

PURITY OF THE SOUL

The soul is immaculate and permeates human life. But society, its relationships, materialistic education, religious rituals and mechanical modes of worship all tend to spoil its purity, from childhood to old age of that human existence. As a result the soul clipped of its wings of clarity, gropes directionless in the dark regions of temptation caused by the mind.

The soul gets into the human body with the sacred glow of consciousness, which is the reflection of the limitless potential of the universe. But by the mischief of the mind it is left to wander aimlessly.

Who causes this degeneration?

Indeed it is the parents, religious preachers and prophets of material wisdom who cause the pure soul to languish because they are all tainted by the poisonous mind.

Only when this poison is removed, can the soul become aware of its inherent sacredness and purity of birth. When the soul attains this awakening through self-realisation, it can enjoy the perfect bliss of peace.

The sacred soul comes to this earth carrying the seed of a pure human existence. But it gradually gets poisoned by the humans, already under the influence of the mind. The pure human birth is set in the wrong direction of the poisonous mind from the beginning.

Just scratch the apparently civilised human skin; you can see the blood of a beast flowing in the veins inside. The mind, by its poisonous influence has made the human race degenerate.

The clarity of the pure soul reflects in the blossoming of the intellect. But a lurking threat prevents the soul from experiencing the ecstasy, exaltation, pulsation, calmness and glow of consciousness beaming in the core of the intellect. Why does this occur?

The soul which attains human birth seldom lives happily to enjoy the inner bliss of awakening which forms the core of its intellect. Nor does it know how to enjoy it. Having wasted its existence under the influence of the poisonous mind, it makes its exit one day from this world. Is this not a great threat to the human race.

A soul which becomes aware of its own sacredness and that of the human birth enjoys perfect bliss. A blissfully awakened soul never harms the humankind but by its sensitive admiration of the sanctity of human birth, ultimately redeems it from ruin.

The pure soul realising its own sacredness and that of the human birth, glows as a divine effulgence and creates a world of clarity and peace.

The sacred soul commences its journey as an infant with a pure human frame, sprouting from the seed constituting the basic elements and the intellect.

But it is polluted by the human kind which is in the clutches of the poisonous mind. The purity of the soul and purity of its birth are interwoven and so the divine wisdom of awakening remains a mystery.

When the sacred soul enters the portals of awakening with the help of the sacred human birth, it attains an unperturbed state of peace in the form of meditation. Such a realised soul remains unaffected by the poison of the mind.

An awakened soul is not perturbed by the thoughts, motives or objectives of the mind. When the toxic clouds of the mind that shroud the brightness of the soul and its birth are removed, awakening takes place. That awakening gives rise to a sense of tranquility.

A human birth begets another human birth but an awakened state does not cause a birth. There is no bond of awakening in the carnal relationship of parents who play the role of facilitators in the scenario of a soul taking on a body

It is rather difficult to understand the secret of inner experience from the state of awakening of the soul. Meditation which leads you to such experience is very essential for the future progress of humanity.

The soul leads a worldly life under the assumption that it has got the human body by accident. It is impossible to understand the secret of inner experience without a knowledge of the inner strength of the soul. 'Inner experience' means 'unearthing the unmanifest'.

The secret of awakening lies in the core of the intellect, which is the root of the soul. This seed can blossom forth into ecstasy if nurtured properly but ignorance of the sanctity of the soul leads to sorrow. Sound (language), quest (inner search), humour (enjoyment), purity (art) and perfection (wholeness) -- death -- all these five are embedded in the soul.

The soul staggers when it tries to bring clarity to others without realising its sacredness, because when it attempts to preach, it takes the role of a teacher, ego creeps in.

The state of awakening focuses on the root cause of an action and not on the context. That stealing is a vice is universally accepted. But a man steals forced by circumstances. This should not lead us to conclude that human body has something to do with theft.

The human body has vast potential and the act of theft is but a trivial speck which does not affect the value of the body. Once the act is properly understood it can be corrected and sublimated.

Man commits mistakes due to ignorance of clarity. He cannot be corrected by traditional or fake or specious measures. A dispassionate approach should be made in a state of deep consciousness to discover why things went wrong. Only thereafter will any corrective steps yield positive results. The sacredness of the human body and the soul shall not be polluted at any cost.

Why is it that a pure soul in spite of its pure human birth is not in a position to enjoy this worldly life?

The soul should realise its divinity from within and no external factor can enlighten it. Even the soul cannot comprehend its divinity by itself.

What needs to be emphasised is that clarity cannot be imposed on the soul. The soul can understand awareness in greater depth only if it feels and fosters it in the core of the intellect.

The most difficult task for a human being is to rid the soul of its ego or "I" consciousness which is a manifestation of the mind. The mind is deeply entrenched in the brain (and has taken over the captaincy, subjugating the intellect).

The soul identifies itself closely with this 'I' consciousness and the thoughts, opinions, methods of worship, worldly education and materialistic knowledge associated with the mind with the result that ego has become its virtual master or center of authority. The ego identifies itself with the head, unmindful of the other parts of the body as if all the wisdom is confined only to the head portion of the soul's ego. That other parts of the body too exist has been forgotten by the soul.

Now if this ego is to be shed, how can the soul be identified without the head? Thus abandoning the “ I “ consciousness is not an easy job. That is why the soul has to submit to the intellect which helps realise its sanctity.

When the soul tries to restore the primacy of the intellect and develop a new control centre, it will be able to attain awakening and get rid of its “ I “ consciousness.

A new head or control centre that emerges as a result of awakening is unaffected by thoughts, rules, regulations or policy statements. Since it shines self-awakened and self-enlightened it needs no external support. It functions on its own axis. With the new order in place, the old head or regime dominated by “ I “ consciousness automatically fades away.

If this understanding is forced upon the soul, the mind resists it by virtue of its inherent nature. The mind is always shy of clarity. Nobody greets death and therefore this clarity eludes everybody. The death of the mind, the dissolution of ' I ' consciousness, the annihilation of thoughts, all these need artful handling by the soul within its own domain. This strategy takes the soul to a state of perfect ease where it glows in divine effulgence.

CHAPTER II

Once the soul apprehends the death of the mind, it is also afraid simultaneously of its disillusionment.

The mastery and unraveling of the art of death brings to the surface the art of blossoming in divinity.

When the poisonous ego dies the mechanism of inner awakening comes into play, and the soul also becomes divine. This means there will be no need for rebirth. What is the object of rebirth? Only to realise unfulfilled desires of the soul.

When you are firmly rooted in the present without thinking of the past or the future, the mind will stop functioning altogether. No trace of any desire will be left. You will become one with the world around and the divine, and shine like a beam of light.

The physical body and the poisonous mind with the " I " consciousness are prisons in which the soul is confined. Of these two prisons, the physical body has a shape while the other is shapeless.

The world outside with its many attractions imprisons the soul through the mind. As long as the soul falls a prey to these attractions the cycle of birth and rebirth will continue and it will be migrating from one prison to another. This is what the souls have been doing over the ages. Inner awakening of the soul alone can bring about liberation,

If a soul wants to seek a human body free from ego, it will be asking for the moon. But liberation from birth will be possible only if it ardently aspires for it.

Clarity of truth is always fickle and ever changing. It comes and goes and disappears. If one is receptive in a state of inner awakening it will be within one's reach and the soul will be able to absorb it. But you cannot hold it up. This world, the human body and the thoughts that arise from the mind are unreal. In this situation how can you expect clarity of truth to be in your grip all the time?

A soul comes to this world to attain enlightenment emanating from the core of consciousness through the medium of a human body. It lives for the destined time. When it leaves this world, the physical body also dies. Details about the path of enlightenment adopted by souls in the past have come down to us. But these details or particulars will not be tantamount to enlightenment. They are but words, these words are just sounds without any animation in them. Enlightenment attained by the soul reflects divinity. When words about such spiritual experiences are reeled out by people under the influence of the mind they do not have the same import. There is a world of difference between the insight gained in inner awakening and the knowledge acquired by the mind with the "I" consciousness.

Life in this world becomes meaningful and blossoms like a flower when a soul is guided by inner clarity. In such a life situation only the trail left behind by the soul lingers. Details about the soul's utterances and its conscious transactions have now become fiction like the puranas. Nothing can be gained by repeating these details. If these prescriptions are not followed in practice by a soul, whatever clarity there is, will slip out of its hands.

The problem is that the soul views matters relating to inner clarity through the medium of the mind without any alertness or deep conviction. The mind clings to worldly knowledge acquired from books and knows nothing about inner experience. It asserts that what it believes alone is correct and that nothing else is. This position reflects its ego. When the soul is steered by the unyielding mind it is not interested in knowing the truth.

The key to clarity is to be found in the core of the intellect. This is an area beyond the reach of the mind. It clings egoistically to the concept of "my race, my idea".

When the mind directs the course of life there is neither beginning nor end. There is always an urge to search for something, but the soul is ignorant of what it is searching for. Even after attaining something it desires it does not find satisfaction. This leads to discontent and frustration. When the soul starts its probe through the mind, the search will go on irrespective of whether the target is reached or not.

Basically longing is common, universal - for the poor and the rich, the sick and the healthy, the foolish and the wise. What is the searcher's aim and what is he going to achieve? He has not made known what precisely his goal is. Even if he gets what he wants it does not appease him and he continues his longing for something else and more.

There is a gap in the mind which is like an abyss. Attempts to fill this void never succeed. This is the mind's elusive exercise.

The soul continues its search both in the world outside and within, be it for acquisition of riches, positions of power, love, penance, worship, prestige and what not! Though the search mania outlives successive births, it cannot be said that the soul has attained conclusive clarity.

Has it ever done any introspection about what it is searching for and why? No. It is living in the dream world of the mind and goes on searching without being clear about what it strives to seek. Once it gets wise about this foolish exercise of the mind, it stops searching again and again.

A man's sensory organs such as eyes, hand, feet, ears, mouth and nose are linked with the actions in the world outside. When he sees an object, feelings are aroused and the search begins. What makes the soul search? The motivator is inside. It requires inner awakening to detect this.

Until the soul finds out with the help of the intellect who the motivator is, all searches will be fruitless. It searches for one thing but finds another and full satisfaction eludes it.

What the soul aspires for most is tranquillity and peace. You may acquire wealth and increase it manifold. You may have a high position and status. But if there is no peace, what is the use? Wealth is accumulated in order to lead a peaceful life. But attempts to find peace with the aid of the mind will bring only sorrow.

A man creates complications for himself wittingly or unwittingly in the initial stages of life by acting under the influence of the mind. Judged from any angle, life appears miserable. It is at this stage that he tries to find out if there is anyone who would give him refuge and clarity.

Fellow beings, who too are under the mind's spell, belittle his search and make fun of him. In this situation the soul surrenders to the intellect. A fruit that loses its pulp and becomes a bare seed, when lodged in the earth, grows into a tree. Likewise, a soul impoverished by the mind finds its moorings when it gets down to the core of the intellect. The awakened soul is at peace with itself and acquires divine radiance.

Just as a starving man knocks at a choultry in the certain belief that he will get food there, a soul should approach consciousness. If people are able to overcome the mind easily, intellectual awakening will cease to have any attraction, and the interest will no longer be sustained.

A poor man wants to live like a wealthy person and vice versa. It is the mind that induces them to think so. It makes one attach importance to what one does not have. That is why life in this world appears to be a mirage.

There is a misconception that the secret of inner awakening is something that belongs to a distant future and people let slip the opportunity afforded by the present human birth. Inner awakening is available in the human system itself. When a person lives in the present, with alertness and intellectual clarity, no desire whatsoever will arise nor will he entertain it.

The desires caused by the mind travel from the past to the future. But there is no such thing as a future. What does not exist, is the future.

The past is already dead. Only desires not realised in the past are carried into the future. You cannot aspire for something which you have not known by the mind. These desires egg you on to augment your wealth and to get more and more authority and power. The mind makes you long for more and more. You cannot say for sure that the mind will bring you satisfaction in the future.

When inner awakening occurs, there will be no trace of any desire. There will be no temptation to look to the future nor any brooding over the past. The soul will be totally free and peaceful and will acquire divine radiance.

CHAPTER - III

A soul descending with divine radiance is indicated as bhagwan. This means that worldly knowledge comparable to the "I" consciousness of the mind has been abolished and that attachment to mundane things has been given up. Who is to make an assessment of this? No one can determine this.

When a soul penetrates the core of the intellect, it alone knows what is happening inside. The mind has no change of knowing. Unless the soul attains the stage of consciousness, it cannot understand what is taking place inside.

The mechanism of inner awakening lies hidden inside the soul. It can reach that state if it makes an effort. It is certainly capable of achieving this.

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The limitless expanse of outer space and the state of inner awakening are identical. Bhagwan means a soul blessed by enlightenment. Bhagwan is indicative of the inner enlightenment dwelling in the awakening of the soul.

Inner awakening corresponds to divine status. But the mind has created its own version of a god out of its silly imagination, giving its own shape to it. It has placed the form on a high pedestal tempting that this god reflecting the manifestation of the soul's hope can protect the soul, give solace to it or punish it, if it so desires, good deeds and the fruits accruing there from are like the savings that grow in the bank and that, this would take one to heaven where peace will reign. What a fertile imagination.

In truth, God is not an identifiable entity. This is what you experience in inner awakening.

The mind considers that god lives high above the skies in a confined place called heaven. Actually, it is when the soul goes into the core of the intellect and merges with it that it becomes divine. It is simply because then that man's life is considered sacred and divine.

Man is unable to see god through his mind, so he declares that god does not exist. When egocentric and bereft of clarity he tries to see god as an object and hence he is unable to have that inner vibration.

God as an omnipotent created this world. When man creates something new it is also considered to take the form of god.

For want of clarity in the deluded mind, the soul has been changing shape by taking several births. Similarly it has been giving new forms to God, which actually is inner awakening.

Now what the soul needs to be clear about is that its emphasis has to shift from the outer vision to inner awakening. The way to experience the potency of inner awakening is meditation and no one else.

The awakening of the soul is but the core of the inner consciousness that is also that seat of creation and art. The core or central point of the mind opens outward.

What is non-existence becomes uniquely graceful when found elsewhere. The leaf does not have the tenderness of flower. So the flower acquires a special beauty.

The soul through the mind creates various images of god to suit its needs. Just as there are varied images and concepts, puranas and stories too are varied. Each person has a different concept of God.

Concepts about god, rituals in which people have blind belief, threats that god will mete out punishment, prayers with expectations – all these are products of the mind and they have been forced upon society. These beliefs provide a sort of security to the mind – centered man, who is afraid to come out of this shell.

When the expectations created by the soul fail, it will suffer in solitude without the prop of such a belief in the divine.

The term ‘God’ denotes the awakening and realization of the truth in the core of the intellect. There is no connection whatever between self-realization and the image of god created by the mind.

The moment the man attains the state of awakening by subjecting his impish mind and changing his nature the images of god conceived by the mind and the blurred visions vanish.

Man should clearly realize that god with the tremendous energy source is manifesting himself in the shape of the inner awakening mechanism. There is no other means to attain this realization except through meditation. Alas! Belief in god is not reflected in the human birth. In such a state of what avail is it for the human race for this world?

Faith in god and concepts about god are the deceptive tools of the mind. There is no connection between this and the sacred human birth. As far as the mind is concerned faith in god is just an arrangement, a concept that is all.

Awareness of god should run through your veins, you should breathe this awareness. Man should place full faith in the core of the intellect. He will have nothing to by doing this. On the contrary he will be by nature able to live peacefully and happily, fully conscious of the sacredness of human birth. This faith should not be the outcome of any indoctrination or material education.

This faith should be the spontaneous result of real life experience as a manifestation of confirmation in inner awakening. It is only by attaining clarity through experience that you can reach the core of the intellect.

What is expected of the man to reach this stage is his resolve to erase the recordings of the meaningless superstitions in his mind. Thoughts and views emerging from the mind will always be generating misgivings. This state will tend to create a dent in the soul, which will not accept the realization of the awakening state.

On the other hand, experience of truth in the state of awakening will blossom totally in communion with the body and the soul. At this state there can be no room for any doubt or misgiving. But the mind will never allow you to erase what it has registered. It will always doubt the security of the awakening and the clarity of truth. Beware!

The lotus grows in the mire. But the flower itself is not mire though, in fact, it grows there. The polluted mind has identified the lotus as mire.

The philosophy or clarity of the mind will come to the conclusion that there is no god. But this symbolic word ‘God’ eulogizes that the state of intellectual awakening is a mystery and a marvel.

The sacred soul comes to reside in the sacred human body with tremendous energy and potential. When this energy tries to bring out the sacredness of the soul and the secret thereof the mind scotches the event.

When you enter a room after walking in the hot sun, it appears dark, because the retina of the eyes shrinks in the dazzling sunlight, not allowing the entire effulgence to enter in it. As soon as the eyes become normal they will be able to see the light radiating in room again.

A man who does not know the significance of mediation may given to think that he has slipped (strayed) into that dark room of mediation. But he must wake up to the reality that this darkness is but the beginning of the floodlight of Divine Grace manifesting itself as the boundless consciousness.

CHAPTER IV

A formless soul can come to realise its spiritual potential only through the medium of a sacred human body.

Cosmic power is something that has no form. The soul cannot establish direct contact with it.

With whatever words one may try to explain the formless spiritual power, it will be mere verbose. These will carry no meaning to the soul. Man's experience with the help of the mind relates to worldly objects that have a shape and form. The mind knows nothing of experience on the spiritual plane.

The spiritual power hidden in the human body can be experienced only in the state of inner awakening and not through words.

The soul incarnate in the human body spends its life in this world talking about this formless spiritual potential, called god. When it desires to become one with this formless state, it takes a form. This is the secret of the human body.

If the human frame is just a form, it cannot become a bridge for the soul to help realise this spiritual power. Similarly a formless soul by itself cannot act as a bridge.

The sacred soul requires a sacred human body under its influence on the one hand and inner awakening in the core of the intellect on the other, to be able to receive the divine potential. These two constitute the bridge.

The human body is nothing but a medium chosen by the soul to realise its own sanctity. The word worship is used to manifest this sanctity.

What worship signifies is the soul shaping a human body for it to reside and merging completely with the core of the intellect to become aglow with divinity.

Worship means merger -- it is an art by which the soul with the help of the body created by it enters the formless hallowed orbit of divine effulgence.

When the human frame frees itself from the clutches of the dark mind, and dissolves into nothingness it gets elevated to divine status by divine grace. This process is called worship.

In the absence of clarity about the term “worship” the malevolent mind creates a good many contradictions.

When the soul takes leave of the body the mind is baffled to know where it has gone. Ignorant of the sanctity of the human body, the world condemns it as one that is full of misery.

Through the medium of the human body the soul begins to acquire spiritual strength. This is one side of the coin. As one becomes aware of the noxiousness of the mind and enters the core of the intellect, the mind is left behind.

But if the soul does not move beyond the stage of the mind (gets stuck in the mire of the mind) it will fail to grasp how pure it is and how sacred the body shaped by it is.

Only when the soul begins to experience inner awakening will it be able to have a glimpse of the roots of divinity and understand the real purpose of the human frame.

Why has the soul shaped the human body? Its goal is to reach the stage of ultimate truth -- that is inner awakening with spiritual strength accruing from it. And it needs a take-off point -- a base from which to operate just like the steps in a tank from which you take a dive. The soul may decide to take a plunge into the sea of divinity which is limitless. The soul needs no ground for its ultimate realisation of truth. But it needs a springboard to plant its feet before it can jump. This springboard will be left behind after the plunge. Should you not say thanks to the springboard which enabled you to jump into the sea of eternity?

It may seem paradoxical that a human body can take you to formless spiritual strength.

The soul and human body may appear separate when the former looks at divinity from its base. But the state of awakening will show that the two are linked by divinity.

The two banks of the Ganges may look separate and different, seen from the bathing ghat, but when you take a dip in the river you will find that the two are connected by land. The bottom of the river is full of sand. When you jump into the river you hit the sand and underneath the sand flows a spring of water.

At the surface level it appears that water is more in the Ganges and sand is less, but at the bottom the sand area seems bigger than the water stretch. In quantum there appears to be a disparity but in fact they remain as one. Just as the form is integrated into the formless, the formless divine energy is closely linked with the pure human fabric.

Where does the formless soul evolve from ? It develops and emerges from the womb, taking a human form. At this stage all the experiences of the soul are related to the body. Love, sympathy, compassion, attraction, dislike, hatred - -all these are feelings that are expressed towards a form

The soul has to take a human form when it sets out on a journey towards divinity. Some form or the other to suit the soul's desire. It cannot on its own blossom into divinity. It needs the medium of a human body.

Both the spiritual power and the soul are amorphous. It is the human body that links the two and brings out their sacredness and that is why human birth is considered valuable.

The human body is a platform from which the soul can view this vast universe. That view enables it to perceive the formless godliness in the objects of creation. The enlightened soul merges with this formless energy and becomes divine.

The sacred human body is the physical shape of the formless soul. Whatever the soul observes from the core of the intellect will lead it to clarity. In that state of transcendence, the soul sees the effulgence to become effulgent. Love and compassion emerging in the state of awakening will be pure. Expectation which is a typical characteristic of the mind will be absent.

When the soul is fully awakened, the formless divine power begins to gush into it. At this juncture the 'I' consciousness which pollutes the soul's purity withers away.

Even when the repulsive remains of the mind with its ego are being buried, the mind will cling to the thought that the world is meant for it. A wave rises and subsides, but the sea does not take notice of it.

The soul needs to be watchful in the awakened state. The physical body and objects in the world all have a form and so they no longer hold any interest for it. It has to be clear about this. That is what awakening is all about. The state of awakening is clarity.

As long as a person is mind-centered, it is not possible for him to realise truth. Only when this illusion is got rid of, will real awakening begin to dawn.

As soon as the human body shaped by the soul and all those related to it disappear in the awakened state the portals to the formless divine omnipotence open. Here blossoms meditation. Only when the portals of the divine power open will it become easy to destroy ego or the 'I' consciousness. The soul has a physical body but the extraordinary divine power associated with inner awakening has no form.

The moment the soul loses its physical body, awareness loses its separate identity. Now there is no duality and the soul becomes resplendent with divine power.

This is the foundation from where the soul adopts various methods and devices. It has to get clarification on certain matters related to this.

Tears well up when feelings overflow. Doctors may say tears are intended to clean up the eyes. Then how is it that grief and happiness bring about tears? Does it mean that the eyes have become unclean in such situations? The actual fact is when deep feelings overflow the tear glands open up.

If the mind declares that there is no such thing as divine power in the human body, the soul which rebuts this will not be in a position to prove this either.

A time comes when the tension and hardening caused in the soul by the mind begin to ease. That state is intellectual awakening.

When awakening occurs divinity starts streaming towards the soul. There is no better way to express thanks for this divine grace than shedding tears.

CHAPTER V

The mind of the soul always lives in hallucination about the future and does not think of the present. A desire with expectation is in the making in the soul and this contributes to its misery.

So long as the soul lives in the present in an awakened state, no worries are caused by the mind.

Past events recur as future reflections and the future is but the continuum of the past. Past is past and it cannot overtake the present. The present status of the soul is different. Events of the present reflect what exists here and now. They are the origin of the lifeline that sustains the divine status of the soul.

The soul acting under the influence of the mind is unable to re-enact the past events in the present and hence looks to the future. Both the past and the future are lifeless and devoid of clarity.

O soul! Do not venture to indicate the venomousness and stupidity of the mind to the mind itself, lest it should get irritated and try to quell the soul and its awakened state.

When it is proved by the soul that the awakened state is superior to the poisonous mind, the latter will reveal its cruel nature to undo the former.

O soul! If you pretend to be insane that will be the best protection for your awareness. This state will change the attitude of the mind and prevent from working against the awakened state.

O soul! If you behave like a madcap or a fool that would be the first step to the divine potential of consciousness. At this stage you would not be scared of your mind. The soul influenced by the mind is drawn towards material objects and gets intoxicated with desire. The mind then apprehends that the state of awakening will try to redeem and recover the afflicted soul.

The soul feels that it is not deranged and no soul feels that it is in such a state. The moment the soul realises that its rabid state is the handiwork of the poisonous mind it gets rid of it. It is no longer insane.

The soul cannot follow the conscious state or attain wisdom, through the medium of the mind. The divine potential of consciousness seldom leaves any trail behind.

The divine potential of consciousness does not want the soul to blindly follow in its footsteps. If it does so, merely acting on the basis of available information it will become polluted by the mind.

The wisdom of divine potential emanating from the level of consciousness takes a zig zag path too difficult for the soul to follow. If the soul attempts to do this it will lose its state of consciousness.

It is difficult to assess the divine potential developing from a conscious state since it is bristling with contradictions. When the soul wants to be in a state of awareness it does not look for trails.

Consciousness abiding in the core of the intellect is a divine potential but it will lack consistency and logic. It is not dynamic and it assumes the poisonous nature of the mind.

This divine potential cannot induce the soul to make use of this consciousness. If it is prompted to do so the “ I ” consciousness will set in. The soul charged with the divine potential in the awakened state will not utilise its energies since there is nothing like a mind to motivate it. In this stage the soul is divine, but it is all-powerful yet without power and energy.

That state where the soul discards all that it has earlier identified through the medium of the poisonous mind is termed as the “awakened state”. The core of the awakened state is “emptiness” both in the beginning and at the end. This state of the soul is the divine consciousness. When the soul becomes a limitless vacuum, it can absorb anything.

Meditation helps the soul to reach the core of consciousness, detaching itself from the poisonous mind. This vacuum is a benediction for the soul, this is divinity and it is this vacuum that the soul has been continuously longing for.

CHAPTER VI

The human body serves as a medium for the soul to comprehend the wisdom and enlightenment arising out of consciousness. It acts as a tool to prove its sacredness. While events in the world around interact with the human body, the realized soul transcends them in its awakened state.

The soul attains its sanctity and perfection with the grace of divinity present in the centre of consciousness in the hallowed human body.

The soul knows very little about its sacredness and therefore all that is not clear to the soul poses as a phenomenon for the future. Living by surmise the soul loses its sanctity because of its association with the mischievous mind.

When the soul wakes up to the fullness of its sacredness, it can categorically identify the ‘divinity’. The human gene contains the sacredness of the soul and once it is realised, the soul gets enlightenment.

Every seed of a tree contains within itself the design of a prospective tree. It is there embedded though not visible. The design and development aspects are all sketched out clearly. The seed never seeks suggestions from anybody but nevertheless grows into a tree and supplies useful fruits to others!

Right from the seminal stage, it subjects itself to introspection giving no room for any mistake whatsoever. How to sprout, what should be the shape of the leaves, what type of leaves should grow, the number of branches and their dimensions, the longevity of the tree, the output of fruits and their taste, all these details are meticulously carved out in the seed. If such is the design of a seed, can the human gene be without a predetermined programme?

O soul ! know that the blueprint regarding the colour, height and health, and the constitution of limbs of your body is clearly concealed within. But, alas, this programme hidden in the sacred human frame is not visible to the malefic mind. Can the human body be created without these details ?

O soul! when you go to the core of the intellect through meditation, you become divine or at least you can have a fore- knowledge of what you are destined or not destined to be.

O soul! the body you have assumed is designed for a normal minimum temperature of 98 degrees F and a maximum of 110 degrees F and if the mercury rises above 110 degrees F or goes below 98 degrees F, the body will perish. It means that tolerance is confined to a variation of 12 degrees. Any violation of this limit means death. Thus it is clear that everything is properly scaled.

The soul within the body, the mind associated with the soul, and consciousness that clarifies everything, all operate within a given range.

Broadcasts and telecasts are going around the universe in waves but the human body cannot feel the light waves or the sound waves. These waves are in the cosmos even when a television set, or radio set is not functioning.

Electro-magnetic waves carrying songs and speeches from various countries can be received only through the medium of a television or radio set. Electro-magnetic light and sound waves discovered by man, travel around us and even though they cannot be picked up by the human body, they cast their firm influence on humans beings.

Similarly even though the soul realises or not, cosmic consciousness is always there in motion.

Be it a television set or a radio set, once the switch is on three different factors are needed to put through a programme. They are 1) electrical energy 2) equipment to receive the electro-magnetic waves and 3) a connecting switch.

Whether the television set or radio set is working or not music and other programmes from various countries are moving about in waves. They do not require a switch to operate.

The sacred human body is the television set, its internal mechanism is the soul. This mechanism absorbs the truth in the universal drama.

The quintessence of the sacredness of divinity can be classified into three parts;

- 1) Source (Human body)
- 2) Essence of wisdom (awakening) 'GOD' (Soul)
- 3) Events (created by the mind)

O soul! do not waste your human birth by blaming "fate", without aiming at inward tranquillity.

There is hardly any link between an incident and its consequences.

High on the branch of a jack tree, was a big fruit hanging. A passer-by longed to taste the fruit. He carefully pulled it by a hook. As the fruit was about to sever itself from the branch and come down, he attempted to hold it with his open hands, with the result his hands were broken. He expected pleasure but met with pain.

The soul aspires to lead a happy life with its mind but experiences sorrow. It attributes this to "fate". Fate is nothing but a logical defence of an unrealized soul.

CHAPTER VII

The mischievous mind of a soul needs the support of the intellect for its existence. It plays the impostor, claiming that this intellectual ability is its own. It is here that “ I “ consciousness emerges. The intellect does not have to boast of its potential. But this is not the case with the mind. It requires the help of the intellect without which it cannot move an inch. It will have any number of arguments in its armoury to maintain its “intellectual front”. The intellect has no need to prove itself nor does it require the support of the mind. If it were to seek the support of the mind, it would be in trouble. On the other hand the mind would be the loser without

the backing of the intellect.

The soul unclear about its sanctity always looks to the body and therefore the objects it sees everyday seem real to the soul. The human body is perishable and as such is drawing closer to death everyday. The immortal soul enacts a drama in the mortal body.

All the desires of the mind need the help of the intellect for their fulfillment.

In this position the soul cannot be said to act in clarity. When the soul takes birth after birth as a result of desire, and seeks the aid of the intellect what clarity is it going to obtain?

How can a soul reflect the essence of truth in an egoistic disposition?

The soul can never be balanced in its mental ambience. Clarity is concentrated in the intellect and though the soul does not accept this clarity, the latter will be inching towards it. Without the intellect, the soul by itself cannot attain that clarity through the medium of mind.

The soul will not absorb the clarity through the mind but the intellect cannot help conferring it.

It is but natural that what has been experienced or learnt in the awakening state should be transmitted to the soul. But there is a hassle to this. A man moves from one place to another in order to obtain something. But he is perplexed when someone comes towards him with an offer. As the soul does not understand why the core of the intellect should confer on it the state of awakening, an event has to be improvised to make it appear that the soul is being approached for something. This has happened to a good many souls many a time.

The soul donning a human mantle cannot comprehend enlightenment or divine effulgence or divine form nor can it be taught through the medium of the mind. The core of the intellect is itself the preceptor and the disciple is the soul.

Once the soul realises that the mind cannot be blindly trusted, the other alternative is to seek that clarity within itself. The mind never indicates the path to be trodden by the soul. Till the soul gets a clear picture of its innate divinity, the human body will be its prop.

The soul is formless and as such has no sense organs. So long as the soul does not have a human body, its experiences also will be nebulous.

Whenever the formless soul experiences something in a formless (dream) state, that experience may seem to be true but when it recollects and reproduces the experience it appears to be formless. Since there is no ambience for form, the dream event also remains nebulous.

Only when the soul experiences the event through the sense organs, it comes to know the reality behind the event. The soul never doubts the reality of the formless dream so long as it is immersed in it. Formless events seem to have some form. Once the soul suspects the formless dream, the formless events instantly disappear.

The immortal soul does not need to have a clear idea of mortality and it cannot understand the law of mortality without reference to immortal divinity.

Residing in the gloomy mental abode the soul tries to determine the nature of divine effulgence. Mental cognition is dim light in darkness. In the absence of light, darkness has no meaning. The divine light of awareness is in the core of the intellect but beyond the reach of the human eyes. That is why the human eyes cannot comprehend it.

The soul must be clear about one thing. The formless soul descends on this earth with a human body but the sense organs of the human body can function only within a limited sphere.

When the soul takes a form it gets a symbolic name, this name does not apply to the formless soul or the phenomenon of consciousness. What has no name or form, never dies nor is it born. It is everlasting.

The awakened soul becomes divine and on attaining this state, the experience of awakening alone lingers. This experience is subjective which cannot be expressed in words; nor can the soul attain divinity with the help of a heap of words. But words are used here to convey the message to you and to take you to that silent divine realm beyond the reach of words.

The soul in its sacred body on realizing its sanctity becomes one with divinity and goes into deep meditation to have communion without words.

CHAPER VIII

The poisonous mind argues that there is such a thing as “fate”. The core of the intellect refutes this. Only inner experience of the soul can act as a bridge between the two opposing standpoints and lead to clarity.

The word “fate” is a product of the mind and its venomous nature.

If a man is affected by the objects of his desire or by any other event, a gap develops in the soul. This gap of confusion between the soul and the cause of the event is caused by the mind.

In its bid to dispel the darkness of the mind which threatens the soul with an expression like “fate” the soul gives importance to the flameless lamp called intellect and not the flame which is the light of wisdom. As you analyse the darkness of the mind, otherwise called fate, from the depths of the intellect, the light of awakening or clarity, acquires significance. It is a pity that the soul attaches value only to the lamp without the flame and not the flame itself. This is what the problem is all about.

Intellect holds the key to the treasure called “awakening”. The key itself is not the treasure. However closely you may look at the key, you can at best say how it operates. The soul would not know about the treasure it is going to unlock. Merely safeguarding the key for long will be of no help to the soul, it will be a burden.

The key called intellect is capable of opening the doors to the sanctum of divinity. The soul is ignorant about the sanctum wherein abides its own divinity. It does not know either why the sanctum remains locked. So what is left with the pure soul in the hallowed human body? Only the key called intellect.

CHAPTER IX

The intellect in the sacred body of the sacred soul operates at two different levels. The one is the mind indulging in actions aimed at getting worldly possessions, identifying itself with these and fighting for them. The other is the state of awareness or the core of the intellect which is natural and pure, untainted by the mind, and reflecting divinity.

Will what the mind fights for and gets, help the soul to prove its sacredness? Who operates from behind the scenes and makes the soul and its sacred human body act? The state of awareness provides the answers to these questions and brings clarity to the soul.

There is no connection between the soul and what is implied by such words as divinity, mind-induced feelings, heaven and hell. The expression "potential of awareness" must be clearly understood. It makes the different forces or segments that account for the purity of the soul act in unison. As a result of this integrated action, each segment of the soul attains completeness. Each of these segments has no life or vitality when alone. When they integrate into one, the soul acquires a sort of new divinity.

Even though the human body is sacred, the soul is unable to attain clarity because it is under the illusion that divinity is working against it.

Even if the soul does not descend on this earth taking a human body, there is not going to be any change in the natural phenomena -- sun and moon light, the accompanying cycle of seasons and the beauty of nature. Divinity in nature would always be in place. These are all chain movements and these take place without having any concern for the soul. It is not as if these phenomena occur to meet the soul's need or as if the soul matters at all to nature. Nature is performing its duty in a selfless spirit and so divinity manifests in it. Nature is oblivious to the existence of man and his life.

When this truth is realised by the soul via the mind, it is shocked. It is then that the toxic nature of the mind gives its own guidelines about divinity under the broad heads of worship and culture and points out that a god, protector, guide and helper is necessary.

To justify this, the mind speaks of sin and wrongdoing and threatens that a sinner will go to hell. What the mind considers right and wrong will vary according to the perception of the human society. This society lays down what is right and what is wrong.

When the soul transcends the mind, attains intellectual awakening and comes to know of its sacredness, it will begin to understand on its own what is right and what is wrong. Then it will need no advice.

In the awareness state whatever is listed as wrong by the mind naturally attracts the soul. As the attraction is excessive, the mind, compelled to instill a sense of fear, hits upon the idea of hell.

A large number of people are steeped in ignorance because of the religions created by the mind and the concept of sins said to have been committed in the previous births.

Champions of rituals, acting at the instance of the mind, are against people obtaining intellectual clarity which tantamounts to divinity, because that would deprive them of their own comforts. They do not want the world to come out of the darkness of ignorance but suffer from poverty and disease. Only then would these leaders' lectures and discourses draw crowds and be a good business proposition.

What do they say in these discourses? Life is short, the god whom you seek is near at hand, and you are going to live only for a few years. Thereafter you will go to heaven where you will be happier than in this world. Such comforting words would give a false sense of security.

Why do these religions created by the mind act against the spirit of sacredness of the soul and the natural phenomenon of intellectual awakening that occurs in the sacred human body? They want the soul should consider itself guilty, that is all. And this sense of guilt should pass on to the physical body. Only by creating this guilt complex can the sacredness of the soul and the body be destroyed. According to the mind, the status of the soul can be transformed, altered. It can be made restless and induced to feel disgusted with itself.

The moment the sense of guilt is planted in the soul, the handiwork of religion starts. Now who can save the soul? Here the concept of "messenger of god, saviour" comes in handy to the mind. The first job of religion is to make the people feel they are sinners.

The soul must wake up from its slumber and destroy the false image of god projected by the mind and the monster called sin. It must realise its inherent divinity and shine like a flame.

Man's own mind is responsible for his unease and guilt complex and makes him seek help. He suffers in loneliness.

When the soul realises the truth through the medium of the human body it comes to know of its sacredness; the body gets freed from the guilt complex caused by the mind with the dawn of awakening; these two actions make the soul and body feel they are divine. A truly realised soul attains perfection.

Should man be in the grip of the toxic mind, he will be devoid of clarity; he will always be performing rituals imploring the help of god. That means he will lose his inherent strength and become a slave of the mind.

CHAPTER X

It would certainly be a day of liberation for the intellect if the toxic mind with the "I" consciousness dies. There is no other aim or goal for the soul in taking human birth but to get wise by carefully watching the toxic nature of the mind and acquire divine radiance.

Human life that helps the soul to realise its sacredness exemplifies godliness. On attaining intellectual awareness which amounts to true clarity and godliness, the soul shines forth with divine effulgence.

The mind has a means to reach its goal of obtaining worldly possessions. But the soul has no fixed means or goal or firm determination to attain the state of godliness.

The cosmic power that governs all living beings, the world as a whole and creation – all these represent the sacred human birth's living present. The living present is god.

God actually is the state of intellectual awakening or awareness but has been made to appear as an object of worship. So heated controversies have been going on for centuries.

The word “ god “ has been variously portrayed and interpreted without any reasoning or authoritative basis. As man has not experienced within himself true clarity or awareness that is god, his mind has improvised various shapes to pose as god. So their concept of god does not merit the importance we would like to give to this subject. The word "god" losing its real import dissolves into nothingness. And the mind finds it easy to interpret this nothingness according to its whims and fancies.

The mind with its toxic nature shrouds the soul, hiding its sacredness. When intellectual awareness dispels this cloud, the soul shines forth with divine radiance. When the soul leads a life rooted in the living present and accepts reality, it manifests vitality, true clarity and awareness -- in other words it becomes divine.

Whether the divine state of awareness is dynamic, static or not is not possible to explain. It depends on whether the soul has shed its ego.

The word “ divinity “ is borne out by the purity of the soul on the one hand and inner awakening on the other.

The life led by the soul with the help of the human body is considered divine. Whatever is needed for a sanctified life is provided by the state of awareness. This requires no testimony because you yourself are life, your life provides proof and you are the proper answer.

Man cannot deny there is life in the body. You can deny any such object as “god “ and its form. But how can the formless soul deny the existence and functioning of human life.

Intellectual awareness manifests itself in the heartbeat and radiates its light through the eyes. The air we breathe testifies to it. It is reflected in the love it showers on the soul and celebrates itself by conferring divinity on it. Consciousness is expressing itself through trees, birds, mountains and rivers and is perceived by the soul through the body.

A soul that has attained awareness identifies itself with all objects of creation – it merges with universal consciousness. This state is god.

True clarity obtained from life rooted in the present is divinity. This divinity is inherent in man.

Awareness frees man from the "I" consciousness and brings out the divinity in him. When intellect is no longer a slave of the mind, it develops and grows on its own. The taste of freedom makes it sing and dance. It becomes tinged with love. It is clarity itself.

A soul that takes human birth has never been told by those around under the influence of the mind that all its efforts and plans should be directed towards obtaining inner awakening. On the contrary, this thrust on awakening has been ignored. For thousands of years only the god that has been given shape and form by the mind has been focussed as its life breath.

It is surprising indeed to observe that although man has realised that he has been living under the shadow of this fake divinity, he has been acting contrary to the spirit of inner awakening.

The soul has turned a blind eye to its own and the human body's sacredness and also godliness and by listening to the deceitful words of the mind, it has been repeatedly taking births in its quest for god.

Divinity is inherent in man, but the soul under the influence of the mind has been searching for it outside. It is like a man trying to go out to find what air is like when he is breathing it all the time.

CHAPTER – XI

There can be no creation without a creator – this is the basic principle of the noxious mind. Then, who created God with infinite power? The mind has given no answer to this question to this day.

The basic premise of the mind itself is fallacious. The formless soul shapes its own body. Similarly in this world, the pulsating energy form called God has the power to create itself.

Divinity, which in other words is true clarity has been existing from time immemorial. Just as the soul does not perish, divinity too is imperishable.

To talk of creation of a soul is ignorance. The soul exists in the body, it exists even without a body. So destroying the soul is out of the question.

In all the actions that take place in this world a pulsating energy form is present.

A small blade of glass has contact with the sun's rays, which come from lakhs of miles away. There is none to dictate to the blade of glass. It acts with natural energy. This is called consciousness.

The energy that pervades this state of consciousness is “Guru” or the guide. What happens in this state of consciousness is spontaneous and according to a time-scale. This puzzled human beings. So man began to think of an imaginary god.

As the mind did not understand the spirit of friendship informing the natural and clean state of consciousness in the universe it gave shape to an imaginary god. The god and god-figures which are products of the mind all reflect abysmal ignorance.

The infinite power that resides in the core of the intellect which is shapeless is god or true clarity. No external agency can make this power operate. The path leading to this infinite power is full of obstacles and difficulties.

The prayers offered by the soul taking human birth and living in ignorance are not genuine, The mind that holds sway over the soul is responsible for this. People influenced by the mind have shaped and are still shaping a society like the one they live in. Prayers from the mind are certainly not natural and true, because they are not without an expectation or request.

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The soul will be proclaiming through such prayers that it is an ignorant beggar. It will always be representing that it needs something or other, however insignificant it be. The god improvised by the mind also keeps mum, not knowing what to say in reply to this request.

How can you cook food if the oven is placed on top of the vessel? How can the soul realize the sacredness of the human body without a clear understanding of god or divinity? Unaware of its origin, how can the soul place faith in the human body and function in this world?

The religions created by the mind against the interest of the human race have placed the core of the intellect called consciousness over the soul – in other words the oven over the vessel.

Though the soul has taken the sacred human body it has been made to feel uncomfortable by the mind. It has lost its freedom, which is characteristic of intellectual awakening, and has become sick.

The divinity or inner awakening of the soul has been suppressed by the mind. So the soul is caught in the struggle between the intellect and the mind. And it is doing everything mechanically without any involvement and inner clarity.

Divinity or inner clarity has to emerge in the soul naturally, without any effort being made. It must trail the soul like a shadow. In this state the soul need not proclaim its divinity.

The soul performs actions even while being engaged in a struggle with the mind. It is all the time worried about what is wrong and what is right and is in an agitated state. It does not feel free and is unable to take rest.

The divinity that is inherent in man pushes him on one side and social compulsions which are traceable to the mind push him on the other. As the soul has to operate on two fronts within, the physical body becomes sick.

Its own sacredness and its noble qualities of love and compassion should emerge in the soul naturally and spontaneously. It will be able to comprehend its innate divinity only through the experiences the physical body undergoes in this world.

When after such experience the soul frees itself from the influence of the mind it obtains peace and looks within. It is then that it understands its divine nature and attains inner awakening. Now all its actions will be natural and incline towards the divine.

From a bare seed emerges a fresh and tender sprout, followed by the gradual growth of a tree. This growth is natural and reflects divinity. No effort whatsoever is made by the seed for this purpose.

The troubles and sufferings caused by the mind to the human race are countless. Prompted by the noxious mind, a man decides that a certain thing is right or wrong. This will not yield fruitful results. Human life is not a straight line, is not all smooth. It runs zigzag, like a river. There are hairpin bends and ups and downs in its course.

You cannot get into the continuously flowing river twice. When you step into the river, the water on the surface that touches you is swiftly carried away by current. The current of the water down below will be different. So when you get into the river a second time, it will not be the same water on the surface.

Likewise, human life is subject to change. The soul tries to lay down regulations for the body at the instance of the mind. Such action runs counter to the interest of life. If the soul follows the dictates of consciousness it will have to be a different course from the one suggested by the mind.

The soul will have to cross each stage in life calmly and with alertness. Here there is no rigid stand as right or wrong.

The sacredness of the soul has nothing to do with the mechanical actions of the mind.

What is the import of the word god? It is that a man can acquire divine effulgence by means of inner awakening. Whatever he does in the state of full awakening will be sacred.

Man is still holding on to the outdated and lifeless notions of the mind in organizing his life. This runs counter to the state of consciousness, which is rooted in the living present. Total alertness is what is needed in present-day life.

Take the painting of a flower plant. The bud in the painting is lifeless, not only now but always. But the bud of a flower plant in a garden changes from minute to minute. Now it has blossomed into a flower. The bud in the painting however remains the same.

As a person gets deeper and deeper into consciousness, which is divine, the world will look different. An awakened soul will not enter into a debate with the mind.

The state of consciousness or divinity has shaped the entire world uniformly. Let not the soul think that all the actions of the noxious mind will harm the sacredness of divinity. The soul will be destroying its own sacredness by such actions under the influence of the polluted mind.