this sensitive film development higher practices are not possible.

So we realize that the brain is totally quiet. As long as the computers work, as in case of diagrams 1, 2 and 3a, there is internal noise of functioning, sometimes more and sometimes less -- refer the intensity charts and our notes. But now these computers do not function at all during higher practices, like they normally do in normal awareness.

The Self, atman, Ishvara, which is pure Cosmic Consciousness, merely conveys and whatever is conveyed is photographed (i.e. in universal coded language), and instead of the normal registration now the super sensitive film, the experiencing mechanism, constantly receives clear pictures even in inky blackness conditions which are then sent to memory section IIIa as memory of the experience in this life. These photographs are clear and understood after a great length of time and labour, depending on the persistent labour of the individual, but once clear they are so even in absolute inky black darkness conditions and are seen as on a clear television screen in colour and sound.

What is Reality ?

The entire body mechanism is based on the principle of (relative) perpetual motion. This (relative) perpetual motion is the same as the (relative) perpetual motion found in planets, stars and suns, galaxies and the entire Universe itself. The powerpack, the prime mover, in the human body mechanism is the diaphragm, not the heart. Once this fly-wheel of the human mechanism is set in motion at birth, then the ratio of the

generation of energy to the consumption of energy (along with cosmic laws) determines the so-called life- or time-cycle of the human mechanism. For the human mechanism and all other mechanisms, e.g., planets, stars and suns, and galaxies, are a combination of a generator and an engine.

For the generation of energy, much stress is laid on food. Some even talk of sattvic food and a vegetarian diet. It is a normal human way of thinking that belies proper knowledge. But the need of saving energy is not even thought of, for spending does exceed generation, leading to diseases, old age and death. Other sources of generation of energy, besides the obvious oral food, are not taken into account, viz., correct breathing and correct digestion of incoming impulses.

Let us consider the real source of generation of energy that moves the powerpack, the diaphragm, to (relative) perpetual motion. Movement of this powerpack is the original motion which sets all the various synchronized movements into gear; all these secondary movements come into motion, gear by gear, within the human mechanism.

But, first, it is more important to know some vital factors. (i) What makes the powerpack organ, the diaphragm, to be in (relative) perpetual motion within the human mechanism? (ii) Is 'it' a mechanism or a power, and is this power within the human mechanism? (iii) What relationship has this mechanism or power (which may or may not be within the human mechanism) with a similar mechanism or power in the Universe, which gives the Universe its (relative) perpetual motion? (iv) Do planets, stars and suns, and galaxies also have such a mechanism or power individually, which keeps each of them in (relative) perpetual motion? (v) Is there a possibility of having any access to or control over this mechanism or power, and also, thereafter, over the other similar mechanisms or power? (vi) If yes, how; and if not, why not? Are there really answers to these questions?

Yes! On realizing the answers to these questions, one would come to realize that the human body is merely a sophisticated mechanism of infinite possibilities -- and is nothing beyond that. An excellent computer not fully known to science or religion or philosophy! Once having known the mechanism or power within or without the human mechanism and then having known its relationship with the similar mechanism or power that keeps the planets, stars and suns, galaxies and even the Universe in (relative) perpetual motion, one would come to the conclusion that with all its immense wonders, enormous size, all possibilities and probabilities, the Universe is also merely a sophisticated mechanism of infinite possibilities, equally as mechanical -- and is nothing beyond that. A grander, vaster computer, not at all known to science or religion or philosophy! And further, all entities that are included within the

bounds of the Universe are, likewise, merely computers not yet fully understood.

Having come to such conclusions, the ancient sages rejected as being of no consequence both the human body mechanism as well as the infinite mechanism of the Universe and all that is contained within its bounds. Further investigations along these lines over an age, showed that the seen universe stretched into a more subtle and vaster expanse of Existence beyond our seen universe. Our seen universe was described by the term Bhuh, or cellular, and the more subtle expansion beyond was termed Bhuvah, or molecular. Still further investigations over an age along these lines revealed that beyond the subtle was yet a vaster, even more subtle expanse of a universe and this was termed Svahah, or electronic. The so-called 'matter' of our universe became more and more subtle reaching the anti-matter state, or equivalently prakriti reaching mula-prakriti state, and so on. But they all proved to be merely more and more sophisticated mechanisms of (relative) perpetual motion, all being grander and vaster and more subtle computers only. And so were classified under 'maya' also -- what we have called the Bubble (Existence)!

Thus did the popular term 'maya' originate. Maya does not mean an illusion, but it conveys the thought of being illusory or transitory, meaning that which exists but is of no importance. In this category are placed the human body mechanism, the Universe and all that exists within the bounds of the Universe, because they all exist on this basis. Only later did maya come to be understood as 'illusion' only, meaning not existing. But who feeds the data and how is the data fed to all these computers remained unsolved!

So the sages finally placed more importance on this (relative) perpetual motion. What would happen, they asked, if this (relative) perpetual motion were to stop or cease? Ages of one-pointed thought along these lines gave the reply that with the cessation of the (relative) perpetual motion, the whole Universe -- gross, subtle and yet more subtle, and all that is held within its bounds, i.e. all the various mechanisms -- would cease to exist, it would collapse into one single centre! The human mechanism, when once the (relative) perpetual motion ceases, does collapse into a single point (bindu) and the human body mechanism is pronounced 'dead'. All other mechanisms would also likewise cease to exist. As above, so below!

Motion, (relative) perpetual motion, is vibrations, and vibrations mean life, awareness, sound, heat, light, colours, magnetism, gravitation and a host of other such effects at different rates of vibrations, some of which are known to physics. All these characteristics are very commonly associated with the human body mechanism as well as with trillions upon trillions of other mechanisms like the planets, stars and suns, and

galaxies. For what in the human mechanism we describe as love, affection, etc., we describe as magnetism, gravitation, etc., in planets, stars and suns, and galaxies. With the cessation of this (relative) perpetual motion, therefore, also cease all these effects, leaving only inky blackness (does it mean a black hole?), or in ancient language, the Cosmic Night!

However, it is clear that (relative) perpetual motion needs a (relative) perpetual ocean of energy. Everything can then be ultimately reduced to this (relative) perpetual ocean of energy operating through each mechanism, whatever its size and structure. Not only is this (relative) perpetual ocean of energy the source of the gross, subtle and yet more subtle universes and of all that they hold within their bounds, it is also the intelligent cause of all (relative) perpetual motions of all the masses of matter, gross or subtle, which are but the condensations of the same (relative) perpetual ocean of energy. It is therefore the (relative) perpetual cause of all the vibrations and motions within the Bubble, leading to the various effects like light, sound, colour, etc., in all the mechanisms, human or otherwise. And this diversity of mechanisms and phenomena is endless.

So it stands to reason that all these mechanisms need the proper type of sense organs for registration, i.e. to be able to exist in that particular strata of Existence, within the unlimited and varied conditions of Existence. What would happen if the sense organs of a particular mechanism were not to be operative? In that case, that particular part of the Universe in which that mechanism exists will cease to exist for that mechanism! So it is that our sense organs make us aware, at first, of our body mechanism ('I am') and, thereafter, of all other sorts of mechanisms found in trillions in each universe, gross, subtle and yet more subtle, depending on which universe we happen to exist in, in a particular time-cycle. These time-cycles are not simply linear as we may imagine!

The sense organs are suitably given to (or developed by) each mechanism to experience each type of universe. It is also true that one mechanism may have one set of sense organs functioning to register one type of gross universe, within which the variety of experiences and types of sense organs is endless. Another mechanism may have another set of sense organs functioning to register the subtle universe; yet another mechanism may have both sets of sense organs functioning. There may be a mechanism that may have all sets of organs functioning and in some other cases, some set of sense organs may not be operative, what we may call dormant or defective, so that in spite of their presence in a mechanism, the mechanism would not be able to register the subtler universes.

So one mechanism may differ from another in very many ways, some to little

extent and some radically, i.e. some may be able to register exceedingly well, some more or less, and some others not at all. Nonetheless, all are mere mechanisms of endless variety, shapes and textures, whether humans, planets, stars and suns, or galaxies. None can be considered holy, sacred or advanced if the sense organs work exceedingly well, and none can be considered vulgar, mean, or undeveloped if they don't. For different mechanism serve different purposes, that is all! Just like man-made mechanisms, viz., heater, freezer, radio, etc. Together they function as a grand orchestra!

But to come back to (relative) perpetual motion, which has to be fed by the (relative) perpetual ocean of energy. This energy is termed cosmic energy for lack of a better term or understanding. Could it be termed original unique force-field, all-pervading and all-knowing, which makes all mechanisms seem intelligent and aware and keeps all mechanisms in (relative) perpetual motions? Its qualities or characteristics or gunas are countless, inconceivable, and contain all the pairs of opposites. It ought to be so for it contains innumerable shades of sattva, rajas and tamas in all conceivable measures, permutations and combinations. Hence, one mechanism will differ from another depending on whatever qualities, or range of qualities, a particular mechanism encompasses and exhibits, at a level of detail far beyond the scope of today's orthodox and limited theory of genes and heredity to describe.

This (relative) perpetual ocean of energy cannot be divided or classified into good and evil; neither can any part of it be so divided. Hence there can be no absolutely good or absolutely evil type of mechanisms. Can we call this (relative) perpetual ocean of cosmic energy, which is all-pervading and all-knowing, sacred? No. Is it then evil? No. It is neither sacred or evil or vulgar because none of the trillions upon trillions of mechanisms in the three universes can exhibit characteristics or qualities or gunas that are not contained within this all-pervading (relative) perpetual ocean of cosmic energy in which all the varied mechanisms have their individual (relative) perpetual motions and their existence. Since all mechanisms move and have their being in this all-pervading ocean of cosmic energy or space, they all ultimately dissolve into it also, being mere condensations of the (relative) perpetual ocean of cosmic energy or space, leaving behind, perhaps, only a 'black hole' or cosmic night in this cosmic energy or space in certain regions of Existence, our Universe.

Shall we term this (relative) perpetual ocean of energy or cosmic energy as space? In that case, space is living, vibrant, all-knowing and all-pervading, unlike 'space' as understood by science today! Can this all-pervading ocean of cosmic energy or space, with all its known and

unknown characteristics be termed Universal Divine Mind, Chittie? Can we then say that the terms cosmic energy, space and Universal Divine Mind, are in fact synonymous? It appears so, does it not?

Can this (relative) perpetual ocean of cosmic energy (or space or Universal Divine Mind) be said to emerge or flow from yet another unknown and unknowable source? Cannot all these three universes, together with their full contents of mechanisms, together with this all-pervading ocean of cosmic energy or space or Universal Divine Mind, be contained in a Dimensionless Point of Cosmic Consciousness? Can that (magnitude-less) Dimensionless Point be termed Seed or God or That? Does It give rise to the vast tree of Existence, with its roots high up in an unknown or unknowable source and Its countless branches and leaves hanging upside down?

Can this Dimensionless Point by Itself exist perpetually? Is there motion within or outside It? Which mortal eye has seen, which mortal mind has understood this Dimensionless Point? It is said in the shastras or scriptures, that which has motion within or without is mortal and subject to change and time-cycles, and so is subject to dissolution; that which has no motion within is immortal and not subject to dissolution. Can this Dimensionless Point be such?

Is it not so that this Dimensionless Point which contains All, i.e. the infinite possibilities, projects all the universes with all their contents and their time-cycles? 'Project' not in the sense of projecting on a screen, for then one would require a screen of (relative) perpetual existence outside the Dimensionless Point (which does not make sense for nothing can be outside of It). Is it not so that this projection is itself cyclic? Does this, then, not give rise to the sense of involution and evolution, i.e. alaya and pralaya, or cosmic day and cosmic night? Does this cyclic projection conjure up the idea of maya or illusion in the right sense of the word? Is it not so, that these cyclic movements, however imperceptible, within this Dimensionless Point also would subject It to time-cycles and thus to dissolution? And this Dimensionless Point is God or That, or does all this pertain to the Bubble?!

How, then, would this Dimensionless Point, in the measureless distant future, again substantiate Itself? But, then, did not It substantiate Itself at one time in the dim forgotten past from Nothingness? Therefore, can we say that Nothingness precedes this Dimensionless Point? So is God, That, the Dimensionless Point, or Nothingness the Reality? Shall we term the Dimensionless Point as the Bubble and shall we term Tapah, the manifest Absolute, as Nothingness.

What purpose, then, have these trillions of numberless mechanisms of the

three universes? What purpose have all these three universes? What purpose have their (relative) perpetual motions? What purpose has this (relative) perpetual ocean of cosmic energy or space or Universal Divine Mind? Do they have any purpose? Are not all these then just `maya'? Are not all these illusory? What place, then, do religion, rites, ceremonies and prayers have? Is it not all a fiction of our fragmentary intelligence and mind, thus creating all such concepts out of fear and/or doubt because we know so little or nothing!? How long would we imprison our God in our tiny temples, churches, mosques and synagogues? Do we still want to believe that It (or That or God or Nothingness) created us in the same image? Which image is that? When shall we come out of all this make-believe and enter into the true spirit of the space age as we once entered into the true spirit of the Upanishadic age. Or as Lord Krishna says in the Geeta, chapter III(26), "But one should not perturb the minds of the ignorant who are attached to action."

Should we still trace the cause of this (relative) perpetual motion? And will such an exercise prove profitable? Or shall we separate our sense organs from our senses (pratyahara, if understood properly) and momentarily know the Truth (Satyam), in an infinitesimal fraction of a moment. Shall we and can we experience the Truth thus? And is it not that this experience of Truth shall render us free from our (relative) perpetual bondage? This momentary Cosmic Consciousness (being out of our ordinary awareness), or rather this identification with Truth, with the Dimensionless Point, is not that the moment that contains all eternities and time-cycles, as well as timelessness, space, cosmic energy or Universal Divine Mind?! As Lord Krishna in the Geeta, chapter 11, offered, "Here, in Me living as one, O Arjuna! behold the whole Universe, movable and immovable, and anything else that thou wouldst see!"

The shastras or scriptures say that there is no motion in Cosmic Consciousness, i.e. within It, That, or the Dimensionless Point. But who would dare say it is or it is not -- that mano nirodh is very near Cosmic Consciousness! Is it or is it not so?

But since this (relative) perpetual ocean of Cosmic Energy or Space or Universal Divine Mind has motion within, it ought to be mortal and subject to change and time-cycles, and hence subject to dissolution, however immense and incalculable be the duration. And so all must ultimately collapse into the Dimensionless Point. So all that `is' is totally and seemingly different from this Dimensionless Point, and this Dimensionless Point finally has to collapse into Nothingness or the Reality. The Nothingness! The Reality!

So, ultimately, except for this Nothingness, all else is considered maya, illusory, transitory, non-existing and subject to total dissolution. Is

this the experience of nirvana? So this Dimensionless Point within Nothingness is advaita, and space or ocean of cosmic energy or Universal Divine Mind, should it originate, even in discussion, is dvaita and hence unacceptable. Nothing else is taken into consideration, let alone the infinite varieties of mechanisms!

But it is also true that in the absence of these time- and space-bound trillions upon trillions of mechanisms, all these fragmentary condensates of myriad sizes, from anu to the universes, that have (relative) perpetual motion and relative awareness, there would be none to appreciate and register, i.e. have a mental concept (if not the experience) of the existence of this timeless, ever-existing Dimensionless Point. For that Dimensionless Point to be 'meaningful', all these 'meaningless' mechanisms must exist 'forever' along with their illusory ideas of space/time! Is it not so? Unfortunately, is it not so? Or should it not be that Nothingness alone must exist? Is this philosophy or partly religion? But the salvation is to experience this identification, this Truth, in the barest possible moment, through scientific yoga.

What has scientific yoga to say? To know the Truth, i.e. to arrive at the source of all wisdom and power, if it could be stated thus in human language, is it necessary to go through all the outlined practices and through so much work on one's self? Is there no direct method, what some call the leap beyond or the breakthrough, sudden and immediate?

Yes and no! No, for almost all of us, because the physical vehicle along with the brain cannot bear the shock and would in almost all cases end in common death, swoon or unconscious state that makes an individual a vegetable for life, or makes an individual completely insane for life. All these are to be avoided, for these three results imply a negation of efforts, that the leap has failed to materialize. What is worse, such individuals will be reborn sub-normal or abnormal and many such lives may have to pass before such individuals reach the same condition as was before the leap was attempted. In effect, normal progress is delayed.

Yes, in rare cases where the body and brain can bear the shock without damage or becoming unconscious, for being unconscious even for a short while is to defeat the purpose.

How is it then done, what is the experience? The answer is: stare naked, for Truth is naked! It has no covering, no qualities, no shape, no texture. To stare naked means to complete the circle -- it ends in you, yourself. Light bends and so does sight. The stare is naked and fixed. Fixed means of long duration; naked means slowly all the sights and sounds fade away, and even though it be broad daylight, it is not registered -- for light is not Truth! Truth is named Nothingness or Emptiness (for the

sake of language to be meaningful) and so it can have no sound, no light, no shape, etc. When this world and all the Universe disappears in broad daylight, then one is surrounded by inky darkness -- one feels not one's body or breath.

If the naked stare is accomplished, in broad daylight, not only does one see or experience nothing, but one is also not seen by others! For the naked stare, as said earlier, ends in you, yourself, and when you become a part of Nothingness or Emptiness, how can you be seen, how can you be different and separate? "When one's mind is thus known in its nakedness, this doctrine of seeing the Mind naked, this self-liberation, is seen to be exceedingly profound. Seek, therefore, thine own wisdom within this. It is a vast deep." And when you will experience this, the wealth of the whole Universe will be as nothing to you, though you may possess such wealth.

Chapter 13

Dharna -- Dhyana -- Samadhi

The studies and practices of these stages are not given in book form, nor are they performed under the guidance of an external guru or teacher. The instructions relating to them are to be found, it is said, either in Sage Patanjali's 'Fifth Book' of the Yoga Sutra or are given only by 'word of mouth', and the actual practices are to be performed under the guidance of the Transcendental Teacher, Ishvara.

So far, the developing and raising of the vital energies to cleanse and regenerate the various centres in the primary body, then building within the body a closed circuit, and then increasing the speed of revolutions within the circuit till they reach 60 cycles per one minute of Earth time, or per 60 pulse beats (which is now the normal pulse rate of the disciple), is the total path and practices of scientific yoga of the pratyahara stage. Now begins the stage of dharna proper.

When the primary astral body is detached from the physical, the link between them is through a slender but near indestructible cord, the silver cord or 'sutrātma', connecting the primary rear brain and the physical front brain. Hence also the 'Yoga Sutra' of Sage Patanjali. We have stated that the physical body is in a state of 'clinical death', but there is a great difference between this state of the disciple and the actual clinical death state of an ordinary person. In case of normal death this cord is snapped and the physical body decays rapidly, but during these

practices the sutratma is intact and the physical body continues to receive vital energies and so does not develop the haggard, yellowish gray shade to the skin even after hours or days.

As for the advanced transcendental experience of Bhuh, neither the old route of diagrams 1, 2 and 3a nor the new route of diagram 3b is made use of -- instead the closed circuit route 3c is adopted for all higher practices of yoga, including those of advanced pratyahara, dharna, dhyana and samadhi. This is done every night during sleeping hours, without any fuss or knowledge of others, and during the day the disciple acts and works like an ordinary person, carrying out the duties and obligations of a householder's life. Nor does one not run away to the Himalayas or to an ashram, because one is convinced that such escape is no solution, for if such practices are not possible within the safety of the four walls at home, they are not possible anywhere else.

The second major and vital reason is that when a person runs off to the Himalayas or to an ashram as a young man or woman and does not marry in the misguided hope and mandate of brahmacharya, it is a sure sign of selfishness! On this path one can never hope to progress alone! If the selfish motive be progress for oneself only, it will ever be defeated. Refer to the diagrams, for in what manner can such a disciple best help the revolving wheel of samsara? By giving of one's developed and refined bodies, both male and female, for off-springs, i.e. advanced souls who have yet to take birth to continue their practices and fulfil their redeeming, and who need such clean bodies; otherwise they would have to make do with unprepared, unhealthy, unclean minds and bodies, and be reared in homes of drunkards, profligates, materialists and playboys, and the pain through which they pass unnecessarily due to the wrong attitude of such selfish disciples, such aspirants will have to settle!

So please know that life's greatest duty and happiness is to prepare our developed bodies and make them available to off-springs, i.e. individuals to come, and it is a thousand times more blessed to live by such life than by the misguided mandate of brahmacharya. By all means, the sex is refined and not unnecessarily indulged in. In the early chapters of the Mahabharata, we are informed that Brahma himself failed on occasions to prevent his seed falling or spilling out!! Try to fathom out what that means.

So every night the individual takes a conscious exit, as if at the moment of so-called death, and therefore knows what it is to die! "He who dies not before dying perishes when he dies." It is obvious that the primary body -- finer, speedier and endowed with greater freedom, which the disciple makes use of under guidance -- has learnt about conscious death and conscious birth.

And what are the lessons learnt? And how are they learnt? All knowledge of the Earth and the Solar System is experienced and understood so that during one's normal waking hours the disciple can guide anyone who needs and will benefit from his or her guidance. The more important task is of meeting events before they come to the disciple as events. Please note that no law is negated, for no one can negate any law in-as-much as there is actually no causation and no punishment. Were it so, then these conscious practices would not help and would also not be necessary, but this being the process of 'redeeming' the events can be decoded from within the super micro recording monitor and the message learnt.

And who can do this impossible job, since the disciple has, as yet, not gone beyond our solar system in his practices of pratyahara and the super micro recording monitors are in the causal body in the Ring-pass-not region? That is why no external guru can do this -- only the Transcendental Teacher, Ishvara, who alone can reach the region of akashic records and can decode, for nothing can be hidden from pure Consciousness. And what, indeed, can stop pure Consciousness from going anywhere, even entering Janah Universe straightaway or merging in Divine Wholeness? (Only the rules of the game sportingly accepted when entering Existence can and do prevent this.)

One may advertise meditation -- objective and subjective meditation and concentration -- for peace of mind or for greater opportunities in material life and success. But TM, when so prescribed, advertised and sold, and that too for mere peace of mind, means that both, those who offer and those who accept, are like the blind leading the blind. In diagram 3c, where is mind involved? Mind has limitations and beyond its limits, mind becomes a dead weight, a mere obstacle. For all human beings, the boundary of mind is diagram 3b. Try to logically understand the structure within the brain and individual's mind and Universal Divine Mind, and act accordingly.

By repeated practices during the long period of pratyahara, the disciple becomes adept in the technique of separating and realigning both the bodies, which practice can also continue during actual so-called death and birth, due to continued guidance of the Transcendental Teacher, Ishvara. The disciple's knowledge is very useful in making both these events conscious, and so the disciple enters the very, very small and select group who have made their earthly, mortal existence 'immortal' and now have no such unconscious intervals as birth and death. Other individuals have their awareness coming to an end after death because their awareness does not accompany them, but now the energy of the essence of consciousness has fabricated a bridge (does it sound like the bridge Hanumanji's army constructed?) under the blessings of pure Cosmic

Consciousness (Rama) between pure Consciousness (Rama) and the awareness (Ravana), and so all this is now made possible!

Nothing worthwhile is ever gained without paying equivalent price. In this case willing and conscious unceasing efforts towards progress, and following the guidance of the Transcendental Teacher, Ishvara, the Divine Fragment, is the price to be paid. One does not just sit by the wayside and keep playing with psychic powers, as little children play with marbles.

Now begins the dharna stage of practices and a very different type of preparation is necessary. This stage of dharna is an extension of pratyahara stage, the main difference being in the speed of revolutions of the inner closed circuit, which increases from 60 to 600 cycles per minute by the end of this stage, thus enabling the astral body to penetrate deeper and with greater speeds into vaster dimensions and learn therefrom what future eternities will be like. The disciple will no more confine himself to the study of the Earth, the planets, and the Sun of our solar system, but will now reach out beyond and study all the sub-stages of Bhuh both on the upward and downward arcs. In doing so, he is actually travelling vertically, ascending or descending, through time, and thus comes to know under guidance of the Divine Fragment all that is worth knowing in the seen, cellular universe, Bhuh.

So would you say now that this stage and these practices of dharna stage are mere 'concentration'?

Every night the primary body is detached from the secondary body, and while the physical body is in a state of clinical death the primary body, under guidance, meets the events that would otherwise come upon the disciple later and 'redeems' the individual's acts, thought and motives. The disciple meets the persons involved, wherever they be, 99.9% of whom are usually still ordinary human beings and will not know that they have been contacted by the disciple. But they will sense by an instinctive understanding that something good has happened to them. Alternately, the disciple may experience this sensibility, in which case he will know if such a person is ahead of him and whether the disciple is excused already by a much superior person.

When the dharna stage of study is over, the physical body, brain, senses and motives are all redeemed, a process which ordinarily would need innumerable births. According to the law, the disciple is free after this stage from the bondage of physical births and deaths in Bhuh universe. But he or she may, if so desired, continue his life in Bhuh, even on this Earth itself or in any other galaxy, to help fellow human beings, for in

many ways was he earlier involved with them, though nothing can now bind or force one to take birth and all his actions are free from any contamination.

The major work has been done during pratyahara stage, which completes the biological development within. The detachment of the primary body from the secondary body, i.e. detachment of the sense organs in the physical body from the senses flowing in the primary body, thus creates a natural mental state in the disciple of true detachment. The values of life change and the individual becomes a totally changed personality. In the Geeta, such a one is beautifully described: "The self-controlled soul who moves among sense objects, free from either attachment or revulsion, he wins eternal peace."

It is a very important psychological fact that revulsion is as sure a sign as attachment of a particular trait in an individual. One ought to be free from both, and by the law of vibrations, "the objects of sense turn away from him" who has truly achieved the high water-mark of true detachment -- who does not run away from objects of sense, who makes no outward show of detachment, yet is neither drawn to nor shows any repulsion for any object of sense. There are no unwanted modifications of the mind, for even repulsion creates mind modifications. Such an individual is truly at peace. He realizes the true value of each object; this change in values brings about a complete transformation.

In the dharna stage, the disciple learns to let the astral and the physical bodies interchange their relative positions of being primary and secondary on the upward arc and the downward arc respectively, for we must not forget that on the downward arc in Bhuh, the physical is primary and the astral is secondary, while on the upward arc in Bhuh the physical is secondary and the astral is primary and could be mayarupi. These skills are of vital necessity and only under guidance of the Transcendental Teacher, Ishvara, is all this possible. They also gives an intuitional understanding of free space and free time, and the other dimensional understanding of what is loosely called space and time. An individual can travel through Bhuh, Bhuvah and Svahah as a time-and-space capsule.

Memory pool section IIIb deep is not dormant but the valves or blocks are shut tight in case of normal people, for their accidental opening can create very complicated cases of weird and split personalities. This section is an unending tape of past memory patterns of millions of lifetimes and constantly keeps rotating within. The point (or configuration) at which it is at the time of death takes an individual to that corresponding area in the Universe, i.e. a time-field with the planet having corresponding conditions of life. Hence the common belief that at

the time of death the thoughts prevailing are to be selected, but such is not this person's belief.

Section IIIb deep is a fascinating region if consciously made use of, but can lead to dreadful experiences if unconsciously subjected to. It is timeless, most ancient, and capable of instructing one in the mysteries of life and death, karma and causality, and redeeming processes. By a process of antithesis and correspondences it can project one as much into the future as into the past, into the corresponding time fields and worlds. One experiences the many facets of time -- linear, vertical, diagonal and woven. These are descriptive terms which mean different dimensions, again a difficulty of language to express. This is the fascinating world of yogis and masters, who study the way our Universe cannot otherwise be studied in any other manner.

In the vast, seen universe there are areas and time-fields most ancient of the past and far ahead in the future. By a process of alignment of the sensitive film in section IIIb deep, a corresponding area or time field in the Universe can be approached. And this is instantaneous! We appreciate now that space travel even at the speed of light is too slow in the mighty Universe for the simple reason that light takes approximately 90,000 years to cross the diameter of a single, average galaxy such as ours and we are talking about billions of such galaxies in all the three universes. This seen physical universe, like the physical body, has a cojoined astral or subtle universe, and has the possibility further of cojoining the more subtle universe, like an aspirant who can use astral and mental bodies as and when required.

This section IIIb deep has memory patterns or pictures of all the universes, for during the downward journey or the arc of involution, every one of us started with the most subtle forms and went through less subtle to gross forms, and we are now retracing our earlier steps. As such, all time-fields of the subtle and more subtle universes also, which will seem to us as distant future or dim past, are available for examination. The technique of consciously adjusting the section IIIb deep memory tape at any desired time field is part of scientific yoga practices, and instantaneously one is millions of years, indeed eternities, into the dim past or in corresponding eternities in the future. When such experiences are gathered consciously, what passes in the name of yoga looks very frivolous indeed.

It is fascinating but most prone to creating misunderstandings and giving wrong conceptions and one must guard against one's self from fixing any idea or theory unless guided by our Transcendental Guide. During the stages of dharna and dhyana one is instructed in detail and one learns firsthand the laws of the Universe, as operative in all the three

universes therein. One learns of the past links and how one can consciously dissolve them. Aspirants do appear absorbed working like this, but to term such education -- and indeed this learning is education -- as mere concentration and meditation is an unforgivable error indeed. Objective and subjective concentration have their place in the material world and are good practices, but have no connection or bearing with these transcendental experiences of dharna and dhyana.

But repeated, and much repeated, experience under a Transcendental Guide is essential for two reasons. (1) There are forces, from negative and neutral to even super positive, that may harm the aspirant if not guarded and guided through their vibrations. (2) The dimensions are not understandable through common sense or intelligence unless explained by a guide, otherwise a very wrong understanding follows and wrong interpretations is the result on regaining phenomenal or earthly awareness. Both these reasons are sufficiently important to require the presence of such a Transcendental Guide, otherwise the translated experience will misguide. But such a guide will offer aid and guidance unasked for -- there is no need to be in search -- but only if the aspirant is honest, wants nothing out of inquisitiveness, and is a true student only. When the disciple is ready the master appears -- the final master, the Divine Fragment!

Our normal vision and earth experiences can be compared to a colour television set and such conscious experiences of section IIIb deep as video tape experiences. But it is not amusement or recreation, it is serious and strenuous study, for in that state the physical body and brain are in a state of clinical death and physical breathing is suspended. So unless properly guided and guarded, it could be not only fatal but dangerous to one's well-being as well, as the aspirant could lapse into total coma for the remainder of one's lifetime or may become totally insane, and these effects may last for some lifetimes. These are the unguarded dangers.

Now begins the dhyana stage, more difficult as compared to pratyahara and dharna, and for which a completely different type of preparation is necessary. The disciple will now study the subtle and molecular universe Bhuvah, all the sub-stage on the downward and upward arcs of Bhuvah. In Bhuvah universe, the two bodies that are cojoined are the astral, or molecular, and the mental, or electronic, which is primary on the upward arc of Bhuvah.

So in the final stages of pratyahara, during the closed circuit practices, the vital points in the mind and brain, and the super micro transmitting monitor, are informed. The super micro recording monitors had worked

diligently to fabricate a super mental body, realizing the progress of the disciple and the need of the disciple for further study of Bhuvah universe during the practices of dhyana. Eternities earlier on the downward arc in the last sub-stage of Bhuvah, the mental body was disintegrated as it was not needed in Bhuh, and all the recordings were noted and coded faithfully. Now as per those recordings, plus whatever the disciple has learned since, a fresh mental body is fabricated so that the disciple can now travel in Bhuvah under guidance. But they are certainly no mere pleasure trips or joy rides!

Now in dhyana, the rate of revolutions is raised from 600 cycles per minute to as many as 1800 cycles per minute by the time the disciple approaches the end of his training in dhyana. The two bodies have to be cojoined to make deeper penetration into Bhuvah universe possible and hence a better, more powerful space ship than what was made use of in Bhuh is needed. The mental body has its own inner workings and these are looked after by the Divine Fragment, and the disciple is guided accordingly before the nightly visits can begin. All this preliminary work is completed before nightly visits begin in advanced pratyahara stage.

The mental body will have to absorb or insulate against certain rays of Bhuvah universe coming from the 21 major and 28 minor vital fixed points in Bhuvah which we have earlier noted. So further preparations are to be made, much highly technical work is to be done (refer the diagram of the cross/chakras with all the cardinal points) before the first travel night in Bhuvah universe or dhyana stage is to begin.

Dear reader, would you still translate this stage of dhyana as 'meditation'? So dharna is, as we have said, dharna, and now dhyana will be dhyana -- leave it at that and do not use other misleading words that mean nothing or worse.

There is nothing new that science will be able to do. There are past memory patterns in the mind of each individual, right from the earliest sub-stage of Svahah as we entered Existence, so a scientist will think of or recall his astral or mental body stages, eternities upon eternities before, and though he may not know how yet in dream state he will get ideas that get translated in his working hours. All discoveries are nothing else but this.

Previously, the disciple had to detach only his primary body from his secondary. But now in earthly life his mental body is not with him as are his astral and physical in his pratyahara and dharna practices, when he could leave his physical in a state of clinical death and the astral, like our rockets, soared away into the space of Bhuh universe and came back to earth repeatedly. So a new technique is to be practised and

perfected now.

The mental body will be at the very beginning of Bhuvah universe on the first sub-stage; it cannot exist in Bhuh due to the lower vibrations there. This is now the space station under guidance of the Divine Fragment. As in pratyahara and dharna stages, the astral body is to be detached from the physical, the connection to it maintained only via the sutratma, and the physical body remains in a state of clinical death. After soaring away into space, at many times greater speed for the revolutions of the inner circuit are appreciably faster than in pratyahara or dharna stage, and reaching the first sub-stage of Bhuvah, the astral 'docks' here with the mental body, the space platform, and this, as a moving laboratory, zooms away into Bhuvah under guidance of the Divine Fragment for detailed study of Bhuvah universe. On returning after the practices with the lessons learnt, it has to 'unhook' or detach from the mental at the same stage, and in astral body reach Earth and home safely, and dock with the physical once again.

In the Geeta, each chapter ends with, "... in the Science of the Supreme Spirit, in the Art of Self-Knowledge, in the colloquy between the Divine Lord Sri Krishna and the Prince Arjuna ..." In chapter 11, entitled "The Cosmic Vision", what do we find and learn? Arjuna, the accepted disciple, finds that Krishna is the Transcendental Teacher, Ishvara, the Divine Fragment within him now taking him along the path.

Arjuna offers: "Whatever insult I have offered to Thee in jest, in sport or in repose, ... alone or in a multitude, I ask Thy forgiveness for them all..." For eternities the thinking instruments, brain, manas and buddhi, with bodies and senses have had their way of life and totally disregarded the inner Fragment, Ishvara the Gurudeva, and did not seek any guidance. But in this life of the accepted disciple comes a day when he or she is sincerely sorry for all this and does ask forgiveness, for, after all, this inner Gurudeva, Ishvara, is the highest Reality.

In chapter 4, Lord Krishna says: "This imperishable philosophy I taught to ... It is this same ancient Path that I have now revealed to thee." Each Ishvara, Gurudeva, shows the same path to each individual. Arjuna finally says: "I believe all as thou hast declared it..." To this Lord Krishna replies: "Not by study of the scriptures, not by sacrifice or gift, not by ritual or rigorous austerity, is it possible for man on earth to see (Me) ... Only by tireless devotion can I be seen and known."

During his first visit under guidance of his Transcendental Master, Arjuna is not able to understand all that he sees, and is also frightened and says, "O Lord! I am overwhelmed with fear. Please take again the form I know. Be merciful, O Lord! ..." He also passes through Bhuh; in Bhuh he

sees, "All these sons of Dhritarashtra, with the host of princes, as well as the other warrior chiefs, I see them all rushing headlong into Thy mouths." In Bhuvah he sees, "The troops of celestial Beings enter into Thee, ... with folded palms; the Great Seers and Adepts ... the divine Healers ..." And he also sees on the downward arc of Bhuh and Bhuvah "... and hosts of Mammon-worshippers, demons as well as saints, ..." At what enormous speeds are these vital space travels possible, science will be unable to match after centuries of technical progress, for the lines along which science is moving is incorrect, for the physical matter used in their space ships can never exceed certain speeds, as has been mentioned earlier.

In dharna stage, the full redeeming of the physical body, the thinking instrument brain, senses and free will are accomplished and, going by the rules of the game, the Divine Fragment has earned the right to demand that the individual now be free from all birth and death processes in the seen, physical universe Bhuh. Some disciples do and some do not exercise this choice, each for their own specific reasons. We shall consider here further those who do not demand cessation of all births and deaths in Bhuh and how they continue.

During redeeming in dharna/dhyana stage, the disciple meets those individuals and, in almost all cases, finds those he had harmed greatly by his thoughts, acts and motives as ordinary individuals still. And though they may not actually experience the presence of the disciple, the disciple totally redeems his acts, motives and thoughts, and now the redeeming process of Bhuvah begins in accordance with the higher laws permitting the process of redeeming.

For such an individual who has decided to continue in Bhuh on this Earth his further births and deaths, which are consciously taken, we find that the practices continue and the redeeming process of the astral body and the thinking instrument, manas, and senses is now taken in hand and the study of all the sub-stages of both the upward and downward arcs of Bhuvah is completed. It may require many lifetimes. This will entitle the individual to be free from the births and deaths of the astral body in Bhuvah after totally redeeming all acts, thoughts and motives of the downward arc of Bhuvah. So with completion of this work freedom from all births and deaths of Bhuvah universe is now also obtained and the individual is now free not to take birth -- ever -- in these two universe of Bhuh and Bhuvah, as he has redeemed both the physical as well as the astral bodies, the thinking instruments, brain and manas, as also the senses as well as motives and thought. With this accomplishment the individual has completed the stage of dhyana. It is equivalent to reaching the seventh sub-stage of Bhuh universe and passing on to Bhuvah universe, and then reaching the seventh sub-stage of Bhuvah and qualifying for entry

into Svahah universe. The mass of humanity will take eternities upon eternities to achieve what such an individual has achieved consciously in a few lifetimes.

Normally, most individuals pass out of Bhuh universe and practise in Bhuvah universe by taking birth there, but the option is with the individual to continue his birth on this Earth with the intention of being of help to his fellow beings, to whom he does belong, though now, by his accomplishment, he belongs much higher up the scale.

The revolutions of the internal closed circuit has reached 1800 cycles a minute and the dhyana stage is completed. The individual continues to take birth in the physical body and continues to be in this world of humanity, which right the individual cannot be denied for it has been justly earned, and much good work the individual does quietly. In ancient days, hundreds and, in particular periods, thousands of such individuals were practicing this right to continue in their physical body and be born here on this planet Earth amongst this humanity and continue their practices and also the redeeming process. Being so advanced from birth, the theory of 'gods incarnating' was the natural consequence.

Now the individual prepares for the samadhi practices and redeeming of the mental body and buddhi with senses, and of all that happened on the downward arc in Svahah universe. Thus the individual has accelerated his progress and has continued to help other human beings besides redeeming what was to be redeemed. He has achieved what Sage Patanjali states in II(16): "Pain which is yet to come can be warded off." Only in the process of redeeming is this possible. If it were causation, karma or retribution, then this is not possible at all for one must then meet one's karma for fulfillment.

The Buddha said, "There is pain, there is a cause of this pain, this cause can be removed." This cause can be removed by redeeming. In case of causation, karma, destiny, retribution, the cause cannot be removed -- it is to be suffered. All these statements refer to redeeming. But those who would not redeem have to suffer. Karma means past deeds, acts, motives. It does not mean suffering to come, it actually only means wrongs or rights committed. And pray, tell us, what can you and I and all of us do on the downward arc where each day the lowering of vibration made our thinking duller and avidya just kept on increasing? Besides it was dictated thus, or rather that it was the result of ignorance plus the very inherent constituents of matter, especially of rajas and tamas qualities. So do not be perturbed, for there is a way out. The trouble is that we all of us are so mixed up in our minds. In India the two words, karma and dharma, are quite literally the blank cheques of Hindu philosophy.

Now at the end of dhyana practices the individual has reached a stage where he needs no teacher, but the Divine Fragment stands firmly by the side of the awakened disciple till the end of the journey. To advance thus far and to be born in Bhuh is normally not possible, because if the redeeming is done during the individual's lifetime in the seen universe Bhuh, as far as the physical body and the thinking instrument brain are concerned the Bhuh universe ceases and the individual is free from the gravitation of this Bhuh universe. The same laws hold good for redeeming in Bhuvah and one is then free from the gravitation of Bhuvah universe, but as stated earlier, the individual has the right to continue, if so desired, to be born in Bhuh universe and be on this planet Earth as long as one so desires, for the individual has a greater link with this humanity on Earth than anywhere else, but not always and in all cases.

Now that the stage of dhyana is over, the individual prepares for samadhi stage, to redeem the mental body and buddhi, the thinking instrument of Svahah universe. The new mental body has been fabricated and refined further by practices. In Svahah, we have noted earlier, that there is a single body encasing the Divine Fragment, and so the individual now has a completely new experience.

The disciple has need of neither the physical nor astral bodies for transcendental experience, as the astral has no possibility of entering Svahah because of the difference in vibrations, and so now the the revolutions of the closed circuit are increased, both in the astral as well as in the mental body, from 1800 cycles per minute and rising to 3600 cycles per minute for yet deeper penetration during the practices of samadhi.

The beauty of this samadhi stage is that the disciple, whether during daytime or at night, lives on two different planes of awareness simultaneously. He carries out his duties and obligations and helps others; at the same time, the mental body under guidance from the Divine Fragment continues to study sub-stage after higher sub-stage of Svahah, on both the ascending and descending arcs, plus he continues his main purpose of redeeming his mental body and buddhi, senses, motives and acts that had been committed and recorded during Svahah's seven sub-stages on the downward arc. And yet he lives a normal life on Earth. What actually happens now in the case of such a disciple can be described as: "If only we could develop an essence of life or consciousness can we begin to move in that other world, and yet be alive in this." This is now actually made possible!

Now the disciple needs not even the silver cord which was the link maintained between the physical and the astral and for transmitting directly to the registration area (section I or the front brain) of the

transcendental experiences, for both the astral and mental bodies of the disciple are now so tuned that all experiences and redeeming done by the individual is transmitted faithfully even during waking and working hours to the personality without any cord or sutratma. The astral and the physical are both free from bondage of any sort, and so extremely perfect and whole, as good as they were when given in the beginning of Bhuvah and Bhuh along with their thinking instruments. So this part of the bargain entered into at nadir by the Divine Fragment is fulfilled!

The last of the bodies the mental is now under the cleansing process and redeeming continues, and help to fellow beings is continued till the mental body with buddhi is redeemed and all the sub-stages are experienced, and freedom from any sort of bondage in Svahah universe is also obtained.

At the end of the dhyana stage the individual is a yogi or master in the right sense of the word. At the end of the samadhi stage, the individual is a mahayogi or adept in the right sense of the word. But such individuals live a quiet, unassuming life in this world for they are not bothered with all that happens for they are so free from all laws and events that they can brush aside anything -- they have redeemed and fulfilled their part of the bargain.

Now the Divine Fragment gives back, i.e. returns with thanks to Existence, the three bodies and their equivalent three thinking instruments as well, along with their sense organs, free will, motives -- everything. The individual, i.e. the Divine Fragment, will not be asked or forced to take birth anywhere any more in any of the three universes, but if the individual thinks fit, will take a mayarupi body, either physical or astral or mental, wherever he thinks he can serve and help. Such adepts and mahayogis, when they take birth, in this world can work like God in our universe and are regarded as divine incarnations, but be sure God does not incarnate.

This individual has now attained the stage of samadhi with seed but actually cannot enter Janah Universe, yet. He has to reach the stage of samadhi without seed, which is most essential, for as long as the seeds exist their germination is still a possibility!

He may then if he so desires enter the major Ring-pass-not and tarry there, like the all-knowing Buddha did, or pass on to Janah Universe whence once upon a time he had descended to play the game of life or Existence. He is back home -- the prodigal son has returned -- but there is one little act yet pending before the Divine Fragment can return to Janah universe. Before entering Janah Universe, whilst in the Ring-pass-not, as a final deed of emancipation the Divine Fragment

disintegrates the near immortal and indestructible causal body along with the near indestructible three super micro recording monitors that have stopped pulsating and were slowly withering away. For nothing is now required -- the game is over, played out to a finish as per the rules of the game. The individual has now achieved seedless samadhi! The individual is once again the Divine Fragment with no outer covering of any sort. The Divine Fragment has accomplished thus and pierced through all the universes and also the Ring-pass-not to reach Home, sweet Home, the Janah Universe.

After the stage of samadhi, an individual is also termed an arhat or a bodhisattva, till the Mahah region is reached and final emancipation is attained in the Mahah region, whereupon one is now the all-knowing Buddha. One may tarry here, or may take birth in any one of the universe, or enter Janah Universe and merge with Divine Wholeness. The game is truly over.

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Chapter 14

The Sum and Substance of our Understanding of the Text

Our Universe is very vast indeed, but not endless. There is a definite limit to our physical universe. But our sense organs and our scientific instruments yet being very faulty, we get a distorted, endless view. Only after much proper knowledge and very much improved instruments which are yet to be invented may we get a more correct view and idea about our Universe. It may take some thousands of years more at the speed and the manner in which modern science is progressing.

The more advanced and more sophisticated knowledge and instruments of the future will find and prove as a fact that a more subtle universe, much vaster than our physical universe, exists. That besides this physical and the other subtle universe, science will also be amazed to find a universe yet more subtle and vaster still, vaster than both these universes put together. These three universes can be described as (1) cellular or physical, i.e. Bhuh, (2) molecular or astral, i.e. Bhuvah, and (3) electronic or mental, i.e. Svahah. All three form one intermingled 'whole' known in the shastras as the 'domain of mind', i.e. they form part and parcel of the Universal Divine Mind or Chittie. It can be termed a unified field or a unique force field. It is immaterial how we describe it, but this all-pervading and intelligent substance is the cause of all Existence. Science will, in the distant future, prove all this to be fact.

There is a gentle substance, we term as Universal Divine Mind, which ultimately forms the basis of the structure and form of all the three

universes and all that exist in them, that makes one unified `whole', from the grossest to the most subtle. It includes force and energy, intelligence of the highest order, and awareness from near zero to infinity. At near zero we term it inanimate and rising in scale are the various animate objects and kingdoms. This gentle substance, which is not understood by the logical mind of man is mistakenly termed `matter'. There is no such thing as matter as ordinarily understood, because the whole of Existence rests on pairs of opposites to be intelligently grasped and understood by man. Hence the word `matter' conjures up the opposite in the logical mind, viz. `spirit', another wrong and opposite equivalent, but there is neither matter of any sort nor spirit, for all is one. All human knowledge, being based on pairs of opposites, normally conveys the opposite meanings too, instead of understanding them as two sides of the same coin and not two separate, contradictory things.

The structure of this substance, ranging from the grossest to the most subtle, depends on ascending and descending rates of vibrations, from low to medium in the cellular universe, from medium to high in the molecular universe and from high to exceedingly high vibrations in the electronic universe. These vibrations, from low to medium to high to exceedingly high, are responsible for giving extremely different and varied conditionings on millions of planets throughout the three universes, viz. throughout the `whole' Universe, and are responsible for light, colour, texture, heat, magnetism and various `fields' of science. These vibrations give rise to gross and subtle energies and gross and subtle rays as well, and so we get gross energies and rays in the cellular universe, gross to subtle energies and rays in the molecular and subtle universe, and extremely subtle energies and rays in the electronic universe.

Similarly, human beings are also the product of the gentle substance in three grades, which is mistakenly known as matter, primordial matter and the gentle substance in the cellular, molecular and electronic universes respectively. So they differ likewise in their structure and are composed of either matter or primordial matter or the gentle substance, respectively. Thus there are millions of societies far-flung in the three universes in millions of differing conditionings.

In the entire physical, cellular universe Bhuh, human beings have a cellular body which is based for structure on an astral or molecular framework. In the molecular universe Bhuvah, the human beings have an astral or molecular body which is based for structure on a mental or electronic framework. In the electronic universe, the human being, through advanced practices of scientific yoga, can weave a mental or electronic body for highest experiences and to be biologically complete or whole.

To make such body conditionings in the three universes possible, differently structured thinking instruments, viz. the cellular-structured brain in the cellular universe, the molecular-structured manas in the molecular universe, and the electronically-structured buddhi in the electronic universe, accompany the relevant bodies. Without such structures and knowledge of their use no higher yoga practices are ever possible. These thinking instruments suitably cojoined to suitably structured bodies are operative only if suitably structured sense organs also accompany them, and these sense organs can operate only if the senses in them can flow from outside of the human bodies to inside the human bodies for necessary reaction and inevitable actions, whether physical, emotional, mental, psychic, higher psychic, and such others. The senses and sense organs are suitably structured and textured to fit in either the cellular, molecular or electronic universes as required.

To make all this possible in each type of human body, suitable centres are provided in the respective thinking instruments, whether brain or manas or buddhi, to coordinate the different organs, senses, etc., of each body, to send and receive messages for necessary reaction and action. So are they thus structured.

In the cellular body, brain, nerve systems and centres that bring about this coordination and action which can be expressed in words or acts, coloured with suitable emotions and reactions, from automatic reflex action to intuition, is a very wide spectrum of reactions and actions and scope of awareness; but 97% or more of human beings, even at the present day, are not beyond the elementary automatic reflex action stage. How to reach the ultimate intuition or perception stage are the practices of scientific yoga.

Similarly, for the molecular body and manas there is also a very wide spectrum and it is coordinated by centres in the thinking instrument, manas, through various sets of nadis and chakras, and can range from gross telepathy to clairaudience and clairvoyance, psychometry to higher psychic possibilities, and there are scientific yoga practices to improve and sharpen the astral sense organs and senses.

Similarly for the electronic body and buddhi there is also a very wide spectrum and every important centre in that body is coordinated directly by buddhi. This body, being so sensitive and rarefied, needs no nerves or nadis or organs as such; yet coordination between every point in the body and buddhi is essential, and the broad spectrum is from intuition to wisdom to instant knowledge to soul power (atman shakti) and is covered by still higher practices of scientific yoga. Those who can function in this body with buddhi, i.e. thousands of such societies of human beings, are like gods to human beings in cellular bodies with brains, howsoever

intelligent.

In the cellular universe, the body and brain carry out a ceaseless, non-stop process of thought-form-making, reacting to the same, and translating it into action by word or act. It is like a movie camera that is never shut off even in sleep and keeps on going, and the product is dreams both at night and by day. This continuous, non-stop thought form making process is very necessary to experience the ceaseless, moving panorama of life, otherwise it would all cease and life as lived normally can never be possible. But to be free of this continuous process as and when required forms scientific yoga practices, because a normal cellular human being is never able to stop this process.

In the same way another process goes on in human beings in molecular bodies with manas as their thinking instrument, and like the never stopping thought form making process of the cellular body and brain is the never stopping psychic process of manas. To be free from this continuous process as and when required forms higher scientific yoga practices. In the same way another process goes on in human beings in the electronic body and buddhi, of concepts, and howsoever advanced they be (in comparison to us) their super perception and process of concept is also continuous and non-stop, and to stop it as and when required would call for still higher practices of scientific yoga.

Now a human being on planet Earth, i.e. in the cellular universe, can go up in the air in an aeroplane, into space in a spaceship, under water in a submarine, over water in a ship, and on land can move about in a car or train. These are different vehicles each suited as a particular mode of transport for a particular purpose. So it is little wonder that God and Nature have provided human beings everywhere in all the conditionings of the three universes with proper vehicles and proper thinking instruments with relevant sense organs, etc., so that all human beings of whatever type and conditioning should not be confined as prisoners to the narrow confines of a single planet, but can be everywhere and anywhere and be like gods.

But without having acquired proper vehicles and properly trained thinking instruments, with relevant sense organs, etc., we are therefore virtual prisoners. We can, for example, with difficulty move about on the surface of our planet on land or sea, and then with recent knowledge can move in the air and on the water, but to a very limited extent only. On scale, taking into consideration the nearly 4000 miles radius of the Earth, we are not able to go more than a few miles up comfortably, nor a couple of miles down into the oceans or into the bowels of the Earth comfortably, which means that we are tied down with long chains, prisoners in an open jail.

Even within such very narrow confines (we are not considering those who are so close-minded as not to think beyond their state provinces of world citizenship) many have further handicaps of no sight or hearing or speech. So our condition on this planet is pathetic and pitiable in comparison to what it could and should be!

To be able to move at will in all the three universes is to demand our birthright and that is our normal way to live. So God and Nature have always provided every possibility within the human framework and system to enable anyone who dares and works for it to so live like a god. And when one is so able to move and live one will realize that one is in exile, even moving around in the three universes like a god, and that the true and proper home is beyond these three universes which are serving one as forests to roam around in. One's innermost nature one then realizes and knows that one needs no body or thinking instrument of any type, nor centres or sense organs, for one is, in reality, Reality itself!

This present helpless and poignant human state is not imposed by God and Nature. It is self-inflicted, otherwise God and Nature would not have provided the necessary brain and body centres and nerve systems capable of being developed for such a purpose. Like certain species losing their wings or their ability to live in water or on land, this clipping of the wings in the case of all societies of human beings to lesser or greater degree is self-inflicted by non use or disuse or abuse. All that is required is the correct know-how of scientific practices for the regeneration of sense organs, nerve systems and centres within the thinking instruments and the body systems, and proper coordination between them.

But when our minds are so closed that we refuse to believe that other societies of human beings can live and prosper, as we do, in completely different millions of conditionings, that there is possibility of knowledge elsewhere, and that there could not be anything better than the human frame like the one we enjoy, and we are skeptical about other types of bodies like the molecular and the electronic, with their thinking instruments, manas and buddhi, then we have no hope of achieving anything.

Even in our cellular universe and on this planet, our sense organs and our senses are too poor as instruments to give us any idea of our Universe, and so we create and improve upon the various instruments and equipment with which we hope to enlarge our penetration and understanding into this cellular universe. But on the modest thought that light requires about 90,000 light years to traverse the diameter of the galaxy in which our solar system floats, and that it is just one of the millions upon millions of galaxies, and for our poor spaceships of the future, crawling at utmost

67,000 miles per hour, even to cross one galaxy is out of the question, and to move around, visit and study even one such galaxy is an impossibility, unless and until we set aside the present methods of seeking outside of our body systems and start looking and studying within our body system. But such scientific practices that penetrate inside the body system are today looked upon by science as so much nonsense!

Pratyahara is that stage of practices that brings about the internal development of the body system, to make bodies and their thinking instruments whole and biologically complete. Dharna is that stage of practices that enables one to be anywhere in the cellular universe and penetrate at speeds which are much beyond the speed of light by moving through time and space vertically. Dhyana is that stage of practices that enables one to go anywhere in the molecular universe and penetrate at much higher speeds than earlier possible in dharna, by moving through time and space in a different dimension, and reach the status of a yogi or master. Samadhi is that stage of practices that enables one to go anywhere in the electronic universe and penetrate at even higher speeds than earlier possible in dhyana, by moving through time and space in yet another higher dimension, and reach the status of an adept or mahayogi.

This entire scope is scientific and is an advanced faculty to be rigidly followed and practised. One gets graduated in such education and then can go for yet higher education. It should not be understood either as fancy or philosophy. It is the most difficult faculty from among all the faculties for which we have schools and colleges, and it needs very highly trained teachers and professors and honest, hard-working students, and the more difficult it is to find proper guides.

In this faculty, the whole course of education is so difficult, and authoritative universities, like the ancient university of Nalanda, not being available, self-appointed teachers taking on the title of maharshi and bhagwan mislead honest seekers who normally are not well qualified by elementary work and knowledge on the subject. Thus in this faculty a lot of misconceptions are also introduced, viz. brahmacharya, ashram life, detachment from worldly goods, psychic powers, etc. All this is well and good but the student is not told or explained the proper place and scope of each of the above. Sincere students go from one teacher to another and from one book to another, and in the end this most advanced faculty gets a bad name. People become skeptical and the whole subject is classified as a lot of hocus-pocus only.

Mostly in this faculty at the advanced state, proper and correct instructions are given by 'word of mouth' and not in book form, which makes it even more difficult for sincere seekers to find proper guides -- not that proper guides are not available! To make this most advanced

faculty a subject of proper study, Sage Patanjali has laid down in the 'fifth book' of the Yoga Sutra (which is not in circulation as a book and so the only instructions are by word of mouth) all the methodology step by step. He says that human beings of all types everywhere are no doubt superior to all the lower life, not because of the erect form or the use of limbs or the possibility of the use of language or speech, but because only to a human being is given the possibility and use of the three sets of centres, the three thinking instruments and the three bodies for living a more complete, satisfying and grander life.

Instead, what do we find? We see human beings out-doing the animal and lower life in living an animal life-style. Naturally with such coarse ways of life, the loftier possibilities have, in course of time, become dormant, and so the bodies, thinking instruments and centres have gone out of use due to non use or disuse or abuse.

The further trouble for a sincere student is that, much incorrect knowledge passes off as secret or sacred! All religious texts -- the scriptures and shastras -- all over the world over the ages have been tampered with, especially by the priests and by scholars who would interpret and manipulate only from their limited understanding. So much contradicting methodology in the name of religion not only increases the confusion and bars all possibility of giving a systematically laid down reading and practices, as the other faculties of science do, but have brought about the most heated differences of opinion, and with that war, killing and hatred. And this continues even today.

All the societies of human beings are so isolated from each other in their typical conditionings in the three universes -- on an average not even in 1500--2000 cubic light years would we find one society of human beings -- that each society unfortunately firmly believes that no other life form can be superior. It is therefore taken for granted that whatever is prevailing in each conditioning in the name of science and religion is supreme, being the latest, little realizing that there are innumerable such societies and many of them are thousands upon hundreds of thousands of years technically ahead and more advanced in many ways, and their total central pool of knowledge, wisdom and experience is open to sincere seekers and students. This is ancient knowledge and wisdom! How shall we take advantage and benefit ourselves of their enormous knowledge, wisdom and experience from this total central pool?

But the trouble is that this so-called human being of the modern day and modern science does not do his breathing correctly nor his thinking correctly. This breathing and thinking correctly forms the basis of elementary knowledge that all sincere seekers and students must know and practise. Even this knowledge is by word of mouth and not given in book

form, which leaves all sincere students stranded for higher practices, and higher studies cannot begin if this basic elementary study is not perfected.

Hence the need first to study and perfect the knowledge of correct breathing and correct thinking. First we take up correct breathing, known as the three-step rhythmic breathing (3SRB); this is to be followed by the correct method of proper thinking, so that one proceeds from automatic reflex type of thinking to correct, non-disturbing and non-interfering type of thinking.

Please know that all thinking is merely the neural processes of the brain. These processes have four different intensities of thought formation. They are determined by (a) whether dictated by crude emotions and sex, denoted by ratio 2:4:8:2 as in diagram 1; (b) whether dictated by normal, mixed emotions and sex, denoted by the ratio 5:2:2:1 that time and again slips down to 2:4:8:2 as in diagram 2; (c) whether dictated by refined emotions and sex, denoted by the ratio 5:2:2:1 that does not slide down and is established diagram 3a; and (d) thought forms in dream state, depending on (a), (b) or (c) states during daytime, and having a different intensity. So there are four noticeable rates of thought waves in the gray matter of the brain. These are the normal waves, there are other more sensitive waves also.

All these four rates of waves are due to neural processes of the brain that we normally call thinking. All these types of thinking are only disturbing and interfering types of thinking. What then is meant by non-interfering and non-disturbing type of thinking? Disturbing and interfering type of thinking proceeds in its process of thought formation from the hind or rear brain to the fore or front brain, i.e. from taluka or the base of the skull to the front brain. In doing so it pulls from memory pools IIIa-b memory patterns that are near identical with the incoming impulses and reaches the fore brain through the passage at the top of the brain, and in doing so are picked up by the four centres, I-E-S-M, in the fore brain, depending on the ratio prevalent as in (a), (b), (c) or (d) intensities of waves, and coloured accordingly. All reaction is based on this. Most of the time we continuously throw out our thought forms back into the atmosphere as we receive our incoming impulses from the atmosphere; in some cases we do suppress -- file away -- our reaction as memory pattern. Even as we throw out one copy in the atmosphere, we file another in our memory pool; 90% of such thoughts wither away from our memory pool, 10% remain with us for some time.

This non-stop, unobserved process of incorrect thinking goes on incessantly, like a flowing river. All intensities (a), (b), (c) and (d) can be classified as wrong thinking or mere neural process, based on past

memory patterns for reference, that are disturbing and interfering types only. The difference between (a), (b), (c) and (d) is only in their refinement. The one improvement from (a) to (c) is that the ratio improves from 2:4:8:2 to 5:2:2:1, which is now established, and much inner development has taken place as seen in the sequence of diagrams 1, 2 and 3a. The one important gain is that the doors of sections IIIa-b no more open unconsciously and at random and pour any series of memory patterns. But it is yet not non-disturbing type of thinking.

Non-interfering and non-disturbing type of thinking is pure thinking or pure knowing, or perception, and neural processes of the brain have no part to play therein, i.e. near identical memory patterns are not drawn out for reference and in the fore brain or the registration area, the I-E-S-M centres do not colour accordingly, i.e. the two computers of the hind and the fore brain are not in use and so there is silence within, i.e. the non-stop brain modifications and the four types of waves of the endless process of so-called thinking are silenced, as in diagram 3b. What can we expect now?

As long as the fore and hind brain computers are involved, life was linked to emotions and sex of past memory patterns, and so, in a way, was biased and no true picture emerged, i.e. no correct answer to a question or problem, nor was anything analyzed correctly, being always under the influence of past memory patterns with past experience.

Now refer diagram 3b. Henceforth the route of incoming impulses changes and does not proceed from taluka, i.e. the hind brain, go over from sections IIIa-b over the top of the brain channel to the fore or front brain, nor does the front brain computer work and the centres I-E-S-M add their own colouring. By 3SRB, other corrective methods, and physical and breathing exercises, certain passages are cleansed and opened, centres so far dormant are regenerated and certain centres which are of animal type are deadened. These are some of the elementary practices of scientific yoga.

When this happens the two bodies, viz. the cellular/physical and the molecular/astral work as one body system. So far they were not correlated. They worked unconsciously together to a certain extent and by themselves to a large extent, but never, as now, consciously as a body system. They now coordinate and cooperate at every step. This internal rhythm requires a lot of internal changes and this forms the elementary step of pratyahara, for making one ready to be able to carry out the higher processes of pratyahara and beyond later.

We say non-interfering and non-disturbing process of thinking as distinct from the process we observe as per diagrams 1, 2 and 3a, though in 3a this

neural process is consciously allowed for such periods to fulfil the duties of a householder's life as and when required.

Non-disturbing and non-interfering from or to what? The Universal Divine Mind, or unified field or unique force field, with its characteristic of being all-knowing, flow through each thinking instrument, our brain. The now developed centres in the brain for perception of pure knowing or intuition can now contact 'it' and get from 'it' the correct answer to a question or correct solution to a problem. But this is possible if we have very carefully worked sincerely to develop ourselves from the stage of diagram 1 to the stage of diagram 3b, otherwise this contact with Universal Divine Mind does not take place and we are forced to depend on neural processes for getting our answers and solutions, which are normally not correct.

The difference between disturbed and interfering type, and non-disturbed and non-interfering type of thinking is that in the former we make use of the neural process of memory patterns and the computers of the fore brain and hind brain, whilst in the latter the developed and regenerated centres in the right mid-brain get into direct contact with Universal Divine Mind and the answers and solutions are absolutely correct and dependable. There is a world of difference between the two approaches.

Unless we so-called modern human beings learn these two processes, viz. correct thinking and correct breathing, we will never be civilized human beings in the right sense of the word, and only after such elementary work is done are we ready for the higher scientific practices of pratyahara, dharna, dhyana and samadhi. Once having achieved this, all higher training is possible; without it, it amounts to fooling ourselves if we think we can carry out the processes of dharna and dhyana, or rather achieve the states of dharna and dhyana with our normal undeveloped faculties.

All that is in this Universe, from dust and rocks to thought forms and mental concepts and beyond, is termed and understood as matter. This shows clearly that matter is in many grades and has its spectrum from near zero at nadir, i.e. at the end of the last sub-stage of Bhuh on the downward arc, to near infinity at the seventh sub-stage of Svahah on the upward arc. The action on the part of Existence to raise the vibrational rate (by way of redeeming) at the exact rate it was lowered during involution and for as long a period brings about a natural state of evolution of all matter, forms, life and awareness. Hence the terms involution and evolution, and such cycles thereof have been for eternities on eternities without end at different times in different parts of the three universes.

All matter, from the crudest and most opaque to the most subtle, transparent and invisible to human eyes, is matter or form with some degree of awareness. Matter and awareness of the same grade or rate of vibrations are always found comingled. All Existence is an orchestra of different rates of vibrations. Normally we understand matter with 1-5% of awareness as inanimate, but such matter also has awareness if we can trace it, and so actually nothing, strictly speaking, is inanimate or dead matter.

All creation with infinite number of forms -- gross, subtle, seen and unseen, from the minutest to the vastest -- are at various stages of matter/awareness structure and so with their corresponding spectrum of possibilities and potential. This includes our body/brain system and all that we know, see, or understand. Hence we come to the obvious conclusion that our evolutionary progress, conscious or unconscious, depends on building our body/brain system with matter of higher and yet higher matter/awareness, so as to be able to fathom the purpose of Creation and Existence and of our own life.

Matter, and so awareness -- since both always remain comingled (at the same intensity of vibrations) -- have three qualities, viz. intellectual, emotional and sex, or, following the shastras and scriptures, we may term them as sattva, rajas and tamas, respectively. As forms of all types are by myriad permutations and combinations, so the mixture of these three qualities is also by myriad permutations and combinations. One such combination is the vibrational rate or tone, a code which we term 'inherent structure and design', giving a certain spectrum within which each form, matter, life or awareness can function.

In our body/brain system perhaps the lowest grade of matter/awareness we ascribe to a cell, meaning that a cell is also autonomous to a degree, i.e. it can have some independent functions by instinct and memory ingrained in it due to the structure of matter/awareness it is composed of. Human beings show some sort of self-awareness which may seem higher in comparison to a cell, but the present level of human beings as they are about to enter the twenty-first century is not even anywhere near the halfway mark. Human awareness is fragmented because of innumerable false 'I' identity groups within the body/brain system. Unless we consciously create a concerted and whole secondary real 'I' identity (refer to the text), our fragmented awareness will not be able to improve. And this has nothing to do with academic knowledge, for all knowledge is only a store of memory!

In our body/brain system there are groups, smaller groups, and even smaller centres -- all are clusters of cells. They carry out most of the vital functions of our body/brain system and mercifully need no

interference from us. But there are other equally vital functions of behaviour and thinking that need our active awareness, and in the absence of such awareness (which is so even today in our normal waking state) such vital functions are also carried out by the other smaller groups or centres. This has made man, the human being, a machine, living automatically with simple awareness, and now if we start to live like human beings with self-awareness and try to control and guide these groups, they naturally rebel and make our life miserable and fail us at every attempt.

In case of such a human life, automatic and dependent on the impulse/response system of inner groups, the structure, i.e. the rate of vibrations of matter/awareness of the body/brain system, is very poor indeed. Tamas and rajas qualities prevail and suffocate the quality of sattva -- emotions and sex suffocate the intellect -- and the ratio of the working intensities of these qualities is 2:4:8. This is the state of the modern human being, quite besides 'psycho' cases. In such cases, many a time sedatives are given to lull some of these centres and break their normal, usual memory patterns, which are their lines of communications, and then hope to lay fresh ones.

It means that our conscious efforts should be to change the ratio 2:4:8:2 to 5:2:2:1 (refer to the intensity chart), which means we must replace false lines of communications with correct lines of communications, by checking the drifts of the mind by the four methods shown and thereafter adopting proper corrective methods. This also means that we have to live more and more in the world of events and less in time/space relationship (refer to the text).

To achieve this, many mistakenly take to a life of ashram or monastery, or go to the Himalayas, and also follow the misunderstood and misrepresented concept of brahmacharya. But by doing so they defeat the purpose, for no one can live or progress alone, and in such cases they cannot receive into their body/brain system all the incoming impulses that reach a common house-holder and give one the opportunity to progress.

We normally get involved with the vital functions that need our active awareness but do not ourselves remain detached and aware. If we can do so, it is the state of awareness. The functions of matter, according to science, cannot go beyond the electronic stage, just because science has no equipment to measure and to know, neither does science suspect that there could be such possibilities. But at the cerebellum level in the human brain something happens beyond the electronic level of function, and so nothing here can be registered or known. This area is termed the silent area where, in the words of Dr. Daly King, it is presumed two-thirds of the total input merely leaks out of the human system.

Since the human body/brain system today is also a mere computerized organism, it automatically translates all events in space/time relationship, and so we are able to experience events as experience only. This makes us think that even the Universe, and all that is in it, is also existing and limited by space/time relationship. Have we thought what our experience would be if we could go consciously beyond the electronic level of functions. Hence "we seek a physical home instead of our celestial Home (Janah and Tapah Universes)."

But to be able to sense and function with matter/awareness of stages beyond the electronic stage, it stands to reason that we must cease to live as computerized organisms. It calls for much better lines of communications within and our ability to live in events -- more and more in experience and less and less in space/time relationship as we do today. This means we must consciously progress from the stage of diagram 1 to diagram 3b by practices of higher scientific yoga. Then it will mean the difference between "a life which has to be endured and a life which is serene, peaceful and creative, and one which we can consciously bring about." But this is not dependent on religion, prayers, satsang, etc., for conscious efforts to that end are explained in the text.

So till we remain and function as computerized organisms we are subject to avidya or ignorance, leading to many mistakes and shortcomings, but this should never be mixed up with the idea of sin. These conditions will prevail depending on the matter/awareness structure of which our body/brain system is thus formed. And it is also true that as long as we make mistakes through ignorance and our shortcomings, whether in the material field or in other aspects of life, we have to face the consequences of the error committed, but again, like sin, we must not get mixed up with the idea of retribution, destiny, or punishment of some sort either. Hence we repeat, "Bhikshu, empty the boat!"

All this leads to the fact that in the entire Universe there are areas or conditionings of matter/awareness depending on the rate of vibrations forming their structures, or areas of innumerable grades of tamas, rajas and sattva, from nadir to zenith conditionings. And we have to pass through all these areas to reach the zenith. To achieve this is not possible in one lifetime, it is obvious, but would require a long series of repeated births and deaths. Birth and death presupposes states in between -- discarnate, or what are termed disembodied states -- which states are of different matter/awareness and forms and will depend on the state of the vibrational rate of the body/brain when alive and existing.

It also means that to progress and experience the better and better states existing in the vast Universe, our constant efforts should be to improve

the vibration rate of our body/brain system. And if we are not aware of such higher states it does not mean that such higher state areas do not exist. If we do not experience or sense or register (though we do receive) higher and higher communications, it does not mean that such coded communication do not reach us, we who are psychically blind and deaf.

It is also obvious that if we do not improve the rate of vibrations of our body/brain and make it possible for ourselves to reach higher and higher areas in the Universe, then we must return to our Earth conditions or reach such equivalent conditions prevailing elsewhere in the Universe. Such is understood as transmigration of souls. It is not true that we must pass through all the stages on the upward arc if we work consciously and methodically, otherwise we have to. But instead of philosophizing let us take constructive and conscious steps.

Finally it also means that we who have to take repeated births need parents of such equally high rate of vibrations. But such parents with high rate of vibrations are not the socially high or the aristocracy; such are God's and Nature's aristocracy, though materially they may be poor and, by the standards of the world, not be having necessary academic qualifications. But such parents with high rate of vibrations of the body/brain system must not have the misunderstood ideas of ashram and brahmacharya, and after preparing their bodies and brains must beget children and not selfishly believe that they can progress alone.

All communications (including the higher), i.e. incoming impulses that enter our body/brain system, come in code; but if we are too engrossed in only the material life or mistakenly run away to ashrams or monasteries (both the roads being unnatural) we have to suffer the consequences arising from such an attitude, a fact that is overlooked by many. It is also obvious that we must accept our Earth conditions, read in them whatever is presented to us in code, and consciously work for a better tomorrow. In the Yoga Sutra, Sage Patanjali calls this "spiritual reading."

When we shall reach stages of higher vibrational rate -- when we shall progress from diagram 1 to 3b -- we shall know and sense the enormous possibilities that can be ours by right, but such conditions can never come to us as grace or accident. Keep such childish thoughts out of your mind.

Above all, never live in fear of sin nor with the thought of making God angry. Fear of sin does not make us pious. When we expect human beings to be free from the weakness of anger, should not our God be ever free from such infirmity? If we endow a Buddha with compassion and understanding, could not the Creator of the Buddha be yet more compassionate and

understanding? Let us live and think with a clear mind.

But from birth the idea of sin haunts us and our lives are thus based on false values and hopes, even for the after-life state. If one word has done incalculable damage to all humanity and still persists in doing great harm, it is the idea of sin and punishment. With such mental states, with the ideas of being sinner or slave or servant or machine, how can we ever get nearer to God, how can God be intimate with us? We can then only find a wide gulf between us and God, while in fact no such gulf exists. We are born with wrong ideas, or lines of communications, i.e. with faulty memory patterns, which is our only sin, and we can consciously correct these memory patterns.

We have noted the relationship of matter with awareness. Now we have to understand the relationship of matter/awareness of the body/brain system to consciousness, or the Divine Fragment within each computerized organism. Repeated births and deaths presupposes that something eternal, something other than the body/brain system, whether physical, astral or mental, at death repeats birth and death cycles, and for a purpose, because the body/brain system is totally destroyed at death before our eyes in different manner according to different religions! What is this eternal something and what is its purpose of repeated births?

But we must first know that we are units of consciousness, or Divine Fragments, and that we possess a body/brain system. Whether we say super consciousness or cosmic consciousness does not mean different grades of consciousness; they are but different words used by writers who mix up consciousness with awareness. Only awareness has grades by million and billions. Awareness, whether passive, active or pure, belongs to the body/brain system. It has phases like the moon -- it can be anywhere from 5-100 degrees and constantly fluctuate, never being the same, even during the day with the same individual. Consciousness is same always and everywhere, whether as a fragment or as the ocean! This unit of consciousness is eternal, and the purpose we shall try to find out.

Universal Divine Mind, Chittie, and so the individual mind, chitta, is the ocean of high powered pure awareness, and chitta is reduced to the passive awareness of the individual. The units of consciousness, though in millions and billions, do not mean multiplicity or divisibility or many-ness, because each of these units of consciousness can merge, emerge and remerge into and from the infinite ocean of consciousness, the Divine Wholeness, and this ocean of consciousness is in no way different from each unit of consciousness except in the enormous, unending size, like Chittie and chitta, i.e. the ocean and the individual.

So the body/brain system has fluctuating awareness and such awareness is

passive and automatic. By disciplining, it can be kept active and even high powered pure awareness, which is the structure of the Infinite Divine Mind. Our brain has three important areas: (a) the thinking instrument area and (b) the administrative or upkeep area both fluctuate from passive to active awareness. Both by practice can be made to function all the time on active awareness, which would amount to a state of awakesness.

The third area of the brain, called (c) the silent area, is structured to remain at all times, even during sleep, at the high powered pure awareness state. The Infinite Mind is also always structured thus. So with both these being on the same wavelength, whatever the Infinite Mind knows It flashes the relevant information to this area (c), or whatever this area (c) would require to know the Infinite Mind would flash back instantly. We have noted earlier that this area (c) flashes information received to the area (a) without any line of communication because it is communication far superior to the electronic stage of communication. This is the state of diagram 3b.

So the technique is posing a question or problem in (a) the registration area or the thinking instrument area, to keep it for a moment and then dismiss it, and in the silent area (c) the Infinite Mind will flash the answer or solution in a fraction of a moment, and this will be sent by (c) to (a) area of the brain. All such communication are, we repeat, far above the electronic stage.

We know of some lower life that is able to merge its colour with the surrounding area of foliage; the method is the same, but in their case the different parts (a) and (b) of the brain work instantly, for such life do not have area (c). But in the case of human beings the link is between areas (a) and (c) of the brain, instantly with pure awareness. But in (a) there should be no attempt at thinking about the question or problem, only accept whatever is sent back by (c) to (a) without any analysis, however improper the reply or solution may seem to be. If this is done repeatedly and faithfully, the individual will start receiving the most correct replies to questions and solutions to problems instantly.

To prevent this communication from being washed away, the important factor needed to be kept in mind is that one must be at stage 3b to be able to close the block at taluka, or the medulla, for this alone will prevent the four centres, I-E-S-M, from functioning in the registration area. This is needed for only a fraction of a moment and the answer or solution will come in words (audio) or in pictures (visual), and with progress will be audio-visual.

What and where is the seat and source of awareness? High powered pure awareness is created at muladhara and is diffused or spread throughout the

computerized organism; at places it reduces itself to active awareness and in some places further to passive awareness. This high powered pure awareness, when it reaches the silent area (c), remains as undisturbed high powered pure awareness. In the upkeep area (b) there are pockets of active awareness, but in the thinking instrument area (a) the pure awareness reduces itself to passive awareness. By certain practices we can prevent this pure awareness from being reduced to passive awareness. So, actually, we find that we are at no stage creating or converting something to higher grades or states, but we can prevent higher states from being totally ruined and wasted as unregistered.

Our nervous system is a network of communication at the electronic level and does exceed this sometimes to give us a yet finer network of communications. Such a system of communications could be more efficient and could communicate to vast distances in the Universe, both seen and unseen. Such communications are two-way, incoming and outgoing. But for this the Infinite Divine Mind has to recede and let direct communication enter from the unit of consciousness, the Divine Fragment, only. This is the state of diagram 3c.

We are not aware as to how many levels of communications exists in the body/brain system besides those known, i.e. between diagrams 1 and 3b. We must not even regard that the human conditions of awareness are the highest, for they are not, even at stage 3b; it all depends on matter/awareness both above and below us in the entire Universe, and the universes of Bhuvah and Svahah beyond. These can be brought about only when communications are established between the body/brain system and the unit of consciousness, the Divine Fragment, in state 3c.

All that is known as matter is (1) communication and (2) structure. "We normally analyze structure; instead, can we analyze communication for what it may have to convey?" Sage Patanjali calls this "spiritual reading." If such spiritual reading is not possible, then our inner lines of communications are faulty or wanting in expression of our full range of spectrum.

So the Universe of matter is also a universe of communications, because the structure of matter at each level implies awareness, communication and purpose. There are matter/awareness beings and areas far above the matter/awareness of our body/brain system and "sub-atomic levels of matter may show much higher levels of awareness", and such matter/awareness areas may indeed be in some other parts of the vast Universe!

As Existence extends from the highest level of Svahah to the lowest level of Bhuh and back to the higher level of Svahah, matter/awareness communications must exist at all levels within this range. Besides, matter

has a constant urge during evolution towards higher levels of awareness and communication. At its lowest levels it crystallizes and seems not to be autonomous -- it is inert. "Matter is conscious of its condition but not of itself, and the same is the case at the human being level of awareness."

Let us forget this matter/awareness concept and simply remain units of consciousness, for within us are many levels of awareness and communications and possibilities of communication with higher matter/awareness. "As far as we are concerned, this signifies the fact that the higher order signals are largely drowned in the noisy lower order signals, which are like the jamming devices used in radio broadcasting"; because we have as yet not established communications between the body/brain system and the Divine Fragment within us.

"If we wish to hear what these higher order signals are saying we must train our lower order bodies to be quietly responsive instead of noisily responsive. That is to say that we must not allow our physical channels of communication to become over excited, for if they do they run away with us and we tend to become completely identified with them."

This brings us back to the communication that can take place, but not as neurological processes -- the communication at that level which is higher than the electronic level. It is here and now that the link between the body/brain system and the Divine Fragment within takes place!

So besides such questions and problems that we can pose, more intriguing questions like, 'who am I?', 'is there rebirth?', 'what happens at death?' 'cannot birth and death be made conscious?', etc., can be placed and answers asked for. All such questions can be put in area (a) of the brain and replies will flash back. There is no neurological link involved between areas (a) and (c), i.e. between the registration area and the silent area and this, we repeat, is communication between the body/brain system and the Divine Fragment within, the eternal something.

Thus one can be in meditation and yet live the normal life of the householder -- the two-fold path of Geeta -- and no one can even suspect that one is different in any manner from the common man in the street as one mixes with the crowd. In fact this is the true meditation and there is no need for sitting cross-legged and keeping the eyes closed. This is the state of the complete or fully developed individual, who does not waste life by roaming in area (a) of the brain, but keeping it under control can inform himself about any subject in the vast Universe. Thus one becomes a Buddha or a Christ.

The exercise of observing the stream of thought formations and the erratic

behaviour of the organism, as also the exercise of binding the area (a), the thinking instrument, to a set task can slowly help you to maintain active awareness, and later on you will be able to maintain high powered pure awareness.

Should this high powered pure awareness be maintained throughout the computerized organism, then the whole organism from head to toe is in a state of pure awareness and does not need the five senses and their communications system. This state of total high powered pure awareness filling the whole organism is mistakenly called the sixth sense -- it is the established state of 3c, or the early stage of pratyahara.

This state of total high powered pure awareness then, by mere touch or proximity to another organism, whether human or lower life or even any form of matter, immediately understands its structure, i.e. communication, spectrum and inherent design, and so also understands the physical, emotional and mental states of any form or organism. Later still, this total high powered pure awareness can be made to radiate to any distance and from a distance can understand thus any organism or form of matter. Such high powered communication is audio/visual and is beyond the electronic stage. It is also fully detached from space/time conditions.

As the two sides of a coin do not create two coins, and the front and back of a human being do not create two human beings, so the totality of a thing always has two sides to it, i.e. two ways of understanding it. The worldly life that culminates in proper and pure action, and the higher life that culminates in full illumination are both the same and equally necessary to a whole and complete life. This is what the dualistic brain of Arjuna is unable to understand in what Lord Krishna wishes to convey.

In chapter 3 of the Geeta, Arjuna asks, "If wisdom is above action, why dost thou advice me to engage in this terrible fight? Thy language perplexes me and confuses my reason." To this Lord Krishna replies, "In this world there is a two-fold path. There is the path of wisdom for those who meditate and the path of action for those who work." "Only the unenlightened speak of wisdom and right action as separate, not the wise. The level that is reached by wisdom is also attained through right action as well. He who perceives that the two are one (i.e. two sides of a coin) knows the Truth."

It will so happen that by daily right living one could and would progress from lesser truths to higher truths, but it does not mean that truths are many -- it means that more of the ultimate Truth will be understood by us progressively as our inner inherent structure will keep improving and absorbing more and more with right living and right thinking.

Only one who can contentedly live in the physical world in a physical body, neither being attached nor getting repulsed, nor considering it as illusory, is a Buddha. With the same equanimity that person should be able to live contentedly in the other two universes and in the other two bodies with their thinking instruments and senses -- such a one is a Buddha.

Nothing is illusory and nothing is worth striving for. Everything is blessed as it is! The physical world Bhuh with physical body and brain, the astral or molecular world Bhuvah with its molecular body and manas, and the mental or electronic world Svahah with its mental or electronic body and buddhi are all equally divine and blessed, and one should be able to live contentedly in any or every one of these, neither praising one nor running down the other, nor running away from any of them!

After having lived and experienced all the three universes contentedly and realizing -- not just having only a mental concept -- that these universes together do not form our original home, that Existence is not our original home, then we must return with thanks these bodies and take leave of these three universes, thanking them for having kindly tolerated us for eternities, and not as unmannerly upstarts say, 'It is all illusory!' We then consciously step into our true, original Home, Janah Universe, and at that time return with thanks all the three bodies, their thinking instruments, senses and free will to the source, i.e. the central pool, the Mahah region, from where we had borrowed them eternities earlier, to experience these three universes.

But we must first learn the 'know-how' of how to change from physical body to astral body and then to mental body, and with that possibility experience new dimensions of awareness, i.e. higher and higher truths. Sage Patanjali says in IV(1): "The transfer of awareness from a lower vehicle into a higher is part of the great creative and evolutionary process." But this is to be consciously performed. There is the slow and unconscious evolutionary process and there is also an evolutionary, fully active and conscious process, which Sage Patanjali explains to his accepted disciples by word of mouth -- in the fifth book of the Yoga Sutra, not traceable so far.

These bodies and their thinking instruments are not needed in our Home, Janah Universe, for we are true Divine Fragments there. To understand this we have to understand the divine structure of Creation. Bhuh--Bhuvah--Svahah, form the domain of mind, Infinite Divine Mind, and this whole domain of mind is dismissed as illusory by those who have had a fleeting glimpse of what is beyond. Do not say so parrot-like, for only after experiencing does one have a right to say thus -- and then one will not say so! Encompassing this domain of mind is Mahah region, the central pool and

central resting place of memory of each individual from the beginning of our roamings and of all humanities in the three universes.

Beyond this Mahah region is our Home -- Janah and Tapah. Tapah is Divine Wholeness, we being its Divine Fragments! Our language brings to our mind the idea of many-ness, or multiplicity. But just as millions of buckets of water drawn from the ocean do not fragment the ocean or the water, for as soon as they are poured back into the ocean we cannot know or differentiate one bucket from another or from the ocean itself, and all is again one ocean only -- so are we Divine Fragments, one with Divine Wholeness, and we can separate from or merge into this ocean of Divine Wholeness, for Divine Fragments are one and the same thing as Divine Wholeness.

And whenever these Divine Fragment deign to experience what Existence is like, they borrow these outward coverings and experience the many ways of Existence. Thus do we find ourselves with bodies, mind, senses, etc., in Existence. No sin or fall is involved, such are child-like ideas expressed in the dim past and our present maturing humanity must come out of it all.

Appendix 1

The Rearranged Sutras

Book I Rearranged

I(1). Now we shall begin instructions in the science of union (yoga).

I(2). Yoga is achieved through the subjugation (healing) of the psychic nature and the restraint (calming) of the chitta, the thinking instrument.

I(3). When this has been accomplished, the yogi knows himself as he is in reality.

I(4). Up till now the inner man has identified himself with his forms and with their active modifications.

I(5). The mind (the thinking instrument) states are five and are subject to pleasure or pain; they are painful or not painful.

I(6). These modifications (activities) are correct knowledge, incorrect knowledge, fancy, passivity (sleep) and memory.

I(7). The basis of correct knowledge is correct perception (understanding), correct deduction, and correct witness (or accurate evidence).

I(8). Incorrect knowledge is based upon perception (mere seeing) of the form and not upon the state of being.

I(9). Fancy rests upon images which have no real existence.

I(10). Passivity (sleep) is based upon the quiescent state of the vrittis

(or upon the non-registration of the senses).

I(11). Memory is the holding on to that which has been known.

I(12). The control (calming) of these modifications of the internal organ, the thinking instrument, is to be brought about through tireless endeavour and through non-attachment.

I(13). Tireless endeavour is the constant effort to restrain the modifications of the thinking instrument.

I(14). When the object to be gained is sufficiently valued, and efforts towards its attainment are persistently followed without intermission, then the steadiness of the thinking instrument (restraint of the vrittis) is secured.

I(15). Non-attachment is the freedom from longing for all objects of desire, either earthly or traditional, either here or hereafter.

I(16). The consummation of this non-attachment results in an exact knowledge of the spiritual man when liberated from the qualities or gunas.

I(30). The obstacles to soul cognition are bodily disability, mental inertia, wrong questioning, carelessness, laziness, lack of dispassion, erroneous perception, inability to achieve concentration, and failure to hold the meditative attitude (one-pointedness) when achieved.

I(31). Pain, despair, misplaced bodily activity and wrong direction (or control) of the life currents are the results of the obstacles in the lower psychic nature.

I(32). To overcome the obstacles and their accompaniments, the intense application of the will to some one truth (or principle) is required.

I(33). The peace of the chitta (or thinking instrument) can be brought about through the practice of sympathy, tenderness, steadiness of purpose, and dispassion in regard to pleasure or pain, and towards all forms of good and evil.

II(3). These are the difficulty-producing hindrances: avidya (ignorance), the sense of personality, desire, hate and the sense of attachment.

II(4). Avidya is the cause of all the other obstructions whether they be latent, in process of elimination, overcome, or in full operation.

II(5). Avidya is the condition of confusing the permanent, pure, blissful and the Self with that which is impermanent, impure, painful and the not-Self.

II(6). The sense of personality is due to the identification of the knower with the instruments of knowledge.

II(7). Desire is attachment to objects of pleasure.

II(8). Hate is aversion for any object of the senses.

II(9). Intense desire for sentient existence is attachment. This is inherent in every form, is self-perpetuating, and known even to the very wise.

II(10). These five hindrances, when subtly known, can be overcome by an opposing mental attitude.

II(11). Their activities are to be done away with, through the meditation

process.

II(12). Karma itself has its roots in these five hindrances and must come to fruition in this life or in some later life.

II(13). So long as the roots (or sanskaras) exist, their fruition will be birth, life and experiences resulting in pleasure or pain.

II(14). These seeds (sanskaras) produce pleasure or pain according to their originating cause being good or evil.

II(15). To the illuminated man all existence (in the three worlds) is considered pain owing to the activities of the gunas. These activities are threefold, producing consequences, anxieties and subliminal impressions.

II(18). That which is experienced has three qualities, sattva, rajas, and tamas (rhythm, mobility and inertia). It consists of the elements and the sense organs. The use of these produces experience and also eventual liberation.

II(19). The divisions of the gunas (or qualities of matter) are fourfold: the specific, the non-specific, the indicated and the untouchable.

Total = 20 + 15 = 35 sutras

Book II Rearranged

I(34). The peace of the chitta (or thinking instrument) is also brought about by the regulation of the prana or life breath.

I(35). The chitta can be trained to steadiness through those forms of concentration which have relation to the sense perceptions.

I(37). The chitta is stabilized and rendered free from illusion as the lower nature is purified and no longer indulged in.

II(28). When the eight means or steps to yoga have been steadily practised, and when impurity has been overcome, enlightenment takes place leading up to full illumination.

II(29). The eight means of yoga are: yama or the five commandments, niyama or the five rules, asana or posture (especially of the thinking instrument), pranayama or right control of life-force, pratyahara or abstraction, dharna or attention, dhyana or meditation, and samadhi or contemplation.

II(30). Harmlessness, truth to all beings, abstention from theft, from incontinence and from avarice, constitute yama or the five commandments.

II(31). Yama (or the five commandments) constitutes the universal duty and is irrespective of race, place, time or emergency.

II(32). Internal and external purification, contentment, fiery aspiration, spiritual reading and devotion to Ishvara constitute niyama (or the five rules of life).

II(33). When thoughts which are contrary to yoga are present, there should be the cultivation of their opposite.

II(34). Thoughts contrary to yoga are: harmfulness, falsehood, theft, incontinence and avarice, whether committed personally, caused to be committed or approved of, whether arising from avarice, anger or ignorance; whether slight in doing, middling or great. These result always in excessive pain and ignorance. For this reason, the contrary thoughts must be cultivated.

II(35). In the presence of him who has perfected harmlessness, all enmity ceases.

II(36). When truth to all beings is perfected, the effectiveness of his words and acts is immediately to be seen.

II(37). When abstention from theft is perfected, the yogi can have whatever he desires.

II(38). By abstention from incontinence, energy is acquired.

II(39). When abstention from avarice is perfected, there comes an understanding of the law of rebirth.

II(40). Internal and external purification produces aversion for (or desire to be free from) form, both one's own and all forms in the three worlds.

II(41). Through purification comes also a quiet spirit, concentration, conquest of the organs, and ability to see the Self.

II(42). As a result of contentment bliss is achieved.

II(43). Through fiery aspiration and through the removal of all impurity, comes the perfecting of the bodily powers and of the senses.

II(46). The posture assumed must be steady and easy.

II(47). Steadiness and ease of posture is to be achieved through persistent slight effort and through concentration of the thinking instrument (chitta) upon the Infinite.

II(48). When this is achieved, the pairs of opposites no longer limit.

II(49). When right posture (asana) has been attained there follows right control of prana and proper inspiration and expiration of breath.

II(50). Right control of prana (or the life-force) is external, internal or motionless; it is subject to place, time and number and is also protracted or brief.

II(54). Abstraction (or pratyahara) is the subjugation (calming) of the senses by the thinking principle and their withdrawal from that which has hitherto been their object.

II(55). As a result of these means there follows the complete subjugation of the sense organs.

III(9). The sequence of mental states (of the thinking instrument) is as follows: the mind reacts to that which is seen; then follows the moment of mind control. Then ensues a moment wherein the chitta (mind stuff) responds to both these factors. Finally these pass away and the perceiving consciousness has full sway.

III(10). Through the cultivation of this habit of chitta there will eventually occur a steadiness of spiritual perception.

III(11). The establishing of this habit and the restraining of the mind (calming of the thinking instrument) from its thought-form-making tendency, results eventually in the constant power to contemplate.

III(46). Symmetry of form, beauty of colour, strength and the compactness of the diamond constitute bodily perfection.

IV(2). The transfer of consciousness from a lower vehicle into a higher is part of the great creative and evolutionary process.

IV(7). The activities of the liberated soul are free from the pairs of opposites. Those of other people are of three kinds.

IV(8). From these three kinds of karma emerge those forms which are necessary for the fruition of the effects.

IV(10). Desire to live being eternal, these mind-created forms are without known beginning.

IV(11). These forms are created and held together through desire, the basic cause, personality, the effective result, mental vitality or the will to live, and the support of the outward going life; when these cease to attract, then the forms cease likewise to be.

Total = 3 + 23 + 4 + 5 = 35 sutras.

Book III Rearranged

I(21). The attainment of spiritual consciousness is rapid for those whose will is intensely alive.

I(22). Those who employ the will likewise differ, for its use may be intense, moderate or gentle. In respect to the attainment of true spiritual consciousness there is yet another way.

I(42). When the perceiver blends the word, the idea (or meaning) and the object, this is called the mental condition of judicial reasoning.

I(43). Perception without judicial reasoning (or intuition) is arrived at when the memory no longer holds control, the word and the object are transcended, and only the idea is present.

I(44). The same two processes of concentration, with and without judicial action of the mind (the thinking instrument), can be applied also to things subtle.

II(1). The yoga of action, leading to union with the soul, is fiery aspiration, spiritual reading and devotion to Ishvara.

II(2). The aim of these three is to bring about soul vision and to eliminate obstructions.

II(22). In the case of the man who has achieved yoga (or union) the objective universe has ceased to be. Yet it existeth still for those who are not free.

II(23). The association of the soul with the mind and thus with that

which the mind perceives, produces an understanding of the nature of that which is perceived and likewise of the Perceiver.

II(24). The cause of this association is ignorance or avidya. This has to be overcome.

II(25). When ignorance is brought to an end through non-association with the things perceived, this is the great liberation.

II(26). The state of bondage is overcome through perfectly maintained discrimination.

II(27). The knowledge (or illumination) achieved is seven-fold and is attained progressively.

II(44). Spiritual reading results in a contact with the soul (or divine One).

II(45). Through devotion to Ishvara the goal of meditation (or samadhi) is reached.

III(12). When mind control and the controlling factor are equally balanced, then comes the condition of one-pointedness.

III(13). Through this process the aspects of every object are known, their characteristics (or form), their symbolic nature, and their specific use in time-conditions (stage of development) are known and realized.

III(14). The characteristics of every object are acquired, manifesting or latent.

III(49). The man who can discriminate between the soul and the Spirit achieves supremacy over all conditions and becomes omniscient.

III(54). This intuitive knowledge, which is the great Deliverer, is omnipresent and omniscient and includes the past, the present and the future in the Eternal Now.

III(55). When the objective forms and the soul have reached a condition of equal purity then is At-one-ment achieved and liberation results.

IV(1). The higher and lower siddhis (or powers) are gained by incarnation, or by drugs, words of power, intense desire (obsession) or by meditation.

IV(3). The practices and methods are not the true cause of the transfer of consciousness, but they serve to remove obstacles, just as the husbandman prepares his ground for sowing.

IV(4). The 'I am' consciousness is responsible for the creation of the organs through which the sense of individuality is enjoyed.

IV(9). There is identity of relation between memory and effect-producing cause, even when separated by species, time and place.

IV(12). The past and the present exist in reality. The form assumed in the time concept of the present is the result of developed characteristics and holds latent seeds of future quality.

IV(13). The characteristics, whether latent or potent partake of the nature of the three gunas.

IV(14). The manifestation of the objective form is due to the one-pointedness of the (long-prevailing) effect-producing cause (the unification of the modifications of the chitta or mind stuff the thinking instrument).

IV(16). The many modifications of the one mind produce the diverse forms which depend for existence upon those many mind impulses.

IV(17). These forms are cognized or not cognized according to the qualities latent in the level of awareness.

Total = 5 + 10 + 6 + 9 = 30 sutras.

Book IV Rearranged

I(17). The awareness of an object is attained by concentration on its fourfold nature: the form through examination, the quality (or guna) through discriminative participation, the purpose through inspiration and the soul through identification.

I(18). A further stage of samadhi is achieved when through one-pointed thought the outer activity is quieted. In this stage the chitta (the thinking instrument) is responsive only to subjective impressions.

I(19). The samadhi just described passes not beyond the bounds of the phenomenal world; it passes not beyond the gods and those concerned with the concrete world.

I(20). Other yogins achieve samadhi and arrive at a discrimination of pure Spirit through belief, followed by energy, memory, meditation and right perception.

I(23). By intense devotion to Ishvara, knowledge of Ishvara is gained.

I(24). This Ishvara is the soul, untouched by limitation, free from karma and desire.

I(25). In Ishvara, the Gurudeva, the germ of all knowledge expands into infinity.

I(26). Ishvara, the Gurudeva, being unlimited by time conditions, is the teacher of the primeval Lords.

I(38). Peace (steadiness of the chitta, the thinking instrument) can be reached through meditation on the knowledge which dreams give.

I(39). Peace can also be reached through concentration upon that which is dearest to the heart.

I(46). All this constitutes meditation with seed.

I(48). The yogi's perception is now unfailingly exact (or his mind reveals only the Truth).

I(49). This particular perception is unique and reveals that which the rational mind (using testimony, inference and deduction) cannot reveal.

I(50). It is totally different from, or supersedes all other impressions.

I(51). When this state of perception is itself also restrained or superseded, then is pure samadhi achieved.

II(20). The seer is pure knowledge. Though pure, he looks upon the presented idea through the medium of the mind.

I(21). All that exists for the sake of the soul.

III(1). Concentration is the fixing of the chitta (the thinking instrument) upon a particular object. This is dharna.

III(2). Sustained concentration is meditation, dhyana.

III(3). When the chitta (the thinking instrument) becomes absorbed in that which is the reality (or the idea embodied in the form) and is unaware of separateness or of the personal self, this is contemplation or samadhi.

III(15). The stage of development is responsible for the various modifications of the versatile psychic nature and of the thinking principle.

III(16). Through concentrated meditation upon the triple nature of every form, comes the revelation of that which has been and of that which will be.

III(17). The Sound (or Word), that which it denotes (the object) and the embodied spiritual essence (or idea) are usually confused in the mind of the perceiver. By concentrated meditation on these three aspects comes an intuitive comprehension of the sound uttered by all forms of life.

III(22). Karma is of two kinds: immediate karma and future karma. By perfectly concentrated meditation on these the yogi knows the term of his experience in the three worlds. This knowledge comes also from signs.

III(23). Union with others is to be gained through one-pointed meditation upon the three states of feelings -- compassion, tenderness and dispassion.

IV(18). The Lord of the mind, the perceiver, is ever aware of the constantly active mind stuff, the effect-producing cause.

IV(19). Because it can be seen or cognized, it is apparent that the mind is not the source of illumination.

IV(20). Neither can it know two objects simultaneously, itself and that which is external to itself.

IV(21). If knowledge of the mind (chitta) by a remoter mind is postulated, an infinite number of knowers must be inferred and the sequence of memory reactions would tend to infinite confusion.

IV(22). When the spiritual intelligence, which stands alone and freed from objects, reflects itself in the mind stuff (chitta), then comes awareness of the Self.

IV(23). Then the mind stuff, reflecting both the knower and the knowable, becomes omniscient.

Total = 15 + 2 + 8 + 6 = 31 sutras

Book V -- Part 1 Rearranged

I(27). The Word of Ishvara is AUM (or OM) . This is the Pranava.
I(28). Through the sounding of the Word and through reflection upon its meaning, the Way is found.
I(29). From this comes the realization of the Self and the removal of all obstacles.
I(36). By meditation upon Light and upon Radiance, knowledge of the Spirit can be reached and thus peace can be achieved.
I(40). Thus the yogi's realization extends from the infinitely small to the infinitely great and from anu (the atom) to Atman (or Spirit) his knowledge is perfected.
I(41). To him whose vrittis (modifications of the mind stuff) are entirely controlled, there eventuates a state of identity with, and similarity to that which is realized. The knower, knowledge and field of knowledge become one, just as a crystal takes to itself the colours of that which is reflected in it.
I(45). The gross leads into the subtle and the subtle leads in progressive stages to that state of pure spiritual being called Pradhana.
I(47). When the super-contemplative state is reached, the yogi acquires pure spiritual realization through the balanced quiet of the chitta (the thinking instrument or mind stuff).

II(16). Pain which is yet to come can be warded off.
II(17). The illusion that the Perceiver and that which is perceived are one and the same, is the cause of the pain-producing effects which must be warded off.
II(51). There is a fourth stage which transcends those dealing with the internal and external phases.
I(52). Through this, that which obscures the Light is gradually removed.
I(53). And the mind (the thinking instrument) is prepared for the meditative attitude.

III(4). When concentration, meditation and contemplation form one sequential act (the meditative attitude) then is sanyama achieved.
III(5). As a result of sanyama comes the shining forth of the light.
III(6). This illumination is gradual, it is developed stage by stage.
III(7). These last three means (steps) of yoga have a more intimate subjective effect than the previous means.
III(8). Even these three, however, are external to the true seedless samadhi which is not based on an object. It is free from the effects of the discriminative nature of the chitta (the thinking instrument).
III(18). Knowledge of previous incarnations becomes available when the power to see thought-images is acquired.
III(19). Through concentrated meditation (the meditative attitude), the thought images in the minds of other people become apparent.
III(20). As, however, the object of those thoughts is not apparent to the perceiver, he sees only the thought and not the object. His meditation

excludes the tangible.

III(21). By concentrated meditation upon the distinction between form and body, those properties of the body which make it visible to the human eye are negated and the yogi can render himself invisible.

III(24). Meditation, one-pointedly centred upon the power of the elephant, will awaken that force or light.

III(25). Perfectly concentrated meditation upon the awakened light will produce the consciousness of that which is subtle, hidden or remote.

III(26). Through meditation, one-pointedly fixed upon the sun, will come a consciousness (or knowledge) of the seven worlds.

III(27). A knowledge of all lunar forms arises through one-pointed meditation upon the moon.

III(28). Concentration upon the Pole Star will give knowledge of the orbits of the planets and the stars.

III(29). By concentrated attention upon the centre called the solar plexus, comes perfected knowledge as to the condition of the body.

III(34). Understanding of the mind-awareness comes from one-pointed meditation upon the heart centre.

Total = 8 + 5 + 16 + 0 = 29 sutras

Book V -- Part 2 Rearranged

III(30). By fixing the attention upon the throat centre, cessation of hunger and thirst will ensue.

III(31). By fixing the attention upon the tube or nerve below the throat centre, equilibrium is achieved.

III(32). Those who have attained self-mastery can be seen and contacted through focusing the light in the head. This power is developed in one-pointed meditation.

III(33). All things can be known in the vivid light of intuition.

III(35). Experience (of the pairs of opposites) comes from the inability of the soul to distinguish between the personal self and the Purusha (or Spirit). The objective forms exist for the use (and experience) of the spiritual man. By meditation upon this arises the intuitive perception of the spiritual nature (the Purusha).

III(36). As the result of this experience and meditation, the higher hearing, touch, sight, taste and smell are developed, producing intuitional knowledge.

III(37). These powers are obstacles to the highest spiritual realization, but serve as magical powers in the objective world.

III(38). By liberation from the causes of bondage and through their weakening and by an understanding of the mode of transference (withdrawal and entrance), the mind stuff or chitta can enter or synchronize with another body.

III(39). By subjugation of the upward life (udana) there is liberation from water, the thorny path, and mire, and the power of ascension is gained.

III(40). Through subjugation of the samana, the spark becomes the flame.

III(41). By means of one-pointed meditation upon the relationship between the akasha and sound, an organ for spiritual hearing will be developed.

III(42). By one-pointed meditation upon the relationship existing between the body and akasha, ascension out of matter (of the three worlds) and the power to travel in space is gained.

III(43). When that which veils the light is done away with, then comes the state of being called discarnate (or disembodied), freed from the modifications of the thinking instrument. This is the state of illumination.

III(44). One-pointed meditation upon the five forms which every element takes, produces mastery over every element. These five forms are the gross nature, the elemental form, the quality, the pervasiveness and the basic purpose.

III(45). Through this mastery, minuteness and the other siddhis (or powers) are attained, likewise bodily perfection and freedom from all hindrances.

III(47). Mastery over the senses is brought about through concentrated meditation upon their nature, peculiar attributes, egoism, pervasiveness and useful purpose.

III(48). As a result of this perfection there comes rapidity of action like that of the mind, perception independent of the organs, and mastery over root substance.

III(50). By a passionless attitude towards this attainment and towards all soul powers, the one who is free from the seeds of bondage, attains the condition of isolated unity.

III(51). There should be entire rejection of all allurements from all forms of being, even the celestial, for the recurrence of evil contacts remains possible.

III(52). Intuitive knowledge is developed through the use of the discriminative faculty when there is one-pointed concentration upon moments and their continuous succession.

III(53). From this intuitive knowledge is born the capacity to distinguish between all beings and to cognize their genus, qualities and position on the evolutionary ladder.

IV(5). Consciousness is One, yet produces the varied forms of the many.

IV(6). Among the forms which consciousness assumes, only that which is the result of meditation is free from latent karma.

IV(15). These two, consciousness and form, are distinct and separate; though forms may be similar, the consciousness may function on differing levels of being.

IV(24). The mind-stuff also, reflecting as it does an infinity of mind

impressions, becomes the instrument of the Self and acts as a unifying agent.

IV(25). The state of isolated unity (withdrawn into the true nature of Self) is the reward of the man who can discriminate between the mind stuff and the Self, or spiritual man.

IV(26). The mind then tends towards discrimination and increasing illumination as to the true nature of the one Self.

IV(27). Through force of habit, however, the mind will reflect other mental impressions and perceive objects of sensuous perception.

IV(28). These reflections are of the nature of hindrances, and the method of their overcoming is the same.

IV(29). The man who develops non-attachment even in his aspiration after illumination and isolated unity becomes aware, eventually, through practised discrimination, of the over-shadowing cloud of spiritual knowledge.

IV(30). When this stage is reached then the hindrances and karma are overcome.

IV(31). When, through the removal of hindrances and the purification of the sheaths, the totality of knowledge becomes available, naught further remains for the man to do.

IV(32). The modifications of the mind stuff through the inherent nature of the three gunas come to an end, for they have served their purpose.

IV(33). Time, which is the sequence of the modifications of the mind, likewise terminates, giving place to the Eternal Now.

IV(34). The state of isolated unity becomes possible, when the three qualities of matter (the three gunas) no longer exercise any hold over the Self. The pure Spiritual Consciousness withdraws into the One.

Total = 21 + 14 = 35 sutras.

Appendix 2

Are We a Synthetic Humanity Created by an Advanced Humanity ?

We wish to state here an aspect of love and death, or birth and death. An earnest student will understand much from what follows.

Creation is love. All of Creation -- Divine Wholeness with Janah Universe -- is love, not of self but for love's sake. With such love there can be no death, no limitation, no separation or even a sense of separateness. Such is pure love; true, divine, satisfying love is immortal!

This love is reflected in Existence in the beginning but, being fractured

whilst passing through the major Ring-pass-not and further fractured (like sound) as it passes through the two other minor rings-pass-not, it does not go on forever -- it ceases to be immortal on entering Existence. This creative force, in Existence, does have in its germ a tinge of sex, which eventually could be sublimated again, for the sublime aspects of sex, besides the act itself, are innumerable. This love, like light in Bhuh, has seven different rates of vibrations or energies and so demonstrates these seven aspects, each having a different rate of vibrations. But even the lowest aspect is tremendously high and needs a developed body to hold its vibrations. In all Existence, only humanities, i.e. human beings, can hold such vibrations -- the frail-looking, 'finite', physical body of man in grossest Bhuh, even in sub-stages 3-2-1 and 1-2-3 of the descending and ascending arcs, is capable of this, but in the vast universe of Existence there is no other material known that can hold them!

These vibrations, even at their lowest, are tremendously high, in the middle range are unbearable, and at their maximum are immensely impossible to hold -- and yet are held by the frail body of a human being, if 'whole' or developed. Why -- because within the frail human body is the Divine Fragment, a fragment of the Unique Original Force Field, which makes it possible. These three grades of intensities of love are (1) worldly love; (2) parent-child love; (3a) maximum negative self-love, and (3b) positive spiritual love.

All three types of love, except for grade (3b), create fatigue. What happens to the human body is what happens in case of metal fatigue -- just as metal gives way, so does the human body fail, or give way and die. This fatigue daily creates sleep which to a certain extent reinforces the body. Even if the sleep is of the required quality and at particular hours only, it is scarcely enough and creates a debit account. This daily debit balance brings on old age. Daily, temporary sleep creates complete, temporary unawareness and, with the daily increasing debit balance, one day brings about a very long, complete unawareness and with it a total loss of memory and non-functioning within -- this we call death.

To understand this very long total unawareness we must study the 'daily' unawareness. But the world has coined a different word, a dreadful word -- 'death' -- for the former without bothering to study the latter, sleep. And around this word 'death' the world has woven an atmosphere of depression, artificial sadness and grief, as well as meaningless rites, prayers and ceremonies, not one of them worthwhile perpetuating but, thanks to our priests and religious leaders, indulged in daily. This is the result of ignorance.

Why do we forget that death is a natural thing to happen, as natural as our breathing and as unavoidable! Some wise persons have said, "That which

is born must die," that life is transitory and illusory, and thousands of sayings, songs and stories are in circulation to this effect, not realizing that life and awareness are only energies created in the body and must some day cease being created. The worst part of all is that it is stressed (of course, from the point of view of material possessions) that we go empty-handed, i.e. that we carry nothing away, and that we also come empty-handed. But do mortal eyes see how much is brought and how much is carried away? If they did, they will be surprised, for it is all in molecular coded material which our mortal eyes are unable to see.

When love creates a human body, that child feeds on love, it grows on love, but this relationship of love does not go on forever in Bhuh. It stops sooner or later, more often sooner than later, for the intensity slows down and, in many cases, completely disappears. On the quality of this relationship and how soon it starts to slow down depends the emotional maturity of the child. Physical growth is not so important, and neither is intellectual growth, because both have other sources and factors that take care of them. But the emotional growth of the child has only one source, and that is the parents -- not child and mother only, otherwise it leaves a vital gap, but both parents!

The human being is, first and last, an emotional entity because the primary body, the astral or molecular body, is the body of emotions. Emotions are chemicals, they are vibrations that can build or break. In this fine sensitive human body, energy exchanges and chemical reactions and transformations take place continuously. When these take place properly, they make the human body biologically complete or whole; even so, this parent-child relationship should be total and complete for it is the most important factor.

The critical periods are between the ages 0-3 years, 3-7 years, and from 7-14 years. If, for some reason, love from either of the parents is neglected in any one period, compensatory love must be given later to fill that gap. This is extremely important and essential. Whatever is missing is felt but is not easy for the growing or grown-up child to express, even after adult age. This missing is felt throughout life and the individual seeks for its fulfillment but knows not how to, nor what nor where; he only feels it deep down in the so-called sub-conscious, i.e. in the memory pattern where it is registered. All such 'missing' is also recorded in the super micro recording monitor as characteristics.

So the individual is in constant search in many ways. Many social activities of men and women are dictated by this missing aspect. The individual may even go round the world seeking it but never finding it, only feeling its loss. In many cases, this loss creates some kind of peculiarities and eccentricities: some resort to drugs and some to the

solitary life of ashrams, some love lower life and animals, and some follow cults.

This search, today, is widespread, acute and more pronounced because in the last 50-60 years this aspect of love has been missing more and more as the child is left in the care of servants or strangers. All over the world, life has reached such a tempo that none of the parents have time for the child. They say 'we have to make both ends meet' and 'so we both have to work', little realizing what hurricanes and tempests they leave behind in the heart and mind of the child. Do parents realize that this damage is more than what they could earn jointly! If parents are not able to devote fairly reasonable time and love, and this in plenty, they should use preventive measures and not have children, rather than give life to a child and then not nurse it themselves, as it ought to be, but leave it to baby-sitters, nurses, creches, etc.

Why is the thirst so great in the present generation and growing daily? Which of the seven aspects of love is missing? How does one find out? These aspects have vibrations, i.e. color, texture, sound, form, and the four elements, each from crude to most refined. What, or who, can provide this something missing? On this are religious faiths, schools of thought and faculties all over the world based. How shall we know what remedy is actually right?

As creation begins in love, so life begins in love -- then why is this something missing? Why are products of love miserable and unhappy? Is God indifferent? Are we indifferent towards God and towards ourselves? Why is something missing from love? If it is love it should be complete, and if it is complete, we can be again what we were in Creation!

The search in the name of religion, theology, philosophy, yoga, zen and other such disciplines is only a search for what is missing from love. One full note is missing, not just a semitone! This makes an individual biologically incomplete. In studying the diagrams, we have noted how very important it is to be biologically complete. If one is not biologically complete, whose fault is it? The answer is not easy to give: "Master who did sin, he or his forbear, for he was born blind?" "Neither hath this man sinned, nor his forbear, but that the law of God should be made manifest in him." -- Lord Jesus Christ.

At this stage we raise another pertinent question, not because it is only a hypothetical question but because truth is stranger than fiction and this is a fact in Existence, though only in the universe of Bhuh. There are innumerable humanities in our universe Bhuh from sub-stage 1 to sub-stage 7, and also innumerable in each sub-stage, both on the downward and on the upward arcs. So vast is the gulf between them that humanities

even at the end of sub-stage 4 would appear to us who are in the beginning of sub-stage 4 as supermen, and those in the seventh sub-stage would appear so far ahead, there can be no comparison at all.

It is sad but true that in the entire expanse of Bhuh scattered in various galaxies, for every ten humanities reaching the fourth sub-stage on the upward arc, seven proceed normally, two out of ten develop psychic powers, retain a special fondness for such psychic powers and play around for a very long time, and one out of ten advances greatly technically and becomes godless, emotionless and heartless, like the societies of ants and bees, and lives and progresses thus. This decision to go psychic or to be technically advanced is taken in sub-stage 4 on the upward arc of Bhuh and in each case, after the decision is taken or made, evolution continues strictly as per that decision and it comes to each humanity as a natural characteristic.

When such a technically advanced humanity reaches the sixth sub-stage of Bhuh it is able to create synthetically every type of lower life -- animals, reptiles, fishes and birds. The body texture of parts and organs fabricated for the human body are such as to be indistinguishable from those of the real and natural human being as created by God and Nature. Human limbs, organs and tissues are created very natural-like and are used in case of accidents or mutations or abnormal birth with nary a difference found between them and the natural ones. So transplantation of any limbs, organs and tissues is not at all necessary; even blood is not needed for it too is made.

Like electrical energy, the energies of life and awareness are created with great force and potential by the technically advanced humanity, for even in the natural humanity these energies are not spiritual energies. Only, they are more subtle and more potent than electrical energy. So the energies of life and awareness are generated and channeled as required, i.e. they are bottled for use. And by the seventh sub-stage this humanity is able to create a synthetic humanity not different in any way from the natural humanity.

(Our humanity, too, will one day be able to bottle these energies for use in emergency; it will be possible even by our late sub-stage 4. In a few years, our scientists will be able to create electricity within an instrument -- a sort of 'built-in' mechanism -- so that the instrument can work endlessly without being fed with any energy from an outside source.)

Even so is the synthetic humanity with the energies of life and awareness 'built-in' and also given certain memory and behaviour response patterns. But synthetic individuals are not robots -- they are all as good as natural humanity, with flesh, skin and bones, organs, tissues, blood and

gray matter, with a thinking instrument and senses, but with no free will.

It is strange, but true, that by the early seventh sub-stage, this humanity, their pride and vanity and ruthlessness and egoism knowing no bounds, suddenly finds itself becoming unisexed, i.e. all the children born are only females. Of course, at first the ratio of female to male children is high, but eventually no male child is born at all, because now God and Nature take a hand to correct such a wayward humanity -- advanced sons of humanities of Svahah universe and those Divine Fragments that did not enter Existence but are ever ready to render services, such who are much beyond in power and wisdom compared to this technically advanced humanity, however great be the progress of this humanity. Is this humanity the Lucifer referred to in the gospels who would challenge the power of God and Nature?

Such a technically advanced humanity is completely all female and all such technically advanced humanities are all females. The female species is more complete biologically and more resistant also. Even today, in our humanity, the female is really tough; this male has so far only made a show of being tough. The male has, from the beginning of the seventh sub-stage, ceased to dominate; he becomes subservient, is first relegated to second place under female rule and then slowly becomes extinct. Between these two stages, Nature prepares her plans to deal with this humanity. Remember that each sub-stage is an eternity and so there is limitless time between these two stages.

In spite of their extremely advanced technical progress no solution is found to this problem, i.e. no male child is born to them. So they decide to experiment with a synthetic humanity. Even their planet, which was pleasant, stable and beautiful, starts becoming arid and dry; the conditionings change enormously and their knowledge is helpless to prevent it. They had already started experiments in the sixth sub-stage with all types of lower life on a planet in a distant, primitive-looking solar system, and when the female ratio starts going up alarmingly, on that planet in that solar system they now plant a synthetic humanity.

This synthetic humanity is an exact `replica' of their humanity, individual for individual, i.e. for every male and every female is created as counterpart a synthetic male and a synthetic female as they were in the early seventh sub-stage when males were amongst them normally. So their synthetic humanity, like the natural humanity, has both sexes and procreates; but whenever the males are transplanted to their own planet, they fail to reproduce a male -- they reproduce only females and die early.

What is actually the difference between the natural and synthetic

humanities? A synthetic individual has only the physical, cellular body; it has no astral double, nor within is the Divine Fragment, It being a fragment of the Divine Wholeness. No humanity, however advanced, can fabricate a Divine Fragment -- It can never be duplicated. The technically advanced humanity sees no need for all these other complications, because there is no need or intention to perpetuate this humanity. So the synthetic individual needs no causal body nor the three super micro recording monitors, for there is no need for karma or causation or redeeming. These are the main differences, but such differences only advanced adepts can see and find out, so natural otherwise is this synthetic humanity.

So the technically advanced humanity, being technically advanced compared to us by a few eternities, creates, from its point of view, a not-so-advanced technically advanced synthetic humanity. Even then, this synthetic humanity is at least thousands of years technically more advanced, or ahead, in comparison to us as we find ourselves today. This synthetic humanity, like their masters, are godless, heartless and emotionless. With each sub-stage being an eternity, this technically advanced humanity has time to do their best to survive.

One such planet and one such solar system that appeared to them as woebegone and primitive and which they had selected for their earlier experiments with lower type of life and later had planted a synthetic humanity, happens to be (believe it or not!) our planet Earth and our Solar System. So are we that synthetic humanity? This happened more than 65 million years ago, and for a very long period of years the synthetic humanity is maintained by the technically advanced humanity in the hope of finding a male sperm capable of procreating and begetting a male child when transplanted to their planet.

God and Nature have taken care to bring about such upheavals later as to obliterate any trace of and every vestige of their civilization by creating land in place of water and submerging land to create oceans. Yet somewhere or the other at times, we will get proofs of this civilization, of this synthetic humanity that was planted on our planet by a technically advanced humanity millions of years ago.

But in inflicting the restriction of making the technically advanced humanity single-sexed, so that a potential Lucifer is destroyed and prevented from further mischief, for this would indeed be better than letting such a society of humanity survive and create much evil, God and Nature would stand to lose one full natural society of humanity, wayward though it had been. So God and Nature evolve a different plan to counter the activities of such a society of humanity, because Tapah, Divine Wholeness, was aware of the possibility of such an exigency to be expected

some day in Existence, what with gross minds, bodies, thinking instruments and senses prevailing, with utter free will operative, and with accumulation of knowledge on the upward arc.

In millions of places in Existence, Nature --Divine Wholeness -- also has economic cycles where one thing disappears apparently to create something else, and these economic cycles, by the thousands, maintain biological and ecological balances in the cellular universe, as on our Earth for instance. Our science is not aware of all such economic cycles of preservation. On our planet we see the cycle of oxygen and carbon dioxide between human and animal life on one hand and plant and vegetation on the other hand. We see water evaporating from the oceans by the heat of the sun's rays, clouds being formed, rain and snow falling on the Earth and, by streams and rivers, returning to the ocean again. Such cycles are simple, apparent and observable. There are innumerable, complicated ecological and other cycles that each planet in each solar system is intelligently able to maintain, and we know nothing about them at all. Slowly we shall learn and then be amazed at what the Earth and the Sun do know compared to our technical knowledge and their superior intelligence will be apparent then.

In our own body system, there are economic cycles and balances. For instance, the heart sends blood to all parts of the body system and this blood returns to the heart through a system of veins collecting all the dead matter. The heart then pumps this dirty blood to the lungs where it is oxygenated, whereby a part of the body heat is produced, and this cleans blood once again reaches the heart to be send back to the body system.

The synthetic humanity is the replica of the original advanced humanity, individual for individual. So Nature, through the advanced sons of humanity from Svahah and the Divine Fragments who did not enter Existence, plans to `transplant' in each new-born child that is synthetic with the assigned Divine Fragment and the assigned causal body with its three super micro recording monitors of each individual dying in that advanced humanity. This plan is ready and waiting for an opportune moment. Of course, the recordings in the three super micro recording monitors are extremely brutal, but a full society of humanity is to be saved; later, care can be taken of these recordings also.

The right time arrives when the technically advanced humanity fails in all its efforts to find a `sperm' that would give them male offsprings from amongst all the males born and grown up as synthetic humanity and transplanted by thousands to their original planet in hope of the miracle to happen. And when nothing succeeds, it seems impossible to survive. Now they use their technical knowledge to extend their own life span

enormously.

Now totally frustrated, the technically advanced humanity decides to destroy the synthetic humanity as the experiment has been wholly unsuccessful, to that extent that those males born to the synthetic humanity could procreate only female offsprings with the females of the original humanity, and later these males just could not even procreate with the original females. To destroy this synthetic humanity a novel and cruel method is made use of that suits their cruel nature. This was decided perhaps a little more than 65 million years ago.

So advanced are the technical humanity that they never fail in anything they undertake. They implant in each synthetic individual a lethal chemical which immediately enters the body system. It is also injected in the waters, plants and lesser life on the planet and in the atmosphere. It is not meant to be immediately fatal. This chemical creates an individual who is restless, depressed, anti-social, aggressive, jealous, always in fear and tension, and will kill and destroy in self-preservation. And so the synthetic humanity begin to destroy each other and each would not rest till the other is destroyed. This restlessness is prevalent in all the kingdoms now also due to the effects of this chemical.

It was expected that this chemical would act and finish off in a matter of months leaving not one alive. After it is done, this technically advanced humanity forgets all about this synthetic humanity for nothing in Existence can now save this synthetic humanity. And it would have happened just as planned had not God and Nature, with willing volunteers, not come to the aid of this synthetic humanity -- but divine intervention comes thus to aid, without prayers, when required according to law.

But from their distant planet, the technically advanced humanity could have disintegrated this planet itself by a single flash of a ray. This would have created a lot of complications for the entire solar system would have been unbalanced. But we have earlier noted that volunteers by their own silent methods directed the technically advanced humanity to take recourse to the chemical option which was equally fatal, rapid and unerring, and, above all, in keeping with their very cruel nature. In doing so, an opportunity was created to work against the plan and for which preparations were ready.

To solve the problem of having to redeem innumerable brutal memory patterns, Nature decided that the new-born synthetic individuals with transplanted Divine Fragments and other materials like body, thinking instrument, senses, etc., should begin as primitive human beings starting as a natural humanity of very early fourth sub-stage of Bhuh on the upward arc. It was decided thus, for it was at a little later than this stage

that the technically advanced humanity had decided to take the wrong road earlier during their progress. So Nature starts from nearly the same point in time so that the transplanted and synthetic (now made original) individual may not have to `redeem' such brutal and horrible patterns recorded which, after all, are not of the saved individuals.

The result is that primitive man starts out on our planet as a natural society of humanity at the beginning of sub-stage 4 on the upward arc, at least 65 million years or more before our time. This process is slow because the technically advanced humanity tried to extend the life span of all its individuals indefinitely, and as one by one of that technically advanced humanity died, their replica in synthetic were replaced by the primitive society of humanity. During this long transition period while the transplanting continued to the last individual, the entire synthetic humanity became a natural society of humanity, but extremely primitive. Thus the technically advanced humanity slowly disappeared but Nature's economy saved a whole society of humanity from being destroyed.

It was at this stage that great cataclysms started to take place all over our planet, because the synthetic humanity that was planted on our Earth was more advanced on a technical scale than what we are today by at least 15-20 thousand years and their civilization covered the entire Earth. So every vestige of their civilization was also destroyed, along with their synthetic monster animals.

The fatal effects of the chemical were reduced as much as possible, but deep down they had penetrated the system, the planet and the atmosphere, and so remained to some extent. Even after a fresh start as a primitive society of humanity as far back as 65 million years or more, these effects are largely still there even today. The shielding effects of the planet Jupiter and our Sun and the advanced state of our Earth were all responsible for the success of this immense task. But we do carry in our system the effects of that lethal chemical, and we, who were once synthetic, became a primitive society or the earliest specimens of humanity of sub-stage 4 on the upward arc of Bhuh. And our civilization from our days as a synthetic humanity lies buried deep in the bowels of our Earth, one day to be made apparent, though that day is far off indeed.

Some may ask, is Jupiter such an important planet? And if a planet like Jupiter were not there in a solar system, is that society of humanity lost? Yes, in a solar system where a society of humanity exists in any area of the Universe, if a planet of the type of Jupiter is absent, that humanity can never have any inclinations towards God, towards return to the source, and other noble emotions, and ultimately becomes a brutal, advanced humanity. And wherever such a planet is in a solar system, that society of humanity is safe to advance as a natural humanity. And a planet

like Jupiter can save and salvage a fallen humanity also.

Jupiter has certain spots, small and very large, both on the surface and deep inside, that send certain types of energy rays which create a force-field of a type that has the power to raise the lowest and most brutal vibrations to high spiritual intensity, always towards spirituality. One day, similar spots, but smaller in size, will be found in the Himalayan region, both on the surface and deeper down, and these two planets, Jupiter and our Earth, work like large super transmitting and receiving monitors respectively, forging a link through these spots. So our Earth is receiving rays, both highly helpful and damaging, and in her laboratory at the core she works on these rays and energies. With her own ability to produce healing rays and with great help from Jupiter and the Sun, she maintains us (refer to the Earth's core chart), of which we have hardly any knowledge now -- all we know is to abuse her. This is how our Earth is redeeming her past.

Do you still think that these planets are lifeless orbs that keep moving mechanically?

Some may raise the question that our Sun does not stand in a high category among other suns and stars, so what could a mere planet like Jupiter be? To this we say that our Sun is very senior and highly advanced. Just as we cannot judge a book by its cover, so we may not judge our Sun by its size and luminosity. There are innumerable suns and stars that are far bigger and brighter; some are giants in size and brilliance compared to our Sun. So also, our Jupiter is very special in some ways, very senior and highly advanced, though it may appear as nothing before other stars and suns, and even other planets.

Some may even point out that our Sun with its Solar System goes round the star Sirius as if it were a captive, so Sirius must be ruling our Sun in some ways, just as our Sun dominates over the planets that go round it. But the truth and fact is completely different: our Sun is parent to star Sirius! Sirius is a binary star, with one large, bright orb and the other a dark, very heavy `dwarf'. Slowly, with each revolution of our Sun round it in 25,000 years, these two orbs of Sirius are brought closer to each other. (A formula exist for such calculations.) This will continue till the dark dwarf will fall right into the center of the bright star and in doing so will create its own family of planets -- a solar system. There is a direct link and push with each revolution of our Sun round Sirius.

When our Sun was at the stage that Sirius is now today, i.e. a binary star without its solar system, another advanced senior star with its solar system did the same work that our Sun is doing today -- a few eternities before our time! The humanity that lived in that solar system then was in

the fourth sub-stage of Bhuh and now that humanity is nearing the sixth sub-stage of Svahah. Hence the link between that humanity and ours in salvaging Earth from synthetic into natural humanity and sending their sons to our humanity to guide us. We call them incarnations of God -- humanity like the Christ, the Buddha, Krishna -- but they are actually from the sixth sub-stage of Svahah; they have now have gone into the Ring-pass-not and are preparing to go beyond. That solar system exploded ages ago to leave a black hole of utmost power and potential from which future generation became possible.

The advanced sons of that humanity helped us and are still helping us in many ways. When star Sirius will merge its two orbs and have a solar system of its own, and later its own humanity, our Sun would by then have become a red giant, dissolve the whole Solar System within its body, from where it had once emerged, and disappear completely leaving behind an intense force field. And much before that, our whole humanity will be somewhere else on the upward arc in the vast expanse of Existence. By then we would be in the Mahah region, the Ring-pass-not, ready to go into Creation and later merge into Divine Wholeness forever, and our planet Earth likewise also.

Our Sun, Jupiter and our Earth are all very senior, highly developed and on the upward arc. We as humanity in this solar system should consider ourselves very fortunate and stop bragging about our science and the talk about conquering Nature, but rather set up communications with our Earth and through her with Jupiter and the Sun; our progress then will be a thousand times faster. But we think we know so much! And of what help can these senseless and lifeless orbs be to us! Are we not the only self conscious beings in all Existence!

In passing, we may mention that the Moon is the negative karma of our Earth. Science will bear out that in proportion to the size of our Earth, the size of the Moon at a distance of a quarter of a million miles is far heavier a load than any other bigger planet, or even the Sun itself, has to maintain. It is the negative vibrations of the Moon that have caused so much evil on our planet. The Moon is a highly negative entity and, though much good is done by our planet Earth to neutralize these effects, is the cause of many shattered nerves and tensions, diseases and ailments that prevail upon our Earth. The dark side of the Moon harbors lone astral shells of those dead persons who have strong, crude emotions and unfulfilled desires. Such negative, vicious astral shells dwell there till their disintegration takes place.

So our Earth carries a great load of negative karma -- this is her process of 'redeeming'. We have a misconception of considering the Moon as a luminary in astrology. The Moon has no light of its own, and by way of

reflected light Venus, and more than Venus our Earth, would look brighter than the Moon and very much more beautiful if seen from deep space. Another misconception in regard to the Moon is that new Moon and full Moon (pournima) are considered auspicious in astrology, and no Moon (amavasya) is regarded as inauspicious, while quite the opposite is actually the situation. The eclipse of the Moon has no negative effects on Earth, but only beneficial effects on the Moon and raises its high negative intensities to less negative intensities. On the other hand, during a solar eclipse, the Moon in return intensifies its negative intensity on Earth. So the best day of the month is the no-Moon day on which the negative intensities and effects are not there.

Our Planet Earth

Refer to the Earth's core chart. In the diagram is shown a thin border which is the crust of the planet. This thin crust is the skin of the planet; it holds the highest mountains and deepest oceans, and nurtures all life, on land, in water and in the air, from the microbe to the blue whale and all human beings. The rest is continuous upheaval and movement, as explained below, but all according to a meticulously laid-down plan. All recorded and unrecorded history and geography of the human race of the present and the past is buried deep down below this crust of the planet and cyclic upheavals leave no trace behind of what has been!

Notice that from the centre towards the surface of the Earth are shown sixteen segments or circular belts, or rings. Each ring is approximately 250 miles deep, some a little more or a little less in width. Four such rings comprise a section; there are thus four sections, each nearly 1,000 miles deep. These sections are marked A, B, C and D, and are shown in different colours. Each section is different and serves a different purpose.

Section A is the floating section and includes the skin or crust we call solid ground. Section C maintains (strange as it may seem) the balance in the atmosphere and the water content in the crust, i.e. in the oceans and on land. It is the pressure area of the planet, equivalent to the upkeep area in humans, and takes the help of section B. Section B is a silent area of the planet, playing a quiet but very important part, while section A is the continuously changing, turmoil area of the planet, like the thinking instrument in humans. Each section does its appropriate work. Adjacent sections whirl in opposite direction to each other: section A whirls anticlockwise, section B whirls clockwise, and section C whirls anticlockwise.

The topmost ring of section C is prepared and then moved to enter section

A, and in due course, say from 2-3 million years, becomes the crust of section A of the planet in large patches, and so an absolutely different type of flora and geography is created by stages. Continents are mere floating leaves on her waters! The planet changes its poles every 25,000 years.

All the sections, A, B and C, including the crust, are maintained by section D, the planet's core, extending approximately 1000 miles in radius from the very centre, and the main laboratory of the planet. Here she works wonders! Whereas section C has all the different gases and liquids, section D is the fire of the planet, ignited by fusion and fission, where all the cooking, digesting and filtration (besides many other processes) of the rays received from the Sun and the Galaxy is done.

From her boundless resources, which are continuously replenished by the Sun and the Galaxy, it is easy for her to maintain ecological balances on the skin or crust. The planet has a continuous process of rotating elements that keep land, water and air reasonably clear, or she would alter the geography, which she has periodically every 12,500 or 25,000 years, the actual final, visible and faster process lasting about 5,000 years.

Our planet, like a snake, throws off her skin periodically. Nature's tides on our planet, like the tides of the ocean which has high and low tides, are of 12,500 or 25,000 years duration. In such periods one full ebb and flow of tide takes place in, say, 12,500 years. We are at present on the crest of the high tide and this coincides with one complete round of our Solar System around the star Sirius, which takes 25,000 years. The smallest fraction, or one of the twelve zodiac houses, is about 2083 odd years.

Huge and forceful bubbles from this section C rise regularly and passing through sections B and A reach the crust. These periodic bubbles, which rise not at random but as per an intelligent order, keep the large masses of water deep in the oceans moving regularly, create rivers at various levels and flowing in different directions, and also move large bodies of water trapped in deep land contours, deep down in the oceans; otherwise these waters would remain motionless and become death traps for all life on this planet. The bubbles then escape from the oceans into the atmosphere as small bubbles. All these actions go on continuously all over the planet, from the surface to deep down in section C. The core chart shows such a continuous chain of processes taking place between sections C and A, upto the surface crust of the planet.

So we need not be unnecessarily perturbed about our careless and even reckless ways of polluting the planet's land, water and atmosphere. We

think we can do a lot here in this direction, but we forget that we know so little that our little knowledge to help her would be rather more dangerous than not helping her at all. For this is her domain and she knows infinitely more as to how to maintain the ecological balance than we will know in the next 5,000 years and more, and our present civilization will not be anywhere on the surface of the planet at that time! What she would appreciate most would be an effort on our part to take care of our mental pollution, which is far more dangerous and which we can do consciously!

Like the ebb and flow of the tides of the oceans, humanity on this planet increases and then decreases considerably for reasons of soul transmigration. The planet has ways of doing so as per a cosmic plan, for she has reached a stage of being conscious and able to take active part in the cosmic plan. (We human beings have not found time to come out of our illusions yet.) Our planet is a school -- as are all life-bearing planets -- for humanity reaching the fourth sub-stage of Bhuh and being prepared for the fifth sub-stage. On reaching it, souls are made to migrate in groups to other areas of the galaxy to progress further.

Earlier have been civilization even better and more well spread out than our present day one, but she can bring about upheavals that leave no trace of them, for she is not bothered with our material civilization but only with our spiritual progress! The next coming upheaval, which will take anywhere from 2,000 to 5,000 years, will leave nothing of our present day civilization, and a new skin or crust will replace the present one and cover the surface of our planet. Our so-called great civilization, our wealth, our history, geography and science, our minerals, all life that we know of, will undergo change, a sort of annihilation, that will leave nothing recognizable, and all this happens and results on the skin or crust of our planet. If we can realize our insignificant and perilous position, our size and our puny abilities, we would be wiser by far!

Humanity in sub-stage 4 of Bhuh, as we are, is in no position to cooperate with the planet's inner workings, for today's science is primitive and not competent to work with the inner workings (even of the human body). The civilization of the next 2,000-5,000 years will, like our present day one, be too anxious to know what deep space has to uncover and will probe deeper and deeper there because it is so glamorous, rather than go deep under, about 4,000 miles within, towards the core of the planet and learn really vital facts.

Neither do we probe and go two inches deep within our own brain and search. No wonder we go in search of God to all the sacred places and to the Himalayas, but we do not go down deep within ourselves, a mere two inches, and reach our silent area, the holy ground! But that is human

nature, and only those who can go within these two inches -- on planetary scale it is 4,000 miles -- can know and learn the great secrets and wonders of creation awaiting in these areas. If humanity and modern science can do so it would then be possible to plunge into space many, many light years deeper. But we want to put the cart before the horse always, for we always appreciate the glamorous and Nature and God has never denied free will to anyone. On cosmic scale, why or where is the hurry, when a million years are not even a few moments of Earth time or human time!

Each section from the surface of the Earth to the primary core is to be divided into 16 segments each of 22.5 degrees angular width as shown in the chart. Certain movements in the body of the planet and within the environment of the Earth makes the planet swing from side to side, like a spinning top, i.e. from left to right and right to left, or towards the Sun and away from it, by about 22.5 degrees

Seven vayus (like the vayus within the primary body of a human being) -- one for lower life, one for plant and vegetation, and five vayus especially for humanity and, to some extent, for all the flora and fauna -- circulate constantly in the body of the planet and have a distinct effect on the physical planet and all that exists thereon. Each day of the week, these 7 vayus in 16 different permutations and combinations rotate from core to surface and back to the core. Each one, on reaching the surface, throws into the atmosphere and the waters of the oceans its particular characteristics, and on returning to the core rebuilds and refreshes itself to start its journey again.

Each of the 16 rings from the core to the surface has a different shade and quality of vayu as it rises from the core, travels towards the surface of the planet and throws its various different types of effects into the oceans, surface soil and atmosphere. Thus 16 different vibrational tones, i.e. colourings and effects, are thrown out on all substances and kingdoms, viz. mineral, vegetation, animal and lower life, and human beings, simultaneously all over the Earth. Human beings are most affected to react more strongly, because compared to other kingdoms they are biologically more complete and chemically more sensitive. These influences can be for better or worse. Only those who have reached the dharna stage (as explained in the text) can be totally free of these influences; others are bound to absorb and react accordingly.

The three-step rhythmic breathing corrects the five vayus within the human primary body, and upon building one's own prana circulations one can then work consciously with these influences as desired. During one's progress they are at first felt by such individuals and later also seen through their psychic sight. A rhythmic influence and coordination has to be set up between (1) the first five vayus (which concern human beings)

circulating within the planet and also the prana circulation within the core, with (2) the prana circuit within the disciple's body and later orbiting within the human primary body consciously built up by an individual, as explained in the text.

Our planet Earth also takes in prana forces reaching her from the other planets, the Sun, and certain stars and galaxies. These are incoming impulses for our planet Earth, received at the same rate (as for a human being) of 30,000 per second of Earth time. They are sucked in at the core and, after being working on them there, are sent up to the surface as explained earlier. The effects of this prana pervades the whole body of the planet, the oceans and life within the oceans, and also has such effects on all life on the surface and in the atmosphere.

So besides the vayus, the Earth's atmosphere is charged with the prana that circulates at the core of the planet at the rotational speed of 3,600 cycles per one minute of Earth time and which is responsible for the planet's rotation on its axis. This whirling of prana in the primary body of the Earth is clockwise, and so the secondary or physical body of the Earth rotates anticlockwise, i.e. from west to east, and so the Sun appears to rise in the east. This great circulation and manipulation of prana within the core of the planet is closely linked to and also aided by the Sun and planet Jupiter in particular, as sustaining and redeeming influences, respectively, in coordination with our planet's magnificent performance.

When one progresses further beyond the dharna stage as explained earlier, one is able to see the mighty rivers of prana rushing toward our planet Earth, the coordinated movements and circulation, the psychic and chemical reactions and other influences that are created between our Earth and the Sun and Jupiter in particular. Much of the two vital energies of 'life' and 'awareness' are created in abundance, for our planet has herself reached the stage of dhyana and is now going beyond.

If only one can see and experience this living, vibrant circulation in the body of our Earth -- the prana whirling within the core of the planet, rising from the core to the surface and returning to the core, and the radiation in the atmosphere with negative and positive magnetic, electric and other discharges, with all the colours, rhythms, movements, effects, sounds, etc., from very gross to most subtle, undoing all the wrong created by living creatures inhabiting this planet. Of all creatures, man who has maximum potential, does maximum damage either willfully or out of ignorance or indifference. The planet thus sets right everything in her own way. We would be amazed, and in awe and reverence and esteem bow our heads.

We shall then know in what a living, vibrant, immeasurable ocean of rhythm we are living, as so many unconscious, automatic, half-dead beings! We shall then know that our planet and other stars are living entities, forming humanity of a society of planets, stars and galaxies (as explained in text) but far more advanced, eternities ahead of us. This wonderful panorama extends to the limit of the seen universe Bhuh, penetrating the unseen universes of Bhuvah and Svahah, and yet we feel 'isolated', all alone as on a small island in the midst of empty space with nothing in sight. Our spiritual and psychic blindness, along with our disbelief, is the main cause. But after seeing and realizing all this one will then know what is meant by 'maya', and till then one can go on repeating the word like a parrot without understanding.

When the individual, after consciously bringing about the adjustment of the five vayus and the rotation of prana within the primary body, coordinates one's mechanisms with this great mechanism of our Earth (and later with Jupiter and the Sun), what indescribable vistas open before the human eyes and mind! One then does not look or feel 'insignificant', not through pride but because of knowledge. This is the real 'transfiguration' which the Christ attempted, a truly gracious act of the Christ, but his disciples not being prepared were safely asleep, and his followers preferred to emphasize the crucifixion to the transfiguration.

Truly then the Atman -- Ishvara within, the Transcendental Teacher, or the Absolute manifest, the Divine Wholeness -- can be One, and this is known and understood as an experience and not as philosophy. The mind ceases to be the guiding factor, even as in stage 3b, and the inner Self, Ishvara within, the Cosmic Consciousness, merges with the ocean of divine Cosmic Consciousness -- Divine Wholeness -- if so desired.

Just as one can consciously set up in the human body an inner closed circuit of prana and reach 3,600 cycles per one minute of Earth time, in the same manner note the inner closed circuit with clockwise rotation within the core of the planet Earth. This produces nada in four fundamental stages, from para-nada at the core, passing on in its movement from the core to the surface to pashyanti-nada, becoming madhyama-nada as it rises further, to burst out at the surface into vaikheri-nada or gross sounds. The para-nada is protected and kept within the core, where the Divine Fragment of the Earth is. A similar effect takes place in each human body when the inner closed circuit is established, and with para-nada one is then able to disintegrate both physical body and physical seed atom at will, if so desired, otherwise protected by the Divine Fragment within.

Appendix 3

The Intensity Charts

The intensity charts, leading to holistic health and to Transcendence, tell clearly that a human being is structured in Transcendence. If that were not so, not one human being would have attained to the status of a mahayogi or a maharshi, or a saint or a prophet. All the other life, even including the gods of the shastras, are not so structured, and to attain to the Supreme they would have to ask first for a human birth.

And what is more significant, it matters not if a human being is asleep or has gone wrong, because the positive side of the four centres, Intellectual--Emotional--Sex--Movement (I-E-S-M), for thought formation have all the omnipotent force and omniscient wisdom if properly directed. These are the very four centres whose negative side makes a human being roam for eternities, sad and miserable. Sage Patanjali says in the Yoga Sutra, II(18): "That which is experienced has three gunas (or qualities) -- sattva, rajas and tamas. It consists of the elements and the sense organs. The use of these produces experience and also eventual liberation." This eventual liberation is the right of a human being only! Refer to the columns for 'positive attributes' in the charts and see what is expected of a human being and what a human being is capable of. There is nothing to be added from outside, either from books or from teachers or gurus, nor are difficult pranayamas and/or asanas to be practised.

But, as Yoga Sutra also says, I(30): "The obstacles to soul-cognition are bodily disability, mental inertia, etc." The Sage implies that bodily disability that leads to mental inertia is the most damaging factor to Transcendence. As such, a human being is directed to such practices based on Nature's rhythms as would keep one in excellent health that would not only prevent mental inertia but make the brain and mind all-attentive. These simple practices are based on certain rhythmic breathing. All of them need only a few minutes daily, so that the ordinary human being can live one's sansaric life and yet attain to Transcendence. Those who advocate difficult practices have not properly understood yoga. Strenuous practices are understandable if one has to 'achieve' Transcendence, if we were not already so.

Here the counter question arises, what about the prevalent negative human nature active since the beginning of time? How can that be corrected? The answer is, if a room is dark will you sweep the darkness away or bring in light? If you bring in light, the darkness has to disappear! In the same way, as regards the negative human nature that has collected darkness through conflict in the mind and brain, simply bring in Nature's rhythm.

The practices recommended by Yoga Sutra are the six refining exercises, each for one minute duration, plus the most important, the three-step rhythmic breathing (3SRB), also shown in Yoga Sutra, to go along with the corrective methods set to the rhythm of 3SRB.

How come all previous translations of Yoga Sutra all over the world have no reference to such practices. We have given an exposition -- it exposes what is hidden, or found between the lines. And such an exposition can only be found at the feet of the Transcendental Teacher strictly under guru-shishya parampara!

It would be better if we stop further arguments and begin at once -- the proof of the pudding is in eating it, so too the proof of the rhythmic practices will be apparent within the first conscientious attempts at it. (We can hasten the removal of certain ailments created within the body/brain system due to persistent negative emotions by introducing rhythmic flower medicines of nature's positive emotions to counter all negative emotions.) Once rhythm enters, all conflict has to go, meaning the entire negative side of a human being will at first be subdued and later abolished. Soon the positive side will so result and come into play, at first on a moderate key and then, as the practices together with 3SRB continue, the plus intensities of the four centres I-E-S-M as shown in the charts will rise to a crescendo to burst forth into Transcendence. The basic structure of a human being will shine through!

To these practices will later be added bhakti, the early steps to which are the upgrading of awareness practices also previously shown. Together the combination will blast away mountains of negativity. The road is simple and easy but has to be methodical. If God and Nature had not structured a human being in Transcendence then carrying out all the most difficult practices for eternities would give no results.

So the charts are laid out as follows: There are four centres: I, E, S and M, and for each there are four columns. These columns are for positive attributes, negative attributes, their intensities, and ailments prevailing thereby in a human being. The intensities are of the various brain states or mind modifications, the output of the I-E-S-M centres. The diseases and ailments shown refer only to the negative intensities. They are shown here with the purpose of making it clear that our constant wrong thinking and our constant wrong breathing are responsible for our suffering, not some arbitrary destiny forced on us by some autocratic power called 'God'. There are two such charts.

In chart I, the ratio of intensities in the I-E-S-M centres is 2:4:8:2, as found in normal human beings, in whom the negative side is prevalent

before the start of rhythmic practices. It denotes internal imbalance and greatly chaotic inner conditions. Imbalance signifies failure on the part of the individual who is carried away by his emotions and sex force. As the Geeta says, such persons "are carried away by their tumultuous senses." Negative intensities are mostly operational; positive intensities may result on rare occasions. The essential remedy is mental integrity. Wrong breathing is to be corrected and replaced by constant, continuous 3SRB. Wrong thinking is to be corrected by self-observation and self-analysis, by watching one's drifts and honestly analyzing them.

In chart II, the ratio of intensities in the I-E-S-M centres is 5:2:2:1. It signifies that internal imbalance has changed towards balance to an appreciable degree -- the emphasis now is on the positive intensities. As the practices begin and continue, thus the noble attributes become nobler and the vulgar ones become weaker and die out. People at this stage are good with fine characters. There is a corresponding change in the quality of prana circulation in the primary body and, with it, chemical changes in the physical body. Breathing tends towards being slow and rhythmic. This brings about changes in the afflicting ailments for the better, resulting in some ailments getting cured. This condition ought to be free of diseases and ailments. However, the laws of karma and the laws of cycles are still operative and will visit the individual; the ailments, comfortingly, will be of reduced intensity and over a shorter duration.

Some people seem good, some people are good; some people appear religious, some people are religious; some people seem gentle and kind, some people are gentle and kind. Such illusions and facts of seeming and being are all betrayed by the ailments, their intensity and duration, as shown in the charts. Let it also be understood that the laws of karma and the laws of cycles (the configuration of the influencing planets and stars repeating to produce the fruit of karma created in past lives) are always operational. It is all so complicated that even the Lord Buddha would only say, "It is all wheels within wheels."

The characteristics of the breath are indicated atop each centre, based on svara-nadi shastra. Changes in heat, humidity, strength and frequency of breath occur often in those functioning as per chart I and much less often in those on chart II, depending on the moods, emotions and reactions of the individual. To understand the charts clearly, various cases must be studied, permutations and combinations of intensities must be worked out for all kinds of ailments, intense or mild, of short or long duration.

What is the situation with the ordinary, average person? Refer the text. As we came down the cycles of involution in Bhuh universe, imbalance between the four centres came about. Earlier, balance meant that the intellectual centre was at one time able to balance the total force of the

emotional, sex and movement centres, and so all our actions were balanced. This balance we denote by the ratio 5:2:2:1. It was ruined while coming down the cycles because during involution reaching the grossest point nadir where humanity was to be of brute form and behaviour, such balance was not required. Leave alone balance, the intellectual centre was totally overwhelmed and surrendered to the combined force of the emotional and sex centres, and so the movement centre only obeyed them and disregarded the intellectual centre.

Now once again on the upward arc -- evolution -- in sub-stages 1, 2, 3 and early 4, the human brain was in near brute state, what we term the primitive man. We are now just coming out of this state today, and so for the majority of mankind this imbalance prevails yet. This imbalance we denote by the ratio 2:4:8:2, where 2 of the intellectual centre is confronted by the joint power of the emotional and sex centres ($4+8=12$). This is described in diagram 1.

Then comes the in-between state of a person who struggles to change this ratio and tries once again to establish balance but fails again and again. This is described in diagram 2. Finally, persons who have succeeded in their struggles or who are always on their guard and are now able to maintain the balance shown by the ratio 5:2:2:1 are described in diagram 3a. Here the 5 of the intellectual centre is more powerful than 2 of emotions plus 2 of sex put together, so that the movement centre now obeys the intellectual centre. How this is to be done is fully explained in the text.

Those established in 2:4:8:2 we know as criminals or anti-social persons. Those who cannot help behaving as per this ratio are sent to jail instead of showing them the right method. But all those having the ratio 5:2:2:1 we cannot call good, because those who are firmly established in 5:2:2:1 are very, very rare indeed -- the others are, as stated earlier, 'on guard'. And such are 99% of those who are good because of law and order, society, family and friends. Such pressures keeps them good, but during war, riots, anarchy, etc., they let go their guard.

An individual, even if he be an illiterate farmer but with the 5:2:2:1 ratio established, is according to us educated and cultured, while a person with academic qualifications and coming out of a finishing school but with a 2:4:8:2 ratio is according to us an uneducated and uncultured person. And in life we come across millions of such specimens -- they carry this mask of culture and education.

Now to the actual use and working of the intensity charts. Each thought can be expressed as a mathematical sum, whether plus or minus in resultant intensity, according to the charts. If, as per chart I, the thoughts are

(i) strong hate and vengeance (--3850), (ii) alcoholic and prone to sex (--6100), and (iii) fond of painting (+5900), the final sum is --4050. If, as per chart II, the thoughts are (i) understanding (+5000), (ii) selfless love for all (+1825), and (iii) abnormal sex (--1625), the final sum is +5200.

Please remember that a person with 2:4:8:2 ratio can at times have thoughts of plus intensity and a person with 5:2:2:1 ratio can have occasional thoughts of minus intensity at times, but in 99% of the cases individuals will be dictated by their ratio. This brings out one very important point. Those who are firmly established in 2:4:8:2 and belong to diagram 1, and those who belong to diagram 3a where the ratio is 5:2:2:1 firmly established (though such are very rare), they will act accordingly, normally and always. But for those who are struggling between diagrams 1 and 3a -- those who are as per diagram 2 -- and fail again and again to achieve the ratio 5:2:2:1, the fluctuations from minus to plus and vice versa are enormous. Such are the mentally miserable people who are very sensitive, and such are by millions all over the world, indeed the average human being. These persons are victims of religion, philosophy, preaching, threat of hell and lure of heaven, Christian Science, etc., because there is no practical way shown, only faith and belief are held out! In the text, you will find practical guidance, so that such people will soon be able to establish the ratio 5:2:2:1 and be free from their miserable state.

Continuous negative intensities beyond --1500 in magnitude makes an individual prone to serious diseases as shown in the chart, and continuous positive intensities keeps a person healthy (not taking into account left over, or pralabdha, karma). Karma is the shastras way of saying that someone's past life total at the time of death was over --1500, and so one is born accordingly. Prayers, japa, satsang, et al., are not going to reduced this negative sum; it is to be consciously altered to positive as shown in text (and not out of fear and beliefs).

In case of people belonging to either of diagrams 1, 2 or 3a, should a sudden thought of great positive or great negative intensity bring the resultant answer between 0 and 15, death would ensue, as the charts show, by cardiac arrest or apoplexy or brain malfunctioning.

How do the intensity charts work? For the human brain computer, the data is memory patterns, whether of this life or of all the previous lives. already collected in the pools. This data, our memory, will give the answer and make the person act accordingly. Thus the intensities refer to the relative strengths in functioning of the four I-E-S-M centres in the brain computer, working incessantly and colouring all answers, with the movement centre faithfully carrying out whatever final conclusion these

computers have come to as an answer. In the Indian shastras this answer will be according to an individual's dharma! Here dharma means the individual's inherent qualities -- sanskaras, or structure. (The dharma of a snake is to sting, one cannot philosophize with a snake.) What the shastras term as qualities of rajas and tamas are the qualities of the emotional and sex centres combined, and sattva is denoted by the intellectual centre.

So does the Geeta say, "Whenever spirituality decays and adharma prevails, I am born from age to age, O Arjuna." This means that whenever the intellectual centre is overwhelmed spirituality decays, because imbalance cannot show the path to right action. This suggests that balance will show the path to right action.

We have noted that all incoming impulses, all collected memory patterns, all thought pictures (whether in negative or developed state), all forms in the universe, both seen and unseen, gross or opaque, subtle or transparent -- all that is created and exists -- follow a universal code. This universal code is composed of billions upon billions (innumerable) shades of tamas, rajas and sattva, in varying proportions in all conceivable permutations and combinations. The Infinite Mind, the ultimate catalyst for all thinking processes, encompassing the entire Universe is the cause and source of this universal code -- it holds the code in perfect balance and rhythm.

Each human being's own code and spectrum is dictated and determined by one's magnetic point formed over ages of wrong living and thinking. Each individual and each object has a magnetic point with a code and a spectrum of this code. So only those incoming impulses that fall within this spectrum -- maximum and minimum limits about a mean intensity -- will enter one's body/brain system and correspondingly draw out nearly identical (within the spectrum) memory patterns that meet the near exact proportions of its qualities. One cannot escape from this rigid law of resonance. One is thus guided or misguided to objects, persons and places falling within this spectrum. So the final answer will always be coloured by these four centres and they will work as per their ratio. This ratio forms the ultimate sanskaras of an individual!

There is a critical line to this universal code, a particular combination of the three qualities or equivalently a particular functioning of the brain computer centres. All persons below this critical line will experience pain, conflict, unhappiness and disease; persons above it will be free of pain and disease, will have rhythm and happiness, to that extent that they are above or below the critical line.

All future destiny can be called "pain yet to come", and so both the

Buddha and Sage Patanjali have said, "Pain which is yet to come can be warded off." Through diligently employing the corrective methods, the 3SRB and the refining exercises shown to correct one's magnetic point, we can consciously take our code and spectrum safely across the critical line and establish ourselves very high up to be safe from all coming future pain and destiny. Remember, destiny itself has to obey this universal code, for it is itself composed and structured by it, and if you are above it, it will pass below you harmlessly. Do not philosophize, nor cry, pray or carry out meaningless rites and ceremonies -- simply obey the law. Do not ask why the Christ, Ramakrishna and other saints suffered -- unless there is a specific reason it cannot happen.

Thus the two charts beautifully prove that conflict and negativity are replaced by rhythm and balance -- all the negative intensity attributes get reduced and the positive intensity attributes increase and keep increasing rapidly. It is a natural flow based on Nature's law of rhythm. This is the rhythm of Nature found on this planet and not the creation of some human brain. To know such laws one has to be under guru-shishya parampara, not only in this life but for life after life.

In an ordinary human being, emotions (E) and sex (S) are boiling with human passions, yet for these same two centres, on the positive side of the (E) column, we find the lofty attributes, sublime love of God, reverent and prayerful, adoration of Divine Fragment, aspiration to spirituality, purified gold, purified dynamic life energy, etc; and in the positive column for (S) we find the attributes, godhead, illumined, psychic awakening in matter of body/brain system, realization, renunciation, etc. So even if a human being is sunk deep in mire, then by Nature's rhythm one can blast away the most raging negativity and stifling inertia, drive away all conflict and darkness, and fill the entire body/brain system with Transcendence. This is the principle on which true yoga is based.

CHART I (2:4:8:2)

1. INTELLECTUAL CENTRE

Warm and moist breath, 14-17 breaths per minute, 4-7 fingers in length; breathing irregular

Positive Attributes	Inten- sities	Negative Attributes (Cause of Ailments)	Diseases/Ailments
understanding	+2000-	intense, continuous anger	coma
have complete knowledge,	+1975-	intense egotism, show-off	loss of memory

a specialist	mentality	
abolition of ego	+1950- refusal to flow with experiences	abdominal cramps
kind and generous mind	+1925- mental block; stiff, closed mind	ruined kidney
enthusiasm of action	+1900- brooding over insults and seeking revenge	abscess near neck and face
open mind, a constant learner	+1875- ignorant, but superiority complex	cerebral haemorrhage
affection for divine	+1850- belief in violence	accident prone
earn respect	+1825- mentally lazy and foolish	blindness, narcissism
aspiration for silence in mind	+1800- family friction and arguments	adenoids
logical mind	+1775- consistent anger, foul language	apoplexy
power to reject adverse suggestions	+1750- anxiety and defeatism	adrenal ailments
orderly mind	+1725- ruffled, unsteady mind	stroke and/or shock
mental aspiration	+1700- closed mind not accepting the present	premature old age
wise, guiding type	+1675- inferiority complex; mean and greedy	brain tumour
awakening	+1650- sexual crimes	AIDS
good grasping power and concentration	+1625- meanly, deliberately cause misunderstanding	brain cancer
mental balance	+1600- guilt-, futility-based depression	alcoholism; addiction to other things
highly active and agile mind	+1575- back-biting, gossipy type	insomnia and/or cancer
benevolence	+1550- make mountains of mole-hills, irritation	various allergies
forgiving type	+1525- purposely cause unhappiness	full paralysis
illuminated mind centre	+1500- suicidal tendency	Alzheimer's disease
rational, clear mind; (awake)	+1475- rebellious, undisciplined	insanity and/or partial paralysis
compassion	+1450- trust in no one, nothing; live in fear	amnesia
selfless, helping type	+1425- accepting self-defeat, brooding	arthritis
detachment	+1400- no-spine attitude	anaemia
kind, merciful to a fault	+1375- extreme possessiveness	psychosis and/or lung cancer
divine solitude	+1350- anger through frustration	internal bleeding
dignified approach to life	+1325- fruitless mental gymnastics	chronic bronchitis
perception	+1300- anger through confusion	pain, abscess in anus

steadfast and honest +1275- cause mental torture and alcoholism and/or TB
 worry
 tranquility of mind +1250- preserve all mental debris fistula in anus
 detached-in-life, gyani +1225- a revolutionary, mean and severe backache; pain
 or yogi self-seeking in joints
 equanimity +1200- irritation from remorse unbearable itching
 and guilt
 very noble mind and +1175- aggressive, bullying, a epilepsy
 pleasant nature moral coward
 mental voice +1150- self-condemning unexplained pain in
 body and mind
 high mental capacity +1125- very dirty mind and nature severe eye troubles
 intuitive mind centre +1100- non-trusting deep anxiety
 creative, organized mind +1075- drive others insane lumbago
 conscious of duties, +1050- purposely create doubts, migraine
 obligations self-seeking
 +1025- living, but dead severe abdominal pains
 give happiness to others +1000- rigid, closed mind; ulcers, severe pain
 obstinate
 alchemy +975- gulping down words, anger canker sores
 remove misunderstandings +950- destructive tendencies; angina and heart
 hatred pains
 ananda (bliss) in the +925- long-standing pain, hurt, cancer in various
 centres grief stages
 live harmoniously with +900- purposely cause embarrass- hallucinations
 all ment
 ascension +875- anger due to personal carbuncle
 injustice
 mind-over-matter type +850- effeminate man and/or meningitis
 manly woman
 aspiring to immortality +825- feeling of being trapped car-, bus-, plane-
 sickness
 trustworthy +800- mean, purposely cause bad nerves, shaking
 irritability hands
 goodness embodied +775- selfish, inconsiderate eccentricity
 soaring aspiration +750- seeing future as dark cataracts
 firm and resolute +725- grave-digger mentality pain in the joints
 beginning of realization +700- mentally retreating chills and cold
 discriminative and good +675- brooding, back-accounting acidity
 radiating peace in cells +650- refusing to change some chronic disease
 sweet-tempered +625- intense greed, self-gain amoebic dysentery
 perfect balance +600- deliberately shut off cholesterol
 joys of life
 calm and collected +575- mental fog, stupid obesity
 balance +550- mental confusion, small colds
 hurts

positive, hopeful, bright +525- idiotic-depression, backward, sub-normal
 outlook obsession
 intimacy with divine +500- impatience, annoyance all colic
 round
 peaceful, avoid quarrels +475- purposely cause fear blood and heart
 worry disorders
 consciousness turned to +450- feeling of oppression from colitis
 light parents
 righteous-pride mentality +425- gambler, cheat giddiness and severe
 half-headaches
 abolition of ego +400- escaping fear and the coma
 unwanted
 steady and able +375- bitter, mental revenge- hernias of different
 planning types
 self-respectful, kind +350- prefer loneliness, avoid allergies of different
 and good people types
 enlightened prudence +325- do not like what one sees conjunctivitis
 around
 avoid games of chance +300- shameless, over-smart palsy
 initiation +275- stuck in past memory constipation
 self-sacrificing +250- sarcastic, fault-finding phobias, skin
 eruptions
 intuitive knowledge +225- feeling alone and scared coronary thrombosis
 go out of one's way to +200- hurt purposely by fault- high or low blood
 help finding pressure and disorders
 material continuity +175- gripping tension cramps
 mild-natured +150- brutal-but-coward attitude addictions of
 various types
 conversion of higher mind +125- mental imbalance Cushing's disease
 forgiving +100- revengeful valve or hole in
 heart disorders
 mind of light in matter +75- nursing hurts cysts
 light without obscenity +50- firm belief in hurts, and cystic fibrosis
 that no one cares
 thirst to understand +25- isolation, not wanting to deafness
 hear
 0-15 death

2. EMOTIONAL CENTRE

Very warm and very moist breath, 16-18 breaths per minute, 4-7 fingers in length; breathing irregular

Positive Attributes	Inten- Negative Attributes	Diseases/Ailments
sities (Cause of Ailments)		

sublime love of God +4000- worship of self; mean and paralysis
greedy

reverent, prayerful, in awe +3950- intensely possessive and arthritis
selfish

abundance of beauty +3900- longing for love aches and pains

dedication to a good, noble cause +3850- strong hate and vengeance TB and/or total
blindness

adoration +3800- emotional starvation Addison's disease

self-sacrificing, all-sacrificing +3750- treacherous, unscrupulous lung cancer and/or
lung TB

spiritual aspiration +3700- unexplained extreme fears anorexia

selfless love for all +3650- stab-in-the-back type, severe asthma
opportunist

purified gold +3600- fear of life appendicitis

mother's love +3550- unforgiving of hurt or kidney, stomach
insult ailments

purified dynamic life energy +3500- insecurity excessive eating

inward peace +3450- biting jealousy, get-even anaemia, intestinal
mentality ailments

matter prepares for supramental +3400- over-protecting oneself loss of appetite

love for animals, birds +3350- heartless and/or godless insanity, lunacy

mental surrender +3300- resistance, tension, arteriosclerosis
narrow mind

sacrificing money for a good cause +3250- sneaky, stealthy, behind- shock and/or stroke
the-back type

mental voice +3200- stifle life's natural joys artery congestion

courage in face of danger +3150- totally dishonest, high blood pressure
undependable and angina pains

aspiration for purity +3100- criticism, resentment, arthritis
bitterness

patriotic and brave +3050- self-seeking and intensely coronary thrombosis
mean

spiritual aspiration +3000- blaming others, feeling arthritis of fingers
victimized

father's genuine love +2950- changing moods; unsteady amoebic dysentery
and uncultured

divine presence +2900- not growing up mentally, asphyxiating attacks
emotionally

knowledgeable but humble +2850- mean and greedy, jealous severe nasal
troubles

of all

fire in mind (purity) +2800- smothered love, suppressed asthma
crying

nobility, love for the weak and down-trodden	+2750- unmanageable persecution complex	nervous breakdown
tapasya	+2700- not-accepted feeling	athlete's foot and other leg problems
have ideas of true grandeur	+2650- weakness for praise; all-round wrong-doing	palpitations, angina pains
perfect vigilance	+2600- warmth and love missing and painful	upper back deformed
sublime thoughts	+2550- peacock or show-off mentality, playboy type	piles and fistula
true worship	+2500- recalling emotional debris	painful middle back
genuine love for all children	+2450- uncompromising type	alcoholism and/or drugs
radiating purity	+2400- fear of unemployment and financial problems	severe pain in lower back and hip-bone
truthful, dependable	+2350- drinking, gambling type	albino, poor digestion
mental prayer	+2300- anger and revenge	bad breath and indigestion
obedient to will of God	+2250- womanizer and flirt, cheerful	great eye troubles, near blindness
mentalized power	+2200- mind wool-gathering, no concentration at all	feeling of loss of balance
attached to, sacrifice for family	+2150- cheat at games and in life in intestines	ulcers, stones, pain
true brotherly/sisterly love	+2100- frustrated, unscrupulous and dangerous	euphoria
love, sacrifice between real friends	+2050- have regrets, moody and self-harmful	goitre
	+2000- tension from trying to control everything	baldness
fearless in life	+2000- possessive, undependable	psychosis
absence of desire	+1950- no sweetness left	diabetes
accept challenging situations	+1900- demanding, absolutely spoilt	stone in gall-bladder, kidney or pancreas
absence of grief	+1850- fear ruining sleep	diarrhoea
noble feelings between husband and wife	+1800- unfaithful spouse	paralysis
agni	+1750- running away from life	dizziness
noble type of spouse	+1700- quarrelsome type of spouse	severe nerve disorders
aristocracy of beauty	+1650- sad, not wanting to hear	earache
very tolerant to a limit	+1600- intensely greedy and mean	insanity
aspiring to spirituality	+1550- mental eruptions	eczema
enjoy pleasures of mind	+1500- passionate, animal type	apoplexy, fits
attachment to the divine	+1450- fear of, and in, life	emphysema
harmonious living	+1400- cause grief to others	blindness and/or

	intentionally	stammering	
power of spiritual beauty	+1350- I-am-persecuted struggle; violence	epilepsy	
fond of good living in a good way	+1300- superstitious, believe in black magic	rash-allergy	
light in blood	+1250- not see anything pleasant in life	eye troubles	
decorative mind	+1200- unhealthy trance practices	scabies	
emotional beauty in cells	+1150- dark future & cataracts,	eye problems	
disciplined mind	+1100- frivolous nature, unsteady	cold, cough, and/or bronchitis	
renunciation of desires	+1050- never forgiving	glaucoma	
helpful in distress	+1000- uncooperative, disappointing	diabetes	
richness of feelings	+950- cross purposes in life	cross-eyed	
hold honourable friend-ship	+900- no self-confidence, despairing type	pain and/or bone growth in heels	
conquest over greed for food	+850- fear of the present	far-sightedness of eyes	
great love for all, kind foresight, prevision	+800- sad or happy over trifles	impotence	
	+750- fear of the future	near-sightedness of eyes	
good-natured, frank but not blunt	+700- ill-mannered, guilt-conscious	polio	
inspiration	+650- unable to cope	fainting	
give relief where needed	+600- defiant and treacherous	various allergies	
invocation	+550- over sensitivity	fat on the face	
assertive but well-meaning	+500- unbalanced	lumbago and/or coma	
matter consenting to be spiritualized	+450- boredom, lack of love	chronic fatigue	
overlook faults	+400- undependable, unsteady, rude	acidity and/or ulcer	
peace in the nerves	+350- reject femininity	female problems	
accommodative	+300- spineless, lazy, undependable	hernias of different types	
tranquility	+250- burning anger	high fevers	
receptivity	+200- blow to feminine ego	fibroids	
unselfish prosperity	+150- emotional debris	collected fistula	
sacrifice	+100- ego and fear	index finger damaged	
service	+50- anger and sexuality	middle finger damaged	
	0-15	death	

3. SEX CENTRE

Hot and very moist breath, 18-24 breaths per minute, 4-7 fingers in length; breathing fast and irregular

Positive Attributes	Inten- sities (Cause of Ailments)	Negative Attributes	Diseases/Ailments
mother's love for new-born	+8000-	mother's desperation for new-born	cancer
chaste, good character	+7900-	undue force in sex	syphilis
godhead	+7800-	extreme fear of father or mother	bed-wetting
celestial thinking	+7700-	dislike of sex during sex act	blindness, gonorrhoea
illumined	+7600-	live in fear; gulping down food and insults	regular belching
reverence	+7500-	indulgence in unclean sex	chronic skin diseases
psychic awakening in matter	+7400-	some earlier guilt at death	birth defects
great respect and love for spouse	+7300-	guilt over unclean sex acts	dangerous sexual disorders
realization	+7200-	feeling emotionally dirty	black heads
wholesome, satisfying, pure sex	+7100-	often commit rape	permanent dangerous, infectious diseases
renunciation	+7000-	fear of letting go of something	bladder ailments
bodily graces and/or classical dancing	+6900-	sex during menstrual period	high blood pressure and angina pains
revelation	+6800-	unhappy life	bleeding gums
noble feelings about sex	+6700-	hatred due to forced sex	bronchitis and/or TB
spiritual beauty	+6600-	emotionally unstable	blisters
calm, satisfied in sex	+6500-	abnormal sex-mania	painful colitis
power of harmony	+6400-	lack of ideas of blood	lack of circulation
interest in poetry/drama	+6300-	mental and physical sex storms	pneumonia
aspiration for divine consciousness	+6200-	closing all mental doors	blood clotting
interest in music/songs	+6100-	alcoholic and prone to sex	diabetes
devotion	+6000-	long-standing emotional problem	high blood pressure
interest in classical painting	+5900-	over-smoking, over-sexed the ear	giddiness, noises in
supermind	+5800-	lack of love as a child	low blood pressure
interest in classical sculpting	+5700-	regular trespass in sex	gout
surrender	+5600-	fear of others and	bad body odour

dislike of self
 deep, true love between man and woman +5500- easily excitable in sex, bad breath and bad health
 and long sex acts
 vital prayer +5400- boiling anger big boils
 restful, gratifying sex +5300- frigid, fearful in sex pain in the heels, feelings debility
 mental plasticity +5200- no mental mobility bone deformity
 appreciative of beauty +5100- love sexual flattery; hernias of various unfaithful types
 physical plasticity +5000- not releasing bad and sad past memories bowel problems
 respect, sympathy for opposite sex +4900- excesses in food, drink, insomnia smoking
 spiritual perfume +4800- everything totally wrong with the brain brain tumour
 considerate and careful in sex +4700- very clumsy in sex weak and/or wet lungs
 overmind +4600- no mother's instinct breast cancer
 moderation, understanding in marriage +4500- homosexual and/or masturbating polio
 mind of light acting in matter +4400- too anxious as a mother in breasts painful cysts, lumps
 honest, faithful +4350- shameless, exhibitionist prostrate trouble, debility
 good health, youthfulness preserved +4300- only ruthless passion for sex, no warmth or respect on or near sex organ
 friendly with opposite sex in a good way +4200- beastly in sex vertigo
 communicate easily about life, sex +4100- too timid to express even when right breathing problems
 perfection in form, graceful eternal +4000- sex with animals of the opposite sex spermatorrhea
 love body-building and shaping +3900- belief that sex is bad frigidity
 power of psychic consciousness +3800- wrong approach and wrong motives in sex sterility
 satisfying sex gestures +3600- contempt of partner after sex urinary disorders
 transformed sex centre +3500- mental, sexual morbidity gangrene
 great self-restraint +3400- corrupt sex ideas abscess in or near sex organ
 aspiring sex centre +3300- gripping fear gas pains
 avoid all excesses +3200- foxy, cunning with children regarding sex types allergies of various
 peace of sex centre +3100- lifelong uncertainty gastritis

delicate tastes +3000- self-centred, mean in sex ringworms, other skin diseases
 connection to super mind +2900- worry thoughts of sex- problems with genitals
 fitness
 delicate, fine-looking +2800- dissipation in sex blindness
 body
 connection between light +2700- poor ideas, negativity glandular problems
 and the physical
 appreciative of beauty, +2600- disgusting sex habits breathlessness
 high tastes
 body consciousness +2500- feeling of being a victim; goitre
 unfulfilled life
 very warm feelings +2400- non-cooperative in sex palsy
 conciliation +2300- dominate all; impatient gout
 very good character +2200- mental disorders in sex impotence or frigidity
 creative word +2100- stress-pressure premature white hair
 create happiness in +2000- frustrated in sex impotency
 married life
 eternal presence +1900- continually building various growths
 resentment
 co-operative love partner+1800- undependable and mean sex homosexuality
 relations
 divine will +1700- emotionally, sexually halitosis
 unsatisfied
 good and clean in sex +1600- blackmailer in sex, painful leprosy
 menstruation
 flame of aspiration +1500- vile gossip, foul thinking hay fever
 work for happiness in sex+1400- untrustworthy sex partner leukaemia
 healing +1300- criticism through fear headaches
 love a good, happy home +1200- loose and free with infertility
 opposite sex
 integral prayer +1100- great fear in pit of heartburn
 stomach
 fond of flowers +1000- no control over sex cancer
 integral solace +900- unending emotional problem heart problems
 decorate home +800- overindulgence in sex rickets and/or TB
 refinements of habits +700- biting thoughts about heart attack, valve
 money, position hole or in heart
 good tastes +600- watch sex pictures, read severe constipation,
 sex books colic
 benevolence +500- unable to meet haemorrhoids
 responsibilities
 like to be with family +400- resistance to change liver problems
 fond of friend circle +300- incorrect expressions various hernias
 conquering fervour +200- public shame, wrong ideas herpes
 on sex

elegance +100- not willing to move forward hip problems
 0-15 death

4. MOVEMENT CENTRE

Hot and very moist breath, 16-24 breaths per minute, 7-10 fingers in length;
 breathing fast and irregular

Positive Attributes	Inten- Negative Attributes (Cause of Ailments)	Diseases/Ailments
physically strong but good, no bully	+2000- physically aggressive	stiff joints
protects the weak	+1975- love to provoke fights	swollen, painful knee
heroic action	+1950- failure, loss, immature	Bright's disease
maintain law and order	+1925- create disputes	amputation
purity in action	+1900- family flare-ups	bronchitis
love military service	+1875- disrupts happy home	fractures
spiritual aspiration	+1850- burning in anger	burns
join police	+1825- evasive through weakness	bone TB
wakefulness in mind	+1800- fear solidified	callouses
honest, well-settled	+1775- on the run due to guilt complex	slip-disc
abundance of beauty	+1750- justify fault-finding	enlarged liver
reposeful, steady	+1725- defiant of all authority and legs	deformities of arms
pure sense of beauty	+1700- constant depression and grief	breathlessness and lung problems
fond of non-classical dancing	+1675- physically exhausted from bad habits	deformities of other body parts
attachment of cells to divine	+1650- better die than fight attitude	lupus
fond of outdoor games	+1625- use strength in wrong ways	flat feet
new birth	+1600- a warning by nature to take care of mind	lymph problems
energetic, sportsmanlike	+1575- unnecessary physical movements	hamstrung muscles
intuitive mind centre	+1550- fear of not being wanted; fear of aging	menopause problems
fond of heavy exercises	+1525- love to torment the physically weak	chest and back deformities
mastery of sex	+1500- belief that sex is sinful, dirty	menstrual problems
fond of land sports	+1475- cruelty to animals	hydrocephalus
Radha's consciousness	+1450- get annoyed over small	bruises

issues
 fond of swimming +1425- cruel actions in general polio
 conversion of the higher +1400- sexual fears migraine
 mind
 fond of gymnastics +1375- lazy, sleepy-headed, love varicose veins
 table-work
 divine grace +1350- inappropriate sexual miscarriage
 relations
 very supple in body, +1325- habit of drumming fingers angina pectoris
 fresh in breath and/or shaking legs
 energy of a plastic mind +1300- closed mind, set opinions mouth problems
 sound sleeper, yet +1275- mean-natured, talk to cramps
 easy riser oneself
 enlightened +1250- hard-hearted, iron-willed multiple sclerosis
 quick reflexes +1225- races cycles giddiness
 sweetness of thought +1200- fear of losing control loose motion sickness
 steady posture +1175- fond of riding sleeplessness and/or
 restlessness
 faithful in everything +1150- living in past mire and mucous in colon
 filth
 avoid all arguments and +1125- race-horse jockey shock and/or stroke
 quarrels
 fire in mind +1100- hurt emotionally from nail-biting
 parent
 socially active +1075- careful, steady driver angina
 races cars +1050- dull teacher nervous backache
 flame of aspiration +1025- refuse fresh experience nausea
 avatar in the making +1000- abused speech earlier dumb
 abundant expression +975- unable to meet life's hypoglycaemia
 problems
 aspiration for silence +950- purposely abusive and deaf
 jarring attitude
 supreme peace of mind +925- social beliefs of sex; impotence
 fear of mother
 nature aspiring in body +900- abused human body dwarfism
 previously
 attempt towards +875- gone beyond the point of incurable disease
 immortality no return
 total conversion +850- deliberately hurt the deaf spastic
 and dumb
 emotions awake to the +825- gripping dread indigestion
 divine
 balance of nature in +800- brooding, nervous, damaged motor neurons
 body-brain system sensitive, fearful
 contemplation of divine +775- revolutionary, trigger- become a vegetable
 happy

exclusive turning inward	+750- no value for human beings	guilt, ending in suicide
broad-ranging activities	+725- anger, annoyance	infections
psychic balance in primary	+700- non-patriotic, sell one's nation	bed-ridden for life through accident
purified sex centre	+675- total wrong thinking	inflammations
know how to listen	+650- pimping	hernias of various types
communion with divine	+625- negativity, fear	influenza
humility before divine	+600- sly movements	vertigo
deep love for Divine	+575- escapism, withdrawal	insanity
Fragment		
divine love spreading outward	+550- unplanned life	sterility
tranquility in sex centre	+525- uncalled-for fears	insomnia
purified dynamic energy	+500- lazy, procrastinating	pain in joints
flame of aspiration	+475- unsatisfied, remorse	itching all over
striving towards truth	+450- dull, fretting, never satisfied	intestinal troubles, colic
first spiritual awakening	+425- unbalanced reason	jaundice
striving towards wisdom	+400- clumsy walk	piles, inbred and external
repentance-to-redeeming	+375- resentment, revenge	jaw problems
emotive being	+350- learns shooting with bad motives	injuries from one's own gun
purified senses	+325- resisting changes in life	joint pains
pure emotive centre	+300- complaining type, create trouble	giddiness, headaches
expressive silence	+275- disappointment, failure, shame	kidney problems
collective harmony of cells and organs	+250- fidgety, nervous	slip-disc, backache
peace in cells	+225- emotional lump in throat	laryngitis
conciliation turned inward	+200- childish, foolish, and aggressive	spondylitis
purity in all cells	+175- childhood problems most	various leg problems
matter consenting to divine	+150- immature, loud-voiced	lumbago, joint pains
emotional beauty in cells	+125- fear of future	lower leg problems
nature makes an offering	+100- love to stand on board of bus or train	angina
beginning of realization in body-brain matter	+75- feeling that one is not clean enough	leprosy
human passions show change	+50- brutal killing	leukaemia

towards goal	+25- anger with primitive emotions	liver problems
	0-15	death

CHART II (5:2:2:1)

1. INTELLECTUAL CENTRE

Mildly warm and dry breath, 12-15 breaths per minute, 7-15 fingers in length; breathing regular

Positive Attributes	Inten- Negative Attributes (Cause of Ailments)	Diseases/Ailments
understanding	+5000- intense, continuous anger	coma
have complete knowledge, a specialist	+4937- intense egotism, show-off mentality	loss of memory
abolition of ego	+4875- refusal to flow with experiences	abdominal cramps
kind and generous mind	+4813- mental block; stiff, closed mind	ruined kidney
enthusiasm of action	+4750- brooding over insults and seeking revenge	abscess near neck and face
open mind, a constant learner	+4687- ignorant, but superiority complex	cerebral haemorrhage
affection for divine	+4625- belief in violence	accident prone
earn respect	+4563- mentally lazy and foolish	blindness, narcissism
aspiration for silence in mind	+4500- family friction and arguments	adenoids
logical mind	+4437- consistent anger, foul language	apoplexy
power to reject adverse suggestions	+4375- anxiety and defeatism	adrenal ailments
orderly mind	+4313- ruffled, unsteady mind	stroke and/or shock
mental aspiration	+4250- closed mind not accepting the present	premature old age
wise, guiding type	+4187- inferiority complex; mean and greedy	brain tumour
awakening	+4125- sexual crimes	AIDS
good grasping power and concentration	+4063- meanly, deliberately cause misunderstanding	brain cancer
mental balance	+4000- guilt-, futility-based depression	alcoholism; addiction to other things
highly active and agile mind	+3937- back-biting, gossipy type	insomnia and/or cancer

benevolence	+3875- make mountains of mole-	various allergies
	hills, irritation	
forgiving type	+3813- purposely cause unhappiness	full paralysis
illuminated mind centre	+3750- suicidal tendency	Alzheimer's disease
rational, clear mind;	+3687- rebellious, undisciplined	insanity and/or
(awake)		partial paralysis
compassion	+3625- trust in no one, nothing;	amnesia
	live in fear	
selfless, helping type	+3563- accepting self-defeat,	arthritis
	brooding	
detachment	+3500- no-spine attitude	anaemia
kind, merciful to a	+3437- extreme possessiveness	psychosis and/or
fault		lung cancer
divine solitude	+3375- anger through frustration	internal bleeding
dignified approach to	+3313- fruitless mental	chronic bronchitis
life	gymnastics	
perception	+3250- anger through confusion	pain, abscess in anus
steadfast and honest	+3187- cause mental torture and	alcoholism and/or TB
	worry	
tranquility of mind	+3125- preserve all mental debris	fistula in anus
detached-in-life, gyani	+3063- a revolutionary, mean and	severe backache; pain
or yogi	self-seeking	in joints
equanimity	+3000- irritation from remorse	unbearable itching
	and guilt	
very noble mind and	+2937- aggressive, bullying, a	epilepsy
pleasant nature	moral coward	
mental voice	+2875- self-condemning	unexplained pain in
	body and mind	
high mental capacity	+2813- very dirty mind and nature	severe eye troubles
intuitive mind centre	+2750- non-trusting	deep anxiety
creative, organized mind	+2687- drive others insane	lumbago
conscious of duties,	+2625- purposely create doubts,	migraine
obligations	self-seeking	
	+2563- living, but dead	severe abdominal pains
give happiness to others	+2500- rigid, closed mind;	ulcers, severe pain
	obstinate	
alchemy	+2437- gulping down words, anger	canker sores
remove misunderstandings	+2375- destructive tendencies;	angina and heart
	hatred	pains
ananda (bliss) in the	+2313- long-standing pain, hurt,	cancer in various
centres	grief	stages
live harmoniously with	+2250- purposely cause embarrass-	hallucinations
all	ment	
ascension	+2187- anger due to personal	carbuncle
	injustice	
mind-over-matter type	+2125- effeminate man and/or	meningitis

	manly woman	
aspiring to immortality	+2063- feeling of being trapped	car-, bus-, plane-sickness
trustworthy	+2000- mean, purposely cause irritability	bad nerves, shaking hands
goodness embodied	+1937- selfish, inconsiderate	eccentricity
soaring aspiration	+1875- seeing future as dark	cataracts
firm and resolute	+1813- grave-digger mentality	pain in the joints
beginning of realization	+1750- mentally retreating	chills and cold
discriminative and good	+1687- brooding, back-accounting	acidity
radiating peace in cells	+1625- refusing to change	some chronic disease
sweet-tempered	+1563- intense greed, self-gain	amoebic dysentery
perfect balance	+1500- deliberately shut off	cholesterol
	joys of life	
calm and collected	+1437- mental fog, stupid	obesity
balance	+1375- mental confusion, small hurts	colds
positive, hopeful, bright outlook	+1313- idiotic-depression, obsession	backward, sub-normal
intimacy with divine	+1250- impatience, annoyance	all colic round
peaceful, avoid quarrels	+1187- purposely cause fear worry	blood and heart disorders
consciousness turned to light	+1125- feeling of oppression from parents	colitis
righteous-pride mentality	+1063- gambler, cheat	giddiness and severe half-headaches
abolition of ego	+1000- escaping fear and the unwanted	coma
steady and able	+937- bitter, mental revenge-planning	hernias of different types
self-respectful, kind and good	+875- prefer loneliness, avoid people	allergies of different types
enlightened prudence	+813- do not like what one sees around	conjunctivitis
avoid games of chance	+750- shameless, over-smart	palsy
initiation	+687- stuck in past memory	constipation
self-sacrificing	+625- sarcastic, fault-finding	phobias, skin eruptions
intuitive knowledge	+563- feeling alone and scared	coronary thrombosis
go out of one's way to help	+500- hurt purposely by fault-finding	high or low blood pressure and disorders
material continuity	+437- gripping tension	cramps
mild-natured	+375- brutal-but-coward attitude	addictions of various types
conversion of higher mind	+313- mental imbalance	Cushing's disease

forgiving	+250- revengeful	valve or hole in heart disorders
mind of light in matter	+187- nursing hurts	cysts
light without obscenity	+125- firm belief in hurts, and that no one cares	cystic fibrosis
thirst to understand	+63- isolation, not wanting to hear	deafness
	0-15	death

2. EMOTIONAL CENTRE

Mildly warm and dry breath, 14-16 breaths per minute, 7-15 fingers in length; breathing regular

Positive Attributes	Inten- sities (Cause of Ailments)	Negative Attributes	Diseases/Ailments
sublime love of God	+2000- worship of self; greedy	mean and	paralysis
reverent, prayerful, in awe	+1975- intensely possessive and selfish		arthritis
abundance of beauty	+1950- longing for love		aches and pains
dedication to a good, noble cause	+1925- strong hate and vengeance		TB and/or total blindness
adoration	+1900- emotional starvation		Addison's disease
self-sacrificing, all-sacrificing	+1875- treacherous, unscrupulous		lung cancer and/or lung TB
spiritual aspiration	+1850- unexplained extreme fears		anorexia
selfless love for all	+1825- stab-in-the-back type, opportunist		severe asthma
purified gold	+1800- fear of life		appendicitis
mother's love	+1775- unforgiving of hurt or insult		kidney, stomach ailments
purified dynamic life energy	+1750- insecurity		excessive eating
inward peace	+1725- biting jealousy, get-even mentality		anaemia, intestinal ailments
matter prepares for supramental	+1700- over-protecting oneself		loss of appetite
love for animals, birds	+1675- heartless and/or godless		insanity, lunacy
mental surrender	+1650- resistance, tension, narrow mind		arteriosclerosis
sacrificing money for a good cause	+1625- sneaky, stealthy, behind-the-back type		shock and/or stroke
mental voice	+1600- stifle life's natural joys		artery congestion

courage in face of danger +1575- totally dishonest, high blood pressure
 undependable and angina pains
 aspiration for purity +1550- criticism, resentment, arthritis
 bitterness
 patriotic and brave +1525- self-seeking and intensely coronary thrombosis
 mean
 spiritual aspiration +1500- blaming others, feeling arthritis of fingers
 victimized
 father's genuine love +1475- changing moods; unsteady amoebic dysentery
 and uncultured
 divine presence +1450- not growing up mentally, asphyxiating attacks
 emotionally
 knowledgeable but humble +1425- mean and greedy, jealous severe nasal
 troubles
 of all
 fire in mind (purity) +1400- smothered love, suppressed asthma
 crying
 nobility, love for the +1375- unmanageable persecution nervous breakdown
 weak and down-trodden complex
 tapasya +1350- not-accepted feeling athlete's foot and
 other leg problems
 have ideas of true +1325- weakness for praise; palpitations, angina
 grandeur all-round wrong-doing pains
 perfect vigilance +1300- warmth and love missing upper back deformed
 and painful
 sublime thoughts +1275- peacock or show-off piles and fistula
 mentality, playboy type
 true worship +1250- recalling emotional debris painful middle back
 genuine love for all +1225- uncompromising type alcoholism and/or
 children drugs
 radiating purity +1200- fear of unemployment and severe pain in lower
 financial problems back and hip-bone
 truthful, dependable +1175- drinking, gambling type albino, poor digestion
 mental prayer +1150- anger and revenge bad breath and
 indigestion
 obedient to will of God +1125- womanizer and flirt, great eye troubles,
 cheerful near blindness
 mentalized power +1100- mind wool-gathering, feeling of loss of
 no concentration at all balance
 attached to, sacrifice +1075- cheat at games and in life ulcers, stones, pain
 for family in intestines
 true brotherly/sisterly +1050- frustrated, unscrupulous euphoria
 love and dangerous
 love, sacrifice between +1025- have regrets, moody and goitre
 real friends self-harmful
 +1000- tension from trying to baldness

	control everything	
fearless in life	+1000- possessive, undependable	psychosis
absence of desire	+975- no sweetness left	diabetes
accept challenging situations	+950- demanding, absolutely spoilt	stone in gall-bladder, kidney or pancreas
absence of grief	+925- fear ruining sleep	diarrhoea
noble feelings between husband and wife	+900- unfaithful spouse	paralysis
agni	+875- running away from life	dizziness
noble type of spouse	+850- quarrelsome type of spouse	severe nerve disorders
aristocracy of beauty	+825- sad, not wanting to hear	earache
very tolerant to a limit	+800- intensely greedy and mean	insanity
aspiring to spirituality	+775- mental eruptions	eczema
enjoy pleasures of mind	+750- passionate, animal type	apoplexy, fits
attachment to the divine	+725- fear of, and in, life	emphysema
harmonious living	+700- cause grief to others intentionally	blindness and/or stammering
power of spiritual beauty	+675- I-am-persecuted struggle; violence	epilepsy
fond of good living in a good way	+650- superstitious, believe in black magic	rash-allergy
light in blood	+625- not see anything pleasant in life	eye troubles
decorative mind	+600- unhealthy trance practices	scabies
emotional beauty in cells	+575- dark future & cataracts,	eye problems
disciplined mind	+550- frivolous nature, unsteady	cold, cough, and/or bronchitis
renunciation of desires	+525- never forgiving	glaucoma
helpful in distress	+500- uncooperative, disappointing	diabetes
richness of feelings	+475- cross purposes in life	cross-eyed
hold honourable friendship	+450- no self-confidence, despairing type	pain and/or bone growth in heels
conquest over greed for food	+425- fear of the present	far-sightedness of eyes
great love for all, kind	+400- sad or happy over trifles	impotence
foresight, prevision	+375- fear of the future	near-sightedness of eyes
good-natured, frank but not blunt	+350- ill-mannered, guilt-conscious	polio
inspiration	+325- unable to cope	fainting
give relief where needed	+300- defiant and treacherous	various allergies
invocation	+275- over sensitivity	fat on the face
assertive but well-meaning	+250- unbalanced	lumbago and/or coma

matter consenting to be spiritualized	+225- boredom, lack of love	chronic fatigue
overlook faults	+200- undependable, unsteady, rude	acidity and/or ulcer
peace in the nerves	+175- reject femininity	female problems
accommodative	+150- spineless, lazy, undependable	hernias of different types
tranquility	+125- burning anger	high fevers
receptivity	+100- blow to feminine ego	fibroids
unselfish prosperity	+75- emotional debris	collected fistula
sacrifice	+50- ego and fear	index finger damaged
service	+25- anger and sexuality	middle finger damaged
	0-15	death

3. SEX CENTRE

Mildly warm and dry breath, 15-18 breaths per minute, 7-12 fingers in length; breathing fast but regular

Positive Attributes	Inten- sities	Negative Attributes (Cause of Ailments)	Diseases/Ailments
mother's love for new-born	+2000-	mother's desperation for new-born	cancer
chaste, good character	+1975-	undue force in sex	syphilis
godhead	+1950-	extreme fear of father or mother	bed-wetting
celestial thinking	+1925-	dislike of sex during sex act	blindness, gonorrhoea
illumined	+1900-	live in fear; gulping down food and insults	regular belching
reverence	+1875-	indulgence in unclean sex	chronic skin diseases
psychic awakening in matter	+1850-	some earlier guilt at death	birth defects
great respect and love for spouse	+1825-	guilt over unclean sex acts	dangerous sexual disorders
realization	+1800-	feeling emotionally dirty	black heads
wholesome, satisfying, pure sex	+1775-	often commit rape	permanent dangerous, infectious diseases
renunciation	+1750-	fear of letting go something	bladder ailments
bodily graces and/or classical dancing	+1725-	sex during menstrual period	high blood pressure and angina pains
revelation	+1700-	unhappy life	bleeding gums
noble feelings about sex	+1675-	hatred due to forced sex	bronchitis and/or TB

spiritual beauty +1650- emotionally unstable blisters
calm, satisfied in sex +1625- abnormal sex-mania painful colitis
power of harmony +1600- lack of ideas lack of circulation
of blood
interest in poetry/drama +1575- mental and physical sex pneumonia
storms
aspiration for divine +1550- closing all mental doors blood clotting
consciousness
interest in music/songs +1525- alcoholic and prone to sex diabetes
devotion +1500- long-standing emotional high blood pressure
problem
interest in classical +1475- over-smoking, over-sexed giddiness, noises in
painting the ear
supermind +1450- lack of love as a child low blood pressure
interest in classical +1425- regular trespass in sex gout
sculpting
surrender +1400- fear of others and bad body odour
dislike of self
deep, true love between +1375- easily excitable in sex, bad breath and bad
man and woman and long sex acts health
vital prayer +1350- boiling anger big boils
restful, gratifying sex +1325- frigid, fearful in sex pain in the heels,
feelings debility
mental plasticity +1300- no mental mobility bone deformity
appreciative of beauty +1275- love sexual flattery; hernias of various
unfaithful types
physical plasticity +1250- not releasing bad and sad bowel problems
past memories
respect, sympathy for +1225- excesses in food, drink, insomnia
opposite sex smoking
spiritual perfume +1200- everything totally wrong brain tumour
with the brain
considerate and careful +1175- very clumsy in sex weak and/or wet lungs
in sex
overmind +1150- no mother's instinct breast cancer
moderation, understanding +1125- homosexual and/or polio
in marriage masturbating
mind of light acting in +1100- too anxious as a mother painful cysts, lumps
matter in breasts
honest, faithful +1075- shameless, exhibitionist prostrate trouble,
debility
good health, youthfulness +1050- only ruthless passion for ulcers, other growth
preserved sex, no warmth or respect on or near sex organ
friendly with opposite +1025- bestly in sex vertigo
sex in a good way
communicate easily about +1000- too timid to express even breathing problems

life, sex when right
 perfection in form, +1000- sex with animals of the spermacetireaha
 graceful opposite sex
 eternal +975- belief that sex is bad frigidity
 love body-building and +950- wrong approach and wrong sterility
 shaping motives in sex
 power of psychic +925- bitterness, pride painful gallstones
 consciousness
 satisfying sex gestures +900- contempt of partner after urinary disorders
 sex
 transformed sex centre +875- mental, sexual morbidity gangrene
 great self-restraint +850- corrupt sex ideas abscess in or near
 sex organ
 aspiring sex centre +825- gripping fear gas pains
 avoid all excesses +800- foxy, cunning with children allergies of various
 regarding sex types
 peace of sex centre +775- lifelong uncertainty gastritis
 delicate tastes +750- self-centred, mean in sex ringworms, other skin
 diseases
 connection to super mind +725- worry thoughts of sex problems with genitals
 fitness
 delicate, fine-looking +700- dissipation in sex blindness
 body
 connection between light +675- poor ideas, negativity glandular problems
 and the physical
 appreciative of beauty, +650- disgusting sex habits breathlessness
 high tastes
 body consciousness +625- feeling of being a victim; goitre
 unfulfilled life
 very warm feelings +600- non-cooperative in sex palsy
 conciliation +575- dominate all; impatient gout
 very good character +550- mental disorders in sex impotence or frigidity
 creative word +525- stress-pressure premature white hair
 create happiness in +500- frustrated in sex impotency
 married life
 eternal presence +475- continually building various growths
 resentment
 co-operative love partner +450- undependable and mean sex homosexuality
 relations
 divine will +425- emotionally, sexually halitosis
 unsatisfied
 good and clean in sex +400- blackmailer in sex, painful leprosy
 menstruation
 flame of aspiration +375- vile gossip, foul thinking hay fever
 work for happiness in sex +350- untrustworthy sex partner leukaemia
 healing +325- criticism through fear headaches

love a good, happy home	+300- loose and free with opposite sex	infertility
integral prayer	+275- great fear in pit of stomach	heartburn
fond of flowers	+250- no control over sex	cancer
integral solace	+225- unending emotional problems	heart problems
decorate home	+200- overindulgence in sex	rickets and/or TB
refinements of habits	+175- biting thoughts about money, position	heart attack, valve hole or in heart
good tastes	+150- watch sex pictures, read sex books	severe constipation, colic
benevolence	+125- unable to meet responsibilities	haemorrhoids
like to be with family	+100- resistance to change	liver problems
fond of friend circle	+75- incorrect expressions	various hernias
conquering fervour	+50- public shame, wrong ideas on sex	herpes
elegance	+25- not willing to move forward	hip problems
	0-15	death

4. MOVEMENT CENTRE

Mildly warm and dry breath, 16-20 breaths per minute, 10-15 fingers in length; breathing fast but regular

Positive Attributes	Inten- Negative Attributes (Cause of Ailments)	Diseases/Ailments
physically strong but good, no bully	+1000- physically aggressive	stiff joints
protects the weak	+987- love to provoke fights	swollen, painful knee
heroic action	+975- failure, loss, immature	Bright's disease
maintain law and order	+963- create disputes	amputation
purity in action	+950- family flare-ups	bronchitis
love military service	+937- disrupts happy home	fractures
spiritual aspiration	+925- burning in anger	burns
join police	+913- evasive through weakness	bone TB
wakefulness in mind	+900- fear solidified	callouses
honest, well-settled ways	+887- on the run due to guilt complex	slip-disc
abundance of beauty	+875- justify fault-finding	enlarged liver
reposeful, steady	+863- defiant of all authority and legs	deformities of arms
pure sense of beauty	+850- constant depression and grief	breathlessness and lung problems

fond of non-classical dancing +837- physically exhausted from deformities of other bad habits body parts
 attachment of cells to divine +825- better die than fight lupus attitude
 fond of outdoor games +813- use strength in wrong ways flat feet
 new birth +800- a warning by nature to lymph problems take care of mind
 energetic, sportsmanlike +787- unnecessary physical hamstrung muscles movements
 intuitive mind centre +775- fear of not being wanted; menopause problems fear of aging
 fond of heavy exercises +763- love to torment the chest and back physically weak deformities
 mastery of sex +750- belief that sex is sinful, menstrual problems dirty
 fond of land sports +737- cruelty to animals hydrocephalus
 Radha's consciousness +725- get annoyed over small bruises issues
 fond of swimming +713- cruel actions in general polio
 conversion of the higher mind +700- sexual fears migraine
 fond of gymnastics +687- lazy, sleepy-headed, love varicose veins table-work
 divine grace +675- inappropriate sexual miscarriage relations
 very supple in body, fresh in breath +663- habit of drumming fingers angina pectoris and/or shaking legs
 energy of a plastic mind +650- closed mind, set opinions mouth problems
 sound sleeper, yet easy riser +637- mean-natured, talk to cramps oneself
 enlightened +625- hard-hearted, iron-willed multiple sclerosis
 quick reflexes +613- races cycles giddiness
 sweetness of thought +600- fear of losing control loose motion sickness
 steady posture +587- fond of riding sleeplessness and/or restlessness
 faithful in everything +575- living in past mire and mucous in colon filth
 avoid all arguments and quarrels +563- race-horse jockey shock and/or stroke
 fire in mind +550- hurt emotionally from nail-biting parent
 socially active +537- careful, steady driver angina
 races cars +525- dull teacher nervous backache
 flame of aspiration +513- refuse fresh experience nausea
 avatar in the making +500- abused speech earlier dumb
 abundant expression +487- unable to meet life's hypoglycaemia

problems
 aspiration for silence +475- purposely abusive and deaf
 jarring attitude
 supreme peace of mind +463- social beliefs of sex; impotence
 fear of mother
 nature aspiring in body +450- abused human body dwarfism
 previously
 attempt towards +437- gone beyond the point of incurable disease
 immortality no return
 total conversion +425- deliberately hurt the deaf spastic
 and dumb
 emotions awake to the +413- gripping dread indigestion
 divine
 balance of nature in +400- brooding, nervous, damaged motor neurons
 body-brain system sensitive, fearful
 contemplation of divine +387- revolutionary, trigger- become a vegetable
 happy
 exclusively turning +375- no value for human beings guilt, ending in
 inward suicide
 broad-ranging activities +363- anger, annoyance infections
 psychic balance in +350- non-patriotic, sell one's bed-ridden for life
 primary body nation through accident
 purified sex centre +337- total wrong thinking inflammations
 know how to listen +325- pimping hernias of various
 types
 communion with divine +313- negativity, fear influenza
 humility before divine +300- sly movements vertigo
 deep love for Divine +287- escapism, withdrawal insanity
 Fragment
 divine love spreading +275- unplanned life sterility
 outward
 tranquility in sex centre +263- uncalled-for fears insomnia
 purified dynamic energy +250- lazy, procrastinating pain in joints
 flame of aspiration +237- unsatisfied, remorse itching all over
 striving towards truth +225- dull, fretting, never intestinal troubles,
 satisfied colic
 first spiritual awakening +213- unbalanced reason jaundice
 striving towards wisdom +200- clumsy walk piles, inbred and
 external
 repentance-to-redeeming +187- resentment, revenge jaw problems
 emotive being +175- learns shooting with bad injuries from one's
 motives own gun
 purified senses +163- resisting changes in life joint pains
 pure emotive centre +150- complaining type, create giddiness, headaches
 trouble
 expressive silence +137- disappointment, failure, kidney problems

	shame	
collective harmony of cells and organs	+125- fidgety, nervous	slip-disc, backache
peace in cells	+113- emotional lump in throat	laryngitis
conciliation turned inward	+100- childish, foolish, and aggressive	spondylitis
purity in all cells	+87- childhood problems most	upper- various leg problems
matter consenting to divine	+75- immature, loud-voiced	lumbago, joint pains
emotional beauty in cells	+63- fear of future	lower leg problems
nature makes an offering	+50- love to stand on board of bus or train	angina
beginning of realization in body-brain matter	+37- feeling that one is not clean enough	leprosy
human passions show change	+25- brutal killing	leukaemia
towards goal	+25- anger with primitive emotions	liver problems
	0-15	death

Appendix 4

Diagrams and Charts

KEY TO DIAGRAM 1

I. Front Brain -- Registration Area

I -- Intellectual E -- Emotional S -- Sex M -- Movement Centres

These centres have a resultant intensity ratio of 2:4:8:2. They function as centres for normal awareness, so that mind-body senses are merely aware.

(7) , A -- Ajna (magnetic point) : decoded thought forms, i.e. contaminated prana, are thrown out from here as excretions of the mind.

II. Mid Brain : not developed in stages 1 and 2.

(P1) -- physical (A2) -- astral (M3) -- mental seed atoms

(A2) and (M3) are normally dormant. The physical seed atom (P1) transmits decoded thought forms for the permanent physical seed atom in the causal body to register and record as permanent memory.

(9) , B -- Bindu (8) , S -- Sahasrara (the corresponding area in the physical body is the thalamus).

IIla. Memory pool shallow : for memory accumulated in the present life.

IIIb. Memory pool deep : for memory brought over from previous lives, normally inaccessible.

(0) , T -- Taluka : the block O here is open to manas, i.e. incoming impulses, which in relation to the astral body are various grades of prana.

IV. Force Centres along the spinal column :

(3)--(6) are dormant and non-functional.

(6) , V -- Vishuddhi (5) , A -- Anahata

(4) , M -- Manipura (3) , K -- Kundali

(2) , S -- Swadhisthana (1) , M -- Muladhara

Energy of the essence of consciousness circulating at (1<-->2) is a combination of the energies of life and awareness only and is of third grade. Normal food creates only physical energy. Physical energy, when acted upon, creates crude sex energy which in turn creates ordinary, undeveloped emotional and intellectual energies and a will that is neutral. Their colouring and intensities depend on past memory patterns. At this stage no higher emotional or mental or spiritual energy is possible.

Incoming impulses through the sense organs are carried via the open block O at taluka to couple with memory patterns drawn from the memory pools. It is this flow of manas right across and over the top of the brain to the registration area which, like a digital clock, makes the brain aware of moments -- time -- and consequently of space. Memory patterns keep this digital clock ticking. Thus sensory processes make us aware of time and space; non-sensory processes would eliminate this sense of time and space.

KEY TO DIAGRAM 2

I. Front Brain -- Registration Area

I -- Intellectual E -- Emotional S -- Sex M -- Movement Centres

These centres are in the process of transition from a resultant intensity ratio of 2:4:8:2 to 5:2:2:1. They function as centres for normal awareness, so that mind-body senses are merely aware.

(7) , A -- Ajna (magnetic point) : decoded thought forms, i.e.

contaminated prana, are thrown out from here as excretions of the mind.

II. Mid Brain : not developed in stages 1 and 2.

(P1) -- physical (A2) -- astral (M3) -- mental seed atoms

(A2) and (M3) are normally dormant. The physical seed atom (P1) transmits decoded thought forms for the permanent physical seed atom in the causal body to register and record as permanent memory.

(9) , B -- Bindu (8) , S -- Sahasrara (the corresponding area in the physical body is the thalamus).

IIIa. Memory pool shallow : for memory accumulated in the present life.

IIIb. Memory pool deep : for memory brought over from previous lives, normally inaccessible.

(0) , T -- Taluka ; the block O here is open to manas, i.e. incoming impulses, which in relation to the astral body are various grades of prana.

IV. Force Centres along the Spinal Column : (3)--(6) are dormant and non-functional.

(6) , V -- Vishuddhi (5) , A -- Anahata

(4) , M -- Manipura (3) , K -- Kundali

(2) , S -- Swadhisthana (1) , M -- Muladhara

Energy of the essence of consciousness circulating at (1<-->2) is a combination of the energies of life and awareness only and is now of second grade. Normal food creates only physical energy. Physical energy, when acted upon, creates sex energy which now, due to biological changes, creates developed emotional and intellectual energies and a little spiritual energy. Will, too, is now intellectual will. This is signified by the growing influence of anahata reaching the I--E--S--M centres.

Incoming impulses through the sense organs are carried via the open block O at taluka to couple with memory patterns drawn from the memory pools. It is this flow of manas right across and over the top of the brain to the registration area which, like a digital clock, makes the brain aware of moments -- time -- and consequently of space. Memory patterns keep this digital clock ticking. Thus sensory processes make us aware of time and space; non-sensory processes would eliminate this sense of time and space.

KEY TO DIAGRAM 3A

I. Front Brain -- Registration Area

I -- Intellectual E -- Emotional S -- Sex M -- Movement Centres

These centres have a resultant intensity ratio of 5:2:2:1 established.

They function as centres for rational logical thinking, but mind-body-senses are still merely aware.

(7) , A -- Ajna (magnetic point) : decoded thought forms, i.e. sattvic prana, flow out from here to meet free-flowing manas outside. There are, therefore, no harmful excretions of thought forms.

II. Mid Brain

(P1) -- physical (A2) -- astral (M3) -- mental seed atoms

These super micro transmitting monitors keep pulsating and transmitting decoded thought forms for the corresponding permanent seed atoms in the causal body to register and record as permanent memory.

(9) , B -- Bindu (8) , S -- Sahasrara (the corresponding area in the physical body is the thalamus).

IIIa. Memory pool shallow : for memory accumulated in the present life.

IIIb. Memory pool deep : for memory brought over from previous lives, normally inaccessible.

(0) , T -- Taluka : the block O here is kept open to manas, i.e. incoming impulses, which in relation to the astral body are various grades of prana.

IV. Force Centres along the Spinal Column :

(6) , V -- Vishuddhi (5) , A -- Anahata

(4) , M -- Manipura (3) , K -- Kundali

(2) , S -- Swadhisthana (1) , M -- Muladhara

Energy of the essence of consciousness at (1<-->2) is now of first grade. Normal food creates physical energy which in turn now creates sublimated sex energy and spiritual will. At this stage, with sattvic manas, sattvic emotions and sattvic energy combined with spiritual will, there is a complete inner biological change. A great influence from anahata reaches the I--E--S--M centres.

Whenever the individual is engaged in a normal householder's obligations and duties, clean manas will rise and flow through ida and pingala and not through sushumna. Now manas, on its way up to taluka through ida and pingala, also flows via manipura, anahata and vishuddhi. The open O block at taluka permits flow of manas over the memory patterns accumulated at regions IIIa and IIIb at the back of the brain and through the central passage over the top of the brain as in the diagrams of stages 1 and 2. Though sushumna is about to open, it will be kept consciously blocked by the individual. Both the blocks, the one at taluka O and the other at the bottom end of sushumna \otimes , open and close consciously as a two-way switch, as shown in the diagrams of stages 3b and 3c. It is still a sensory stage and hence not free from the experience of time and space.

KEY TO DIAGRAM 3B

I. Front Brain -- Registration Area

I -- Intellectual E -- Emotional S -- Sex M -- Movement Centres

No modifications can take place as manas does not meet memory patterns and incoming impulses do not flow in the central passage over the top of the brain. Essence of consciousness now has a link with Consciousness through bindu.

(7) , A -- Ajna (magnetic point) : Sattvic energy flows out from here -- in intuition, there are minimal modifications of mind and no excretions from base thought forms. This stage is non-sensory -- to be in this stage

for even a short time is to be unaware of space and time.

II. Mid Brain

(P1) -- physical (A2) -- astral (M3) -- mental seed atoms

Now, along with (P1), the astral seed atom (A2) also starts pulsating and transmitting the activities and steps the individual takes in the physical life and in the emotional/astral realms for the corresponding permanent seed atoms in the causal body to register and record as permanent memory.

(9) , B -- Bindu (8) , S -- Sahasrara (the corresponding area in the physical body is the thalamus).

IIIa. Memory pool shallow : for memory accumulated in the present life.

IIIb. Memory pool deep : for memory brought over from previous lives.

Both memory pools are effectively bypassed; consequently sattvic manas and the thinking instrument are not made use of.

(0) , T -- Taluka : the block \otimes here is consciously closed to manas, i.e. incoming impulses, which in relation to the astral body are various grades of prana.

IV. Force Centres along the Spinal Column :

(6) , V -- Vishuddhi (5) , A -- Anahata

(4) , M -- Manipura (3) , K -- Kundali

(2) , S -- Swadhisthana (1) , M -- Muladhara

Normal food creates physical energy. Physical energy creates sublimated sex energy, spiritual will and energy of the essence of consciousness of first grade. Influences from bindu and sahasrara now flow over the entire primary body and brain. Mark the sequence of centres 9-->8-->7 in the mid-brain and compare this with that in the diagram of stage 3c. This is a further biological change. When not in the state of a normal house-holder attending to ordinary obligations and duties, the individual is in intuitional state and his mood and brain now follow a different formula, unlike in the diagrams of stages 1, 2 and 3a. "His perceptions is now unfailingly exact, i.e. his mind reveals only truth. This particular perception is unique and reveals that which the rational mind (using testimony, inference and deduction) cannot reveal." -- I(48--49). This is intuition proper, the earlier state 3a being insight.

The block O at the lower end of sushumna is open to allow the flow of manas in the central spinal passage in the astral body. The block \otimes at taluka is closed to the normal flow of incoming impulses -- it prevents manas from flowing over memory patterns through the central passage on top of the brain as in the diagrams of stages 1, 2 and 3a. There are no incoming impulses entering the brain region either, however sattvic they may be. Mind modifications have ceased! Sattvic manas has

direct entry into the registration areas via side passages, and thence onto ajna, where it flows out in combination with influences emanating from the centres 9-->8-->7. This is the early stage of pratyahara, or intuitional stage of the mind.

KEY TO DIAGRAM 3C

I. Front Brain -- Registration Area

I -- Intellectual E -- Emotional S -- Sex M -- Movement Centres

Absolutely no modifications can take place as manas does not meet memory patterns and incoming impulses do not flow in the central passage over the top of the brain. Essence of consciousness now has a link with Consciousness through bindu.

(7) , A -- Ajna (magnetic point) : Upon reaching this centre, prana does not flow out of the system. It is routed via 7-->8-->9 and down the sushumna to muladhara, forming a closed circuit in which the speed of circulation of prana increases until it reaches 3600 cycles per 60 pulse beats (or 60 seconds).

II. Mid Brain : fully evolved and functional.

(P1) -- physical (A2) -- astral (M3) -- mental seed atoms

All three super micro transmitting monitors keep pulsating and transmitting for the corresponding permanent seed atoms in the causal body to register.

(9) , B -- Bindu (8) , S -- Sahasrara (the corresponding area in the physical body is the thalamus).

IIIa. Memory pool shallow : for memory accumulated in the present life.

IIIb. Memory pool deep : for memory brought over from previous lives.

Both memory pools are effectively bypassed; consequently sattvic manas and the thinking instrument are not made use of.

(0) , T -- Taluka : the block \otimes here is closed to manas, i.e. incoming impulses, which in relation to the astral body are various grades of prana.

IV. Force Centres along the Spinal Column :

(6) , V -- Vishuddhi (5) , A -- Anahata

(4) , M -- Manipura (3) , K -- Kundali

(2) , S -- Swadhisthana (1) , M -- Muladhara

The closed block \otimes at taluka prevents the flow of manas over the memory patterns as well as through the central brain passage. So no modifications of mind can take place, unlike in stage 3a. The block O at the lower end of sushumna is open and prana flows through the central passage of the spinal column. Here in stage 3c, the movement of

prana from centre to counter-centre in the mid-brain, 7-->8-->9, is different from that in stage 3b, 9-->8-->7. Stage 3b was intuitional; stage 3c is transcendental! It is a prolonged non-sensory stage. Nor does prana flow out from ajna as in the diagrams of the previous stages -- it returns to (1<-->2) to form a closed circuit. The increase in the speed of revolution around this circuit creates `take-off' stage speed.

`Take-off' force sufficient to send the primary body out of the physical body is 60 cycles in 60 pulse beats in pratyahara stage, 600 cycles per 60 pulse beats in dharna stage, 1800 cycles per 60 pulse beats in dhyana stage, and 3600 cycles per 60 pulse beats in samadhi stage. In dharna and dhyana stages, one can take leave to die consciously and be born again consciously; in samadhi, one can reach from samadhi with seed to samadhi without seed and in either samadhi stage take final leave from all physical births.

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