

# On the Meaning of Realization

## Part 5 of 16

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. . . field component we've been speaking about. With some of you I believe it was a new experience. There is a certain mystery about the psycho-physical force. I have known at times when I have been discoursing on rather abstract philosophic conceptions with classes that could not too well follow them technically and yet the fire field became so strong that the perspiration would be running down their faces, faces would get red, and so on. It is, in other words, a certain evidence of a power that doesn't belong to the concepts alone in their ordinary sense. In other words, we're talking about realities even though they are ordinarily unseen realities not ordinarily experienced. I desire very much that they should be brought within the field of your actual experience in some measure so that your movement of consciousness for following what I may say may not be entirely blind. But bear in mind, it is certainly a truth that there is a vaster consciousness beyond the sphere of our relative consciousness with a vastness that would be measured by infinity if we regard the consciousness within the sphere as only finite; and what we're seeking to do in all yoga is to open the door into the freedom, the power, and the knowledge, the delight, and the divine love that belongs to that vaster consciousness—perhaps to depart forever into it, perhaps to return again into the world-field for the performance of some task here, but in any case to break through the barrier into that larger, immeasurably larger, consciousness.

I have in my hand the fourth volume of Sri Aurobindo's letters—just been published this year. These consist of extracts from letters that he's written to *sadhakas* over a number of years. In fact, there was a time when his writing was so heavy that it kept him engaged from nine o'clock in the evening until five o'clock the next morning every night. That had to be stopped because it was too great a labor added onto his other work. But the result has been that there has been a great accumulation of answers to individual problems of students that represent perhaps a unique library of items answering questions that I have not found answered anywhere else.

Now in this case, I have a much longer extract than the average. It consists of several pages and bears upon the fundamentals of the two radically opposed forms of yogas. The yoga oriented to *Nirvana* and the yoga oriented to life—life here in this world. He's writing to one of the *chelas*. As a matter of fact, there's some reason to believe that this *chela* was something like one of the best beloved *chelas*. In general you're not supposed to know to whom these letters are written. The names are not indicated. That is one of the conditions on which he allowed the extracts to be published. But when the person that was the *chela* also writes and when he acknowledges certain things about his life—you know that he's a poet; you know that he's a musician and sings. Incidentally, he was one who sang at one of the last prayer meetings of Mahatma Gandhi shortly before Mahatma Gandhi was shot, even during that time that Vincent

Sheean was there. You may remember, he was there and heard the shot himself. And when you know, in addition, that this man was an admirer of Bertrand Russell and had several skeptical problems in his mind that grew out of his studies of Bertrand Russell that had to be answered by Sri Aurobindo, and there's not another person around that meets those three conditions, you can guess very readily to whom the letter was written. He is a very extraordinary man, a very likable man—you gather that impression from his own writings—very much in earnest, but a person of a complex personality which will come forth in here. I read this because it illustrates a problem growing out of that very complexity of personality which may raise an insuperable barrier if one hopes to follow the traditional yoga. This is:

About *Nirvana*:

When I wrote in the *Arya*—

That is Sri Aurobindo. *Arya*, by the way, was his vehicle between 1914 and 1921 in which *The Life Divine* appeared and the *Essays on the Gita*, and a number of his other permanent works.

When I wrote in the *Arya*, I was setting forth an overmind view of things to the mind and putting it in mental terms, that was why I had sometimes to use logic. For in such a work—mediating between the intellect and the supra-intellectual—logic has a place, though it cannot have the chief place it occupies in purely mental philosophies. The Mayavadin himself labours to establish his point of view or his experience by a rigorous logical reasoning. Only, when it comes to an explanation of Maya, he, like the scientist dealing with Nature, can do no more than arrange and organise his ideas of the process of this universal mystification; he cannot explain how or why his illusionary mystifying Maya came into existence. He can only say, “Well, but it is there.”

Of course, it is there. But the question is, first, what is it? Is it really an illusionary Power and nothing else, or is the Mayavadin's idea of it a mistaken first view, a mental imperfect reading, even perhaps itself an illusion? And next, “Is illusion the sole or the highest Power which the Divine Consciousness or Superconsciousness possesses?” The Absolute is an absolute Truth free from Maya, otherwise liberation would not be possible. Has then the supreme and absolute Truth no other active Power than a power of falsehood and with it, no doubt, for the two go together, a power of dissolving or disowning the falsehood,—which is yet there forever? I suggested that this sounded a little queer. But queer or not, if it is so, it is so—for, as you point out, the Ineffable cannot be subjected to the laws of logic. But who is to decide whether it is so? You will say, those who get there. But get where? To the Perfect and the Highest, *purnam param*. Is the Mayavadin's featureless Brahman that Perfect, that Complete—is it the very Highest? Is there not or can there not be a higher

than that highest, *paratparam*? That is not a question of logic, it is a question of spiritual fact, of a supreme and complete experience. The solution of the matter must rest not upon logic, but upon a growing, ever heightening, widening spiritual experience—an experience which must of course include or have passed through that of Nirvana and Maya, otherwise it would not be complete and would have no decisive value.

You'll notice here a little bit of his dialectical power—just a touch of it—which he can use when necessary.

Now to reach Nirvana was the first radical result of my own yoga.

And here is something that is of rare value. It's very difficult to find in the literature, Buddhistic or Vedantin, or any Indian literature, and for that matter Western literature, anything that tells of the immediate experience of the realized man as he passes through it. He comes back with instructions how to get there as a rule. He may build a formal philosophy, but very rarely do we have the autobiographical material, particularly from the Orientals; and as a matter of fact this autobiographical material is the most helpful for one's understanding. And here we get a bit of it upon one of the most important of all Realizations.

Now to reach Nirvana was the first radical result of my own yoga. It threw me suddenly into a condition above and without thought, unstained by any mental or vital movement; there was no ego, no real world—only when one looked through the immobile senses, something perceived or bore upon its sheer silence a world of empty forms, materialised shadows without true substance. There was no One or many even, only just absolutely That, featureless, relationless, sheer, indescribable, unthinkable, absolute, yet supremely real and solely real. This was no mental realisation nor something glimpsed somewhere above,—no abstraction,—it was positive, the only positive reality,—although not a spatial physical world, pervading, occupying or rather flooding and drowning this semblance of a physical world, leaving no room or space for any reality but itself, allowing nothing else to seem at all actual, positive or substantial. I cannot say there was anything exhilarating or rapturous in the experience, as it then came to me,—(the ineffable Ananda I had years afterwards),—but what it brought was an inexpressible Peace, a stupendous silence, an infinity of release and freedom. I lived in that Nirvana day and night before it began to admit other things into itself or modify itself at all, and the inner heart of experience, a constant memory of it and its power to return remained until in the end it began to disappear into a greater Superconsciousness from above. But meanwhile realisation added itself to realisation and fused itself with this original experience. At an early stage the aspect of an illusionary world gave place to one in which illusion is only a small surface phenomenon with an immense Divine Reality behind it and a supreme Divine Reality above it and an

intense Divine Reality in the heart of everything that had seemed at first only a cinematic shape or shadow. And this was no reimprisonment in the senses, no diminution or fall from supreme experience, it came rather as a constant heightening and widening of the Truth; it was the spirit that saw objects, not the senses, and the Peace, the Silence, the freedom in Infinity remained always, with the world or all worlds only as a continuous incident in the timeless eternity of the Divine.

Here you have just heard a report of one of the greatest heights of Enlightenment that man is capable of reaching.

Now, that is the whole trouble in my approach to Mayavada. Nirvana in my liberated consciousness turned out to be the beginning of my realisation, a first step towards the complete thing, not the sole true attainment possible or even a culminating finale. It came unasked, unsought for, though quite welcome. I had no least idea about it before, no aspiration towards it, in fact my aspiration was towards just the opposite, spiritual power to help the world and to do my work in it, yet it came—without even a “May I come in” or a “By your leave”. It just happened and settled in as if for all eternity or as if it had been really there always. And then it slowly grew into something not less but greater than its first self. How then could I accept Mayavada or persuade myself to pit against the Truth imposed on me from above the logic of Shankara.

He goes on to say

But I do not insist on everybody passing through my experience or following the Truth that is its consequence.

And he leaves the door open for this path. But he goes on in speaking to this particular disciple who has expressed a wish to go this way and points out why it is not the way for him. And here’s a point that has very real bearing upon many who may be here.

Still, I would have no objection if your attraction towards Nirvana were not merely a mood of the mind and vital but an indication of the mind’s true road and the soul’s issue. But it seems to me that it is only the vital recoiling from its own disappointed desires in an extreme dissatisfaction, not the soul leaping gladly to its true path. This Vairagya [that is, disgust with the world] is itself a vital movement; vital Vairagya is the reverse side of vital desire—though the mind of course is there to give reasons and say ditto. Even this Vairagya, if it is one-pointed and exclusive, can lead or point towards Nirvana. But you have many sides to your personality or rather many personalities in you; it is indeed their discordant movements each getting in the way of the other, as happens when they are expressed through the external mind, that have stood much in the way of your sadhana. There is the vital personality which was turned towards success

and enjoyment and got it and wanted to go on with it but could not get the rest of the being to follow. There is the vital personality that wanted enjoyment of a deeper kind and suggested to the other that it could very well give up these unsatisfactory things if it got an equivalent in some faeryland of a higher joy. There is the psycho-vital personality that is the Vaishnava within you and wanted the Divine Krishna and bhakti and Ananda. There is the personality which is the poet and musician and a seeker of beauty through these things. There is the mental-vital personality which, when it saw the vital standing in the way, insisted on a grim struggle of Tapasya, and it is no doubt that also which approves Vairagya and Nirvana. There is the physical-mental personality which is the Russellite, extravert, doubter. There is another mental-emotional personality all whose ideas are for belief in the Divine, yoga, bhakti, Guruvada. There is the psychic being also which has pushed you into the sadhana and is waiting for its hour of emergence.

Actually different personalities here and they don't all agree. Now he says:

What are you going to do with all these people? If you want Nirvana, you have either to expel them or stifle them or beat them into coma. All authorities assure us that the exclusive Nirvana business is a most difficult job (*dukkham dehavadbhih*, says the Gita), and your own attempt at suppressing the others was not encouraging,—according to your own account it left you as dry and desperate as a sucked orange, no juice left anywhere. If the desert is your way to the promised land, that does not matter. But—well, if it is not, then there is another way—it is what we call the integration, the harmonisation of the being. That cannot be done from outside, it cannot be done by the mind and vital being—they are sure to bungle their affair. It can be done only from within by the soul, the Spirit which is the centraliser, itself the centre of these radii. In all of them there is a truth that can harmonise with the true truth of the others. For there is a truth in Nirvana—Nirvana is nothing but the peace and freedom of the Spirit which can exist in itself, be there world or no world, world-order or world-disorder. Bhakti and the heart's call for the Divine have a truth—it is the truth of the divine Love and Ananda. The will for Tapasya has in it a truth—it is the truth of the Spirit's mastery over its members. The musician and poet stand for a truth, it is the truth of the expression of the Spirit through beauty. There is a truth behind the mental affirmer; even there is a truth behind the mental doubter, the Russellian, though far behind him—the truth of the denial of false forms. Even behind the two vital personalities there is a truth, the truth of the possession of the inner and outer worlds not by the ego but by the Divine. That is the harmonisation for which our yoga stands—but it cannot be achieved by any outward arrangement, it can only be achieved by going inside and

looking, willing and acting from the psychic and from the spiritual centre. For the truth of the being is there and the secret of Harmony also is there.<sup>1</sup>

Now do you see how complex the problem of yoga can become? Why there are difficulties, very grave difficulties, in applying the yoga which results in the *nirvanic* Enlightenment? If we have a complex psychological nature, and many do have, like this *chela* had, and there can be no one part that can take a dominant lead and silence the rest, there's going to be conflict and division in the action of the personality and progress isn't made. The approach that is offered here in this *sadhana* of surrender aims at such a harmonization which cannot be done by the ego. It's too vast a problem; hence, surrender, complete surrender from the very beginning, over to the divine principle which has the capacity to perform the harmonization.

Now, the yoga of the *Mayavadin* does not call for this same kind of surrender. It is approached by other techniques that have the equivalent. Realization of the self does not necessarily appear as an act of divine grace but rather as something which you may call "the spontaneity of the self." There's not the sense that Sri Ramakrishna speaks of, of being a bambino or child in the arms of the Divine which is a very characteristic feeling on the *bhakti* path. There's rather the sense not so much of the divine Presence as of identity with the Divine where one is not embraced but one is fused with it. Now, the personal nature, the outer organization, instrumentation with all of its faults, may stand and be very slightly transformed only in so far as it may be used subsequently as an instrument, but not made over, divinized in its entirety, because in this yoga, the aim being Liberation, the nature may be dropped without any attempt at its perfecting.

Buddhism teaches this and the *Mayavadin* yoga of the *Vedantin*, the *Advaita* branch of the *Vedantin*, teaches the same thing. It is a most powerful yoga. The only thing I've ever seen that has constituted a challenge of it has been this offering of Sri Aurobindo. And Aurobindo does bring a formidable challenge. One is impressed with it if he goes through those 950 pages of *The Life Divine* and through his other writings. It is a very impressive challenge—part of it dialectical, but fundamentally grounded in what he announces as an experience.

Now, here is something that cannot be objectively or critically evaluated. If the ultimate reality is like Sri Aurobindo reports it to be, he who has not been there is not in a position to say it is not like that. Our canons of logical criticism face this difficulty: we must start with a primary presumption, which is not given by logic before the logical process starts. Now, the Realization gives the primary presumption, the premise from which you start in the logical process in building a philosophy from it. You cannot rise up from the basis of ordinary experience or even of inferior Realization and say this Realization that claims a greater light cannot be. You can't from below bring that judgment. The only possible way to test the thing is to go through the same *sadhana*, try to enter that door or open oneself to the entering of that door, aspire to the entering of that door, and then when the opening comes one can know. In all yogas that is the only final test. But in the case of the traditional yogas, we have a vast testimony coming down over

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<sup>1</sup> Aurobindo Ghose, *Letters on Yoga*, vol. 22 of *Sri Aurobindo Birth Centennial Library* (Pondicherry: Sri Aurobindo Birth Centenary Library, 1970), 52-54.

thousands of years. Here we have something that is authentically of a pioneering sort opening up further possibilities.

Now, I'll illustrate, using the figure of last Sunday, the difference here. I used that figure of a sphere in space bisected by a plane with the superconscious above, the subconscious below, the sphere representing our ordinary relative consciousness embracing all of our ordinary psychology and our cosmic view, our field of science, and so forth, all that we know ordinarily. The yoga of the Buddhist, and this applies both to the Hinayana and the Mahayana, for the Mahayana returns only for the end that all creatures may attain this same end. He does not return for the purpose of continuing the evolution, but in order to achieve a full escape of all creatures. So the end, the goal envisaged by Buddhism, and the goal envisaged by the traditional Advaitist Vedanta is an escape into the superconscious, ultimately an eternal escape, from a rat-cage existence in that sphere, away from the bondage and the misery of the life within the sphere—and Aurobindo agrees about this misery as we find it—and it is viewed as a thing which you cannot handle on its own terms and make it a decent place. Aurobindo says you can. But there's a difference, he says the powers that existed heretofore could not handle the problem of the transformation of the zone within the sphere. It was a problem that lay beyond the power of even the cosmic mind—what he calls 'overmind'. But calls for the intervention and descent of an intermediate power between the absolute Supreme and the highest possibility of the mental which is the cosmic mind. By the descent of this power the evolution, the order of the evolution within the sphere, can be so transformed, so he says, that instead of being undivine, it can be divinized, become ultimately an adequate instrument or expression of the divine nature and yet remain an evolutionary process. The significance of the process after divinization would be manifestation of the supramental Truth. There would be no longer any such thing as creation, adventure, or discovery, because all would be known. There could, therefore, be no adventure; there could be no discovery; there's no original creation. But there could remain manifestation making explicit of that which was implicit in the Divine—and that would be even future significance of the evolution—and that it would fulfill a divine purpose. Now, that is what he aims at in his yoga and envisages in his yoga, and you can see how it is different from the older view, the older purpose, that dominated the whole of Buddhism and the larger part of the Vedanta.

Now, even with the *bhakti*—thus far this yoga of which I'm speaking is most commonly a yoga of knowledge—but even with the *bhakti*, where it is not a matter of self Realization, but is a matter of coming into a relationship of a devout love with the Divine where the *sadhak* abandons himself completely to the Divine and lives in an experience of exalted ecstasy. That, too, as we have ordinarily known it is distinctly otherworldly. The *bhakti* motive is fairly strong in Christian mysticism, very strong in the ancient Persian mysticism, and a large section of Indian mysticism is *bhakti* in character; but, again, with the motive of otherworldliness, of abandonment to a Beyond.

And even if you take the yoga of action as is presented in the *Bhagavad Gita*, that which is commonly known as the *karma* yoga, the yoga that manifests the power principle, the will principle, there can even be that yoga with an intent, ultimately, to fulfill a work without attachment, with equality of attitude, abandoning all interest in the fruits of action, ultimately abandoning the thought that 'I' act and realizing that it is the

Divine as nature that acts through me, until one can reach to a point where he can depart, can take the step that will release him from bondage to the relative consciousness. And that is the old message of all the religions. It's characteristic of Christianity: the Christ said my Kingdom is not of this world; Buddha pointed to another world; Shankara most emphatically. And the Buddhist leaders since Gautama have continued in the same line.

For the first time there is a powerful note, spiritually competent—and in all history the first time that this has happened, so far as I know—that says something else is possible. That the problem is not simply that of effecting an escape for humanity and all creatures—to apply the Buddhist formula, the Mahayana Buddhist formula—but to effect a divinization of the whole world coming on down even into the unconscious so that the evolution may become not something that's operating blindly, but something that is conscious, consciously divine and with the transcendent Divine present in it as well as the immanent Divine. Now, that isn't an order to be fulfilled in a short time. The few will respond to the call. Only pioneers at the present time are exactly expected, but anyone can become a pioneer if he wills deeply and fully—pioneers of a new humanity that will become the workers in this large endeavor.

Now, I bring to you this beginning step of this yoga of complete surrender, which no one, I repeat, is urged to accept, much less not required to accept and follow, but, if you feel called to it, it is an opportunity and some of the principles are laid down, some of the guiding lines, which you can follow. Now, if I say to you that the surrender is not of a portion of the nature or the preferred part of the nature, but the whole, that is really the important part of it. It's not the hour you go to church or to your special group meeting and so forth, but everything in your whole life, so that the whole life becomes a sacrament, not any function that is left out. Now, many parts of our nature won't conform, won't give up. Well, the thing to do is to excise it, that is, root it out; or as Aurobindo suggests here, beat it into a coma. On the whole, we don't do the beating into the coma as much as in the other yogas. But if you find in your nature something that just simply won't give way, that insists on going its way and all of your devices of patience won't work, or don't seem to work, you can reject it.

Now, here in the process of rejection are certain points. You must begin to separate the three basic principles that are important in the psychology of this yoga: the physical, the vital, and the mental—a very simple psychology so far. It gets complicated though as you go on. In our ordinary life as we live here, all of these elements are mixed up together. We begin the process of recognizing the distinction between them; begin a process of separation so that you can know what rises from the physical, what rises from the vital, and what belongs to the true mental. Now, there is an overlapping. You get as a result a mental-vital or vital-mental, and a vital-physical, and so on. And you have mental suggestions that come up from the physical into your true mind, and your true mind, if it's not alert, will accept them; or in the same way with suggestions that come up from the vital.

Now take a type of suggestion that can come up from the physical. The physical just loves to be sick, you know; it loves to feel weak. It's fond of that. And very often it will grab an excuse for feeling that way and it will take a suggestion—this is not contagion but suggestion, a suggestion through a vibration—and then it continues in that suggestion and you have a feeling of sickness; you may go to bed over it. I had a very



interesting demonstration of that not many days ago. There was a kitten at the place where we live in California. I picked him up, and he had a cold. He evidently wasn't feeling very good because by—oh, you know that kind of mesmeric correlation you can get into sometimes, and you can take on the symptom, you can feel what the creature is feeling. I felt that symptom that it had and I knew how it was feeling, and I didn't bother to put my hand in running water. I didn't think that I was going to take a—the organism was going to take a suggestion from that. But presently I had the nice symptoms of a flu cold coming on. Oh, I thought I'd sleep that off over the night because it usually does, but it was there in the morning. I knew perfectly well that the body was taking a suggestion, so I gave it a talking to and told that darn fool body that it better behave itself and it wasn't a weak thing like that. I used a *mantram* on it and the whole thing passed off.

The body, if you'll notice at such times, actually enjoys that feeling. He particularly enjoys it if somebody sympathizes with him. Now, one of the things is, instead of courting sympathy, you should repel it for all such things. Don't give it sympathy from yourself and don't let others give it sympathy. Now, begin to be tough about it when you're dealing with this physical side of one. The physical problems are going to be among the toughest problems to get to them.

Your vital nature would be a more immediate problem. They'll seem tough enough. I'll tell you one thing that'll be a very good test of it. Whenever you may be criticized for a fault, particularly if it is done by one who is in the relationship of guru to you, and you're having something pointed out to you that you shouldn't do, and it may be something that may not be in the foreground of your consciousness, as a matter of fact the blocks which are not in the foreground of our consciousness, which are happening on the side or behind our consciousness and make us reflect things that we don't know we reflect, are faults that are particularly difficult to eradicate for the very reason that they're not recognized by the ruling mind. Just precisely there is where one who stands in the relationship of a teacher or guru to one renders a very valuable service in drawing them to our attention. And it may have to be drawn with our—our attention may have to be drawn to it with violence, sometimes with gentleness. This will be the divine Shakti or the divine mother acting in her Kali nature. Now, if you can accept that with gratitude, then and there—because it is bringing out something that you wouldn't know ordinarily—without resentment, instead of a resentment, with gratitude, or at least with a poise that does not involve any element of anger or negative reaction, then you're making progress, and that's one of the best signs of making progress. You're making really one—you're taking one step that is a difficult step, but a step that has got to be taken. Some of the gurus are terrifically severe in their criticism, depending on the nature of the *sadhaka*.

Now, the things that we see in our nature, if they're stubborn, the desires we recognize and so forth, we have a certain leverage with respect to them because we see them. It's the things we don't see that are drawn to our attention that may have the deeper grip in the nature. Now, if our egos have receded, one will be incapable of resentment; he'll be incapable of anger; he'll be incapable of lust; he'll be incapable of ambition, of vanity, and all of the rest of that category. Now, to the extent that these qualities are totally lacking in your nature, you may judge that to that extent you have vanquished your ego. I said totally lacking. Now, how many could qualify?

Now, if you try to deal with this ego merely by your own resources, on your own personal resources, you'll find the task is probably too large, and that's where the surrender comes in. The surrender process is a process of continually letting go, surrendering over. It's an act of real humility reaffirmed not only daily, but all the time just as far as one can remember it. And as one surrenders and consecrates himself, another power presently comes in that begins to work.

Now, I can tell you something of what can happen. I once was sitting on the edge of a creek in northern California, up in the Mother Lode Country, all alone there, when there was a descent of the sense of *benevolence*; that is just a definite thing, a quality of consciousness that just came down without *trying* to be benevolent. There was that universal embracing that would include the little creatures that are usually repellent, and therefore everything else—like the black widow spiders, and the other things around, rattlesnakes, and so on. There were such things around there. It was a fellow-feeling of brotherhood felt spontaneously, not struggled for or worked for. It just happened that way.

Well, now, after one begins to make progress, there comes a time when this sort of thing descends. One finds that that which was difficult all of a sudden is the natural way—probably just spottily for a period; withdraws again; comes down. You will forget about your *sadhana*, it withdraws; you take it up again, it begins to come back. There comes a time when the correlation can be made permanent. That's what one aims toward. One should not relax until there is a permanent correlation, when there is a consciousness of the Divine automatically and without effort at all times. Now, that's well on. The struggle comes before then. Now, these foretastes, which are not so hard to find, not so hard to experience, will be telling one that he is on the *way* and it should tell him that there's no time to relax, no time to stop, but to keep on, keep on with your surrender, for the complete eradication of ego from all of the nature, for the complete eradication of the inertia in the body is not a task quickly finished, but requires constant and protracted work.

Now, what about the body? Suppose we envisage a time some day in the future when there may be a completely divinized body. Aurobindo has made some suggestions as to the probable organization of such a body. First of all, it would no longer have a sexual nature such as now exists among men. Reproduction or preparing of the vehicles for humanity, for other persons that wish to be born, would be by means of yoga. Most likely it would not depend any longer upon gross food, but would be so organized as to draw upon the raw energies themselves. Now, you must remember that even our gross food is fundamentally an energy from the sun put into a material form through the action of chlorophyll in the leaves of plants which makes possible the building up of molecules at a high energy level and directly or indirectly we eat those molecules. If animals eat them first, we eat them indirectly through eating the animal body, but the original source of the energy, the primary original source of that energy is the sun. A different kind of organization taking that energy directly, would mean a body that would not need many organs that this body at present now needs. It would be an instrument for the exercising of powers.

Now, as to the principle of decay. The principle of death as we ordinarily know it would no longer have its *raison d'être*. Why do we die? Because these organisms are not

plastic—these psycho-physical organisms. If we live beyond the time that we normally do, we find ourselves in a rut incapable of taking on a different kind of enlargement of consciousness. We're restricted to a particular form, as it were. The total of consciousness is much wider than that, therefore that particular psycho-physical organism has to be junked. The entity takes over another, develops another fraction of power, and the total thing is stored in what we might call a soul that persists from life to life. And now if there were a plastic organism, one that could adjust itself to the process of evolution and adjustment, the necessity for death would not exist in the same sense we know it now. Hence, there can be envisaged a time when death would be voluntary only, when one voluntarily chooses to shift from one plane to another. There are some of the things that one may foresee as possible in some day in the future. This yoga bears upon a first step toward that end.

Now, we will have some questions a little later, but first I believe that we'll have some music.