

## Chapter 1

### MIND AND THINKING — AND HOW BOTH DRIFT?

“It was but yesterday I thought myself a 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.”

Let us begin our study with the question: What is man? In trying to understand this question we will understand the process or internal working of the grey matter which is called, in common parlance, ‘thinking’. Experience shows that whilst engaged in thinking our mind carries a main subject, but off and on we go off the track into other disconnected subjects. Such a process is called drift or drifting (from the main subject).

There are two intensities of drifts;

- a. Controllable and
- b. Uncontrollable or unrecognised
- a. This occurs when we drift from the main subject, but in the midst of a drift realise what has happened and bring ourselves back to the main subject.
- b. This occurs when we drift from the main subject, but are not aware that we have done so and drift further into some other unconnected subject till we end on a subject so different that we are not even able to recollect the original subject or the in-between drifts.

Both (a) and (b) can take place when an individual is thinking or rather is engaged in the process of thinking. Or this can even happen when a group of people are engaged in light conversation.

Let us now proceed to our study: “What is man, the human being?” and let us watch our thinking process.

*Drift 1. (\*The enumeration of the different hypothetical ‘drifts’ though fanciful and perhaps needlessly tedious, plays an important part in elucidating later chapters. The reader is counseled to have patience.)*

I refer to a dictionary to find the meaning of the word ‘man’. A dictionary is so essential for spellings and meanings? I think of my spellings and this in turn makes me think of my office stenographer whose spelling makes me doubt my own at times. But how neat she is in her dress and makeup, and how fine is her clear cut nose and her round cheeks and her glances they are full of

meanings that no dictionary can give, but I have drifted. To come back to the meaning of “man” the dictionary defines this as, “a human being as distinct from the lower animals and from angels or divine beings, with intellectual qualities, peculiar to man.”

Drift 2.

My eyes glanced over the phrase, “half- a-man.” I looked up, turned round and asked my friend who was near, “Say! What is half- a-man?” My friend said, “one who is unmarried” and for some inexplicable reason left the room very annoyed. It was clear he was angry. But I have drifted again!

Drift 3.

Coming back to the dictionary and to the meaning of “man” – “as distinct from lower animals and from angels or divine beings.” “Darling”, I called to my wife and said, “Here, read this. If you are a human being, you are not an angel. I will call a spade a spade and no more will I call you ‘my angel’.”

“Not a bad decision, and I will not call you names of any lower animals”, she retorted, “would it not be a better idea to call your office stenographer an angel?” she asked and I could see she is hurt. But blessed Lord, I have drifted again!

Drift 4.

To come back to the dictionary and to the meaning of “man.” It says, “man, as distinct from lower animals”. Man is, therefore, not expected to behave like an animal. Animals do not build fine houses and wear good clothes and have rich ornaments, nor deal in diamonds and currency, I thought. I visualized myself, in possession of a lovely marble villa at every hill station or health resort, richly decorated and furnished with servants attending in uniforms, silks and nylons everywhere and what more – in every villa a fair damsel with a diamond necklace round her shapely neck? But what on earth am I doing? I have drifted again.

Drift 5.

To come back to the dictionary and to the meaning of “man”. It says “lower animals.” Are there higher animals? Is man lower than a higher type of animal? Could a woman be higher? But often, when a woman looks at another woman, she does it with jealousy; does man betray no such envy? But I have drifted again. I think, I will have to hold my mind firmly with both my

hands and stop it from drifting any more. But I can only hold my head with my hands not even my brain, let alone the mind – and who has seen the mind of man? But I must stop drifting and go back to my dictionary and at the meaning of “man”.

Drift 6.

“Man is distinct from the angels.” Perhaps he is greater than the angels? Has she not created a few miracles? The millions of stars in all the galaxies perhaps have no creature on them, equal to man on earth. Perhaps the universe is empty and all is for the glory of man. Perhaps, there is no equal of man who has conquered Nature and bent her to do his will. What can he not do tomorrow? I saw myself flying faster than light to distant stars.

(Example of an unrecognised drift).

Drift 7.

Maybe I thought, as yet he does not understand what the substance of life is, nor perhaps can he understand what that elusive state of sleep is, nor does he know what tomorrow will bring, neither can he succeed in separating himself from his own shadow. But I have drifted once again.

Drift 8.

But to come back to the dictionary and to the meaning of “man.” It says, “as distinct from divine beings.” Are these beings superior to man? Has not man come through the hardest test Nature could subject him to – the survival of the fittest? I thought of the Ice Age and the Stone Age and then of the days of the Romans and the gladiators and how the spectators would shout “Kill” “Kill”, and how pretty women dressed gaily, found joy and entertainment then, even as today when in the stadium one boxer rains in blows for a knockout; our modern version of ‘Kill’ and even today pretty women dressed gaily shout and enjoy the spectacle. Of course man always believed that such sport was and is manly? My poor brain, where am I? The dictionary remains in my hand and my mind, God alone knows how it roams and where?

Drift 9.

To come back to our main subject. The dictionary says, “as distinct from angels and divine beings.” But in Roman days and the days of the gladiators, I thought of a man who was crucified for His great faults – for his grave crimes against humanity – for teaching, guiding and healing mankind? Jesus – the

Christ. Could one call such a person a human being or a divine being? In so far, how is man distinct from divine beings? The Cross, once a symbol of torture for the wicked, became then and onward, the emblem of hope, tolerance, and charity.

Drift 10.

But to come back to our main subject. The dictionary says, “with intellectual qualities peculiar to man”. Why only intellectual qualities I thought, and not spiritual qualities? And why are spiritual qualities not peculiar to men? Are such qualities peculiar to divine beings? Then surely man is not expected to be divine? Then why should there be Karma or destiny that is so unforgiving to man and so exacting? If there be no cause and effect, then there could be no predestination either and that too in spite of man’s endeavour as it appears today. Is man then a machine? Has man’s birth therefore no purpose? But I have drifted again.

Drift 11.

Let us come back to the main subject. The dictionary also further says, “humanly possible” as “so far as man’s knowledge and skill are concerned, apart from divine help”. Now what does, “apart from divine help”, means? Where is this divine source? Is it within us or invisible, in the air or very high in the sky, or on the distant stars, or in the depths of the oceans, or on the top of the highest mountain, or in all these places and everywhere? Can anyone tell us how we can ask for this divine help? Is there a regular way or method of asking for this divine help, and is it ever given, or does it come to a select few by accident or by some arbitrary decision? Does it imply prayers? Are prayers answered? Can we pray as Jesus did?

Drift 12. (again unrecognised)

This reminds me of what Omar Khayam says:

“That inverted bowl we call the sky,  
Underneath which we creatures live and die,  
Lift not your hands to it in prayer  
For it revolves as impotently as you or I.”

Do not people pray in every conceivable manner and yet remain miserable all their lives? Then what is this Divine help?

Is man subject to predestination? i.e., do the laws of cause and effect operate? Does man have free will within however small or large a measure or

is he a kind of domestic animal serving some other beings as domesticated animals serve man? Or does everything happen according to the will of some Super-Being – so man has to submit quietly to that Divine Will? Is he born once only on this planet and then disappears for all time and eternity or does he take birth to return again and again?

(Unrecognised drift)

If he has no choice, if his life is already charted out and he cannot deviate; if he has no free will or choice to act in a particular manner then his birth if once or many times on this planet or elsewhere, is meaningless, for he is then a plaything in the hands of some other Being. Even the existence of that “some other” Being is meaningless if this is His only full-time occupation? If there be, God surely He, as Creator of this immensity, of this gigantic universe, of this vast array of law and order, cannot be credited with sentiments and qualities which would not be a credit even to man, His creation, and yet we see around us indignity, injustice, death, diseases, chaos, with man struggling, plodding and groping in the dark, seemingly helpless, and frustrated. What then is the purpose? Is Man a Divine Being capable of becoming a part of God Himself or is he condemned to be only dust in spite of all his aspirations?

But I drift again? This is dear reader, thinking like an average person and “drifting” during thinking. Whenever we have a main subject, there are associated ‘pictures’ in our mind which slowly take hold of the mind, and, before we realize it, the last picture we end up with and the first picture we began with, seem to bear no relation or link.

Our minds, if not trained, will always act in this manner even during our most serious thinking. We shall feel exasperated for what we call lack of concentration on the main subject. Picture forming and the associating of pictures is the supreme quality of our mind. (Vide Hume’s Theory of Associations) What then is the remedy?

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Fortunately, this habit of drifting is not the quality of the entire mind but of a part only. Let us, therefore, first study the proper methods of training the mind so as to separate the functions of its different portions. Thus we come to the higher aspects of concentration, insight, identification, and higher stages. An average human being thinks that: “it is easy to concentrate or meditate?” Let us take this very thought for serious thinking as our main subject for about

fifteen or thirty minutes and note the drifts of the mind. Then read the next chapter.

## CHAPTER 2

### DRIFTS OF THE MIND AND WHAT THEY CONVEY

“The technology which built a human brain was obviously of a superior order to that developed by the brain.”

There are three forms of consciousness:

1. Simple Consciousness: which is possessed by the animal kingdom. By means of this faculty a dog or a horse is as conscious as man of the things around him. Even an animal is conscious of its limbs and body, and elementary sense perception.
2. Man does possess the same simple consciousness as that of the animal kingdom. In addition to this, he has what we call ‘elf- consciousness’. By virtue of this faculty he is not only conscious of the things around him, or of his own limbs and body, but he is also conscious of himself as a separate entity. Man, due to this faculty, is able to feel his own mental states as objects of consciousness. This was precisely what we were engaged in during the previous Chapter; unfortunately Man does not, in general engage in this practice and form of training, but (like the animals) lives solely in the realm of simple consciousness, and so has only a small degree of self-consciousness – in the sense we use this word here.
3. There is another still higher type of consciousness, We call it Cosmic consciousness. This is as far above self-consciousness as is the self-consciousness of man above the simple consciousness of animals. It is a very high form of consciousness not yet practised, understood or possessed, by the average man. The chief characteristic of this type is a consciousness of participating in the life and order of the universe. This cosmic consciousness cognizes not through the laborious process of reasoning and deduction but by awareness. It thus places a human being endowed with such consciousness on a plane of existence superior to that of a normal human being – so much so, that it would make him almost a member of a new species.

What are the richer qualities and greater dimensions of such cosmic consciousness in an individual? Does he belong to a human race of the future?

The direct and visible reaction is a radical yet constructive change in attitude, towards, and also in, all aspects of life. The soul aspect, which today is the subject of idle gossip or complete disbelief, will become as much a reality in the future as physical existence is today. A sort of spiritual, and not merely 'religious' attitude, will dominate such an individual. All past traditions will be swept aside. The question of belief or disbelief in the metaphysical side of life will not exist for it will be seen, heard, felt and verified.

No more will a few be privileged to know and to lead, for each will be a teacher unto himself. No particular book of religion will lead, as the level of being or consciousness in the awakened man will be beyond the use of books and subsequently no more will Truth be the monopoly of the few. The word sin will disappear and no one need appear to come forward to 'redeem' mankind; for by taking this vital step of cosmic consciousness mankind would save itself from all possible retrograde actions.

God, heaven, immortality will have quite different meanings. The new-found cosmic consciousness will govern correct and proper actions and reactions to impulses. 'Salvation' will also have no meaning. The future will hold no suspense or worry for what may be in store after the cessation of earthly life or in a life 'beyond the grave'.

It seems that such a day for mankind is far away, just as the present age was in comparison to our Ice or Stone Age consciousness. That day seems far away for two main reasons:

1. No one has shown in a practical manner the mechanics of self-consciousness, or in simple language how one can, by simple and gradual steps, arrive at the first step of cosmic-consciousness.
2. Even after this is shown, man finds it difficult to break away from the inertia long imposed on him by the predominant state of self-consciousness. It is like the enormous pull of gravitation which exhausts us as we climb higher. It pulls us to the ground and prevents us from making a fresh start by practicing simple steps along new lines. Man is therefore content, even prefers, to move within the old patterns of thought.

We now realise that the mechanics of self-consciousness are not easily understood. Not that they are difficult to understand but because of the long association of the mind with set patterns. Man finds it difficult to adjust himself to new patterns or is not bold enough to break away from old patterns and so every time falls back into the rut even when he taken on new methods and practices.

The methods to be followed (as we will show in this book) are simple and direct and will encourage the mind to give up the old patterns and take more to new ones.

In the first chapter we saw how the mind plays its tricks. Whenever a person is engrossed in profound thinking, the drifts occur to disturb him. So quickly does the mind run away from the main subject (selected for meditation or concentration) that we notice it much later (or sometimes not at all.) The mind flies away and comes back a number of times. In most cases the mind never returns to the main subject if left to itself.

In Sanskrit there is an interesting though simple story illustrating this 'drift' of the mind and the great difficulty of preventing it; the main subject being quite forgotten or put aside.

One day the sage Narada and Krishna were passing by the river Ganges and were discussing man's place on earth. The sage said, "Lord, the only thing that I cannot understand is, how and why so easily does this poor creature, man, fall into the snares of illusion. If he could only keep his mind, on one subject and not let it drift, (i.e. have one subject only in mind) there is no chance for him to go astray and take such ages to be enlightened." Krishna said, "Yes, Narada, if their minds were as steady as yours then perhaps they would be able to avoid the snares of illusion. But let poor man go his way for, as I see the Ganges below, I would like to have a cup of water from this cool and refreshing river. Can you oblige me?"

The story goes on to say that sage Narada came down to the banks of the river with the purpose of fetching some water when he saw a young girl. She started discussion on the subjects of life, death, immortality and the Divine Being. The sage was anxious to know how this young girl was. He spent a long time discussing with her, the cup with the Ganges water in his hand. He completely lost sight of the fact that Krishna was waiting for him, and of his purpose in coming down to the river. The young girl then once again took the form of Krishna and said, "You see Narada, even after seeing and knowing the Divine Being, it is possible to forget. Even a mind steady as yours, drifts from the contemplation of the main subject – then how much more difficult it should be for mortals who, though they know not well their purpose as you do, drift away and completely forget the goal."

In the first chapter we noticed that the mind drifted away from the main subject: "What is man?". Time and again it had to be brought back. It was a hypothetical case, for normally it does not happen. If the mind drifts away a second or a third time, it generally drifts away for good. In drifting there is



always a certain pattern of drifts varying with the inner mental constitution of the individual concerned.

The great sage Patanjali very rightly said that if a man can bring his mind again and again to the main subject (whatever the subject may be) and keep it there even for a moment, that alone is entitled to be called the beginning of concentration.

The point of study is to watch ourselves. We may take any subject for serious thinking. The mind will naturally drift away, but fortunately not the whole of our mind. Only that portion of the mind which forms innumerable pictures, learns by pictures and even puts pictures into pictures (=day dreaming) does this mischievous drifting.

The working of this portion of the mind must be observed during the daily period set aside for our practice. We must maintain a diary and note the drifts. For example, let us study the drifts as enumerated in Chapter I by way of demonstration:

The first drift was prompted unconsciously by the sex-nature-predominant and we learn from this that at given time the Sex centre within the mind was the most active. (We shall come to this subject of centres later). A person is as weak in sex as the insistency of the drift that would carry him away. Please note the word "prompted". All drifts are prompted unconsciously in relation to our conscious state of mind, i.e. our conscious effort at serious thinking on the main subject by that particular portion of our mind.

We normally say that the mind drifts. What actually happens is that we ask that particular portion of the mind which forms pictures, to steady itself and focus itself on the main subject. We have a different portion of our mind which can focus itself on the main subject if asked to do so. Yet not knowing which and where that portion of our mind is, we ask our small portion of the conscious mind to be our "maid of all purpose". The respective portions of the mind have a natural tendency to do their allotted work, which is their inherent quality created by God (or Nature) for the benefit of man.

However, that portion of the mind which continuously forms pictures, will go on incessantly forming pictures and those pictures will depend on which centre is predominant at any given moment. Even the centres are predominated by turns so fast, that the drifts depending on them go on changing continuously.

Observation, however, and notes made therefrom will give a conclusive pointer to, or proof of, the centre most predominant over a given period of time. Such drifts give a clue to the tendency on our part to harbour certain types of thoughts in preference to others.

The second drift shows anger or a show of temper as a weakness in a person. Note the sequence of drifts. The greatest weakness even among the aged and the wise is sex and next comes anger. This may not be true for all, but is certainly true for most of mankind as a whole (irrespective of education or academic qualifications). As this science of the mind has been a neglected science, both the so-called educated and the uneducated will suffer equally from these drifts.

The third drift shows the sense of ego, a great and common failing, oft-times the root cause of all other failings; viz., telling of lies, living beyond one's income, etc.

The fourth drift depicts avarice or greed arising from possessiveness. Mortals know they are not immortal, they

## CHAPTER 3

### WHAT IS THIS MIND OF MAN?

There is no struggle of Soul and body save in the minds of those, whose Souls are asleep or whose bodies are out of tune. The brain of a thinking man does not exceed in size the brain of a non-thinking man in anything like the proportion in which the mind of a thinker exceeds the mind of a savage. It is not reading, it is not study, it is not reasoning, it is not deliberation, it is not self-recruiting. It furnishes immediate perception of things divine, eye to eye with the saints, spirit to spirit with God, peace to peace with heaven. Later we shall study this possibility when we discuss the portion II, III and IV of the mind and the cellular-molecular, molecular and electronic bodies or 'vehicles' and their vast added dimensions of consciousness.

But for the present, what have we learnt from this? What is brain? Are mind and brain synonymous? Are they different? If so, how?

In the first two chapters we have seen that the mind drifts away from the main subject again and again. This drifting gives us a clue to the inner states of mind. Whenever a brain is observed or subjected to tests by sensitive instruments, it will be noted that the brain or grey matter shows agitations,

certain subtle movements, certain giving off of rays, certain striking of notes, certain creation of intensity or for want of a better word or explanation, a certain "something". This certain "something" is the mind of man or the effect of the impact of impulses reaching the brain through the senses.

These impacts or reactions to impacts are invisible, yet have a definite existence and can be recorded and noted by sensitive instruments. In common parlance such effect is called a thought.

Therefore the mind of man is invisible, unlike the brain which is visible. Such individual reaction to impulse or impact on the grey matter, is called "a thought" and hence, thought is also invisible. Thoughts grouped together make up the mind of man.

The 'grey matter' called brain has four sections or main portions. These four sections have certain special characteristics peculiar to each. Hence the reaction to impact in each section is different according to the characteristics of the different portions of the brain.

Every single mind, due to its inherent characteristics of that "certain something", creates an affinity, or repulsion, or indifference, towards other minds (i.e.: of other persons).

1. Affinity: leads to friendship, love, courtship, sex, possession, courage, hope, devotion, attention.
2. Repulsion: leads to anger, egoism, greed, envy, arrogance, cruelty, doubts, disbelief, and in sex even rape.
3. Indifference: leads to ignorance, drifts, depression, day-dreaming

For example:

1. Affinity: between one mind and another leads to a master mind, groups, camps, United Nations, religions, philosophical, scientific or social groups.
2. Repulsion: between one mind and another leads to misunderstanding, resulting in crime, and every conceivable nature of misunderstanding. This, in turn, leads to every conceivable nature of crime such as was, violence, destruction etc. Because of frustrated reactions registered in the grey matter.
3. Indifference: The relation of indifference between one mind and another; a mind which can feel neither repulsion nor affinity. It lives alone in very restricted surroundings and if not given repeated opportunities of feeling either affinity or repulsion towards other minds, tends to become morbid and to develop various mental and psychological diseases.

Frequently, due to its habit of taking the line of least resistance, the indifferent mind becomes repellant to every other mind and we see then

the early traces of insanity. We can call all such people “mentally unhappy”.

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If you have a flair for social work and have time and energy, be prepared to render your insides utmost attention; for it will not only be a social service rendered but a duty fulfilled! If by correcting your inside, you cure one human being, i.e. yourself, you have rendered indirectly social service to the world, to God and Nature and you will be suitably rewarded. We would repeat that your first duty demands that you put straight this great world of cells within you. This is a sacred duty. Only those who have been able to render this service within have been able to render service to mankind.

We have seen the inside state of our cell life. There are some methods for correcting this state, but the best methods we know of are operative only whilst we are eating. Therefore, instead of talking during meals we shall adopt the corrective method during meals. This is the best method, because like an injection it immediately reaches every point within.

Whenever we eat, if our thoughts frivolous, passionate, angry, depressed, blind to reason, deaf to sensible advice, egoistic, cancerous, parasitic or mutilated, the repair material will replace the dead cells with cells of similar nature as the quality of our thoughts while eating. It is therefore not enough that you do not have these types of thoughts. As the Gita says:

‘Those in whom passion is dominant, like foods that are bitter, sour, salty, over-hot, pungent, dry and burning. These produce unhappiness, repugnance and disease.

Let us now diagnose our drifts and seek out our failings. Lose or waste no time in regrets. Miss not a single meal from now on without practising the corrective methods so that the repair material is charged with the proper vibrational tone. Deliberate and precise thinking along the lines charted out for you is essential for reconstruction within. You will be surprised what Nature can do to help you correct your inner world in twelve months’ time provided you are regular and sincere in following all the methods given.

Please note very carefully that this is not a faith cure, if you think so, you will fail. Here we understand; and deliberately do what we want to do. This is to be tried out practically and the results tested. Do not think of the aches,

fever or cold you may have and do not try to work on that to get a particular cure. Such cures will also follow but only as byproducts for such ailments are the results of a deeper ailment – viz. The diseased cell life within and so let not such thoughts interfere. Keep your eyes on the goal and the rest will follow.

“Blessed are the soldiers who find their opportunity. This opportunity has opened for thee the Gates of Heaven. Refuse to fight in this righteous cause and thou wilt be a traitor, lost to fame, incurring only sin. On this path endeavour is never a waste, nor can it ever be repressed. Even a very little of its practice, protects one from great danger.”

The method to be followed is this: By following the methods of tracing our drifts as shown in former chapters we analyse and pinpoint our weaknesses.

Take one weakness at a time and apply the corrective method for at least a month and then go on to the next one. Later, in explaining corrective methods, you will learn to pick up the correction according to your analysis. This application is to be done whilst actually eating. The result is almost miraculous.

We assure you that no amount of reading, philosophising, regrets, repentance will cure your weaknesses. Even renunciation (or sanyasa) and torture of the flesh is only misdirected effort; for unless we make use of proper chemical and technical methods (as further explained in detail) nothing happens; nothing can help. Your first duty is to correct this inside world of cells. Later we shall add the correct emotional exercises and remove the wrong administration of emotions. All this is essential to reach first, that critical certain stage.

We cannot live and die with our inside world uncared for. If we do not like our inside world now, it is a pity that we did not realise it earlier.

Live your life so well, let your life be so exemplary, that God himself should come down to you and ask, ‘What can I do for you?’ Let us live well without any guilt complex, and let us make use of our free will in daily routine so well that God or Nature may feel justified in giving us permission to use our free will in all matters big or small.

Take this thought for serious thinking. “Shall I take the glamorous road to Yoga and all other philosophies by first practising, dharana (concentration),

dhyana (meditation) and samadhi (identification) in the way the others blindly do with .....

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Detachment is the inherent quality of this mind No.2. The highest form of detachment is the absolute rhythm of the interplay of qualities of the centres of mind No.1. When rhythm prevails in the centres, ignorance, anger, passion are replaced by purity of thought which is the inherent quality of mind No. 2. This is the greatest struggle, the greatest achievement, the greatest renunciation. This is brought about by corrective methods and three-step rhythmic breathing and proper habits of food and sleep.

The mind is pure, the form is pure, the relationship is pure, but though pure it is still a sentiment and all sentiment is weakness, bondage. A true yogi goes beyond this. Power of knowledge is great, the power of control of knowledge is greater. Spiritual life begins with control; one can get control by practice only. So long as mind is limited, the joy it can experience is limited. The purpose is to merge Section 1 of mind with the Section of mind No.2 into the Section of mind No. 3 into the Section of mind No.4; then one is able to function on the 2<sup>nd</sup> to 4<sup>th</sup> stages of cosmic consciousness. Then joy changes to "peace that passeth understanding" and is no longer limited. This is of course relatively speaking only.

The power of the material sphere is great, but that of the spiritual sphere is even greater. If one renounces occult powers he is safe; if not, one travels the path of rebirth over and over again.

Success is immediate where effort is intense. Zenoga units are also accumulated by devotion to an ideal but they are then seldom in proper proportion to the centres as required. Concentration is only possible by mind No 2. But concentration is on some form, and form means desire, and desire means some kind of action. One must go beyond this.

The meditation of mind No. 3 is on 'Om' (=the Moon as God). Meditation on Om through mind No. 3 removes any obstacle. Pain, disease, doubt, sensual pleasures, etc., are obstacles. The mind attains peace by regular three-step rhythmic breathing. As you meditate, so you become. There is nothing which Section 4 of the mind cannot grasp. When the mind's activities are controlled (i.e. the activities of all the sections of mind), illumination of varied degrees prevails lasting for a few seconds or even up to a long period of years.

When this happens, this physical world seems superfluous i.e. the true understanding of creation and the purpose of life and birth and death become apparent and the perspective and values of life change.

This illumination however is with what is called 'seed'. This illumination being pure brings spiritual contentment. There is complete freedom from bondage. One appears to oneself, at this stage, almost as God incarnate. However, all freedom from bondage is limited however vast and hence this kind of illumination is said to be with 'seed' (= the seeds of future eventual bondage).

In this condition intellect becomes pregnant with truth. This state brings direct knowledge. All religions spring through higher beings going through such stages.

When even this has been surpassed, seedless Samadhi is attained.

Austerity, study, devotion to God, constitutes practical yoga. This constitutes part 1 of our book. The aim is to attain illumination. The aim is to form and develop by corrective methods all the portions of mind Nos 2,3 & 4. The transfer of consciousness from a lower vehicle, into a higher is part of the great creation and evolutionary process. (The words lower and higher depict limitations of language). All organs, limbs, brain and mind are vehicles as is the body also and the other bodies besides the physical, viz., cellular-molecular, molecular, and electronic i.e. the astral, mental and causal bodies.

Ignorance is the cause while fear, desire and aversion are the effects of wrong practice. We have seen in Part 1 that decoding of incoming impulses leads to the decoding of thoughts at the rate of twelve per second. This encoding decoding constitutes pure mind-energy. This mind-energy has a resultant intensity according to the interplay of the centres.

Ignorance of this fact leads to aversion, fear and desire of every kind. Aversion on the other hand is recoiling from pain. When corrective methods replace wrong methods and when the three-step rhythmic breathing replaces wrong breathing (which is the normal breathing of an average person), illumination results i.e. all the Sections Nos. 2 and 3 even 4 of mind are developed with their peculiar inherent qualities and possibilities.