

Mantra Deeksha - Mantra Initiation

Question - Explain the Meaning, Preparation and process of Mantra Deeksha - Mantra Initiation and What are the Reasons why Individuals must keep the Mantra Secret?

Maha Yogi Paramahansa Dr.Rupnathji - First try to understand what initiation is, what is DEEKSHA. It is a deep communion, a deep transfer of energy from the master to the disciple. Energy always flows downwards. Every energy flows downwards, just like water flows downwards. The master – one who has attained, one who has known, one who has become – is the highest peak of energy possible, of purest energy... the Everest of energy.

This energy can flow downwards to anyone who is receptive, humble, surrendered. This surrendered attitude – the receptive attitude, a deep humbleness – will be needed to receive. Otherwise you yourself are a peak; you are not a valley. Then the energy cannot flow downwards to you. You are a different sort of peak, the peak of ego – not of energy, not of being, not of bliss, not of consciousness.

You are a density of ego, of "I-ness." You are a peak, and with this peak no initiation is possible. Ego is the barrier because ego closes you and you cannot surrender. To be a disciple, to be initiated, one has to surrender himself totally. And there is no partial surrender. Surrender means total. You cannot say "I partially surrender" – it makes no sense. Then you are still there with your ego. Ego has to be surrendered, and when you surrender the ego you become receptive, open. You become like a valley, and then the peak can flow downwards to you.

And I am not talking symbolically, it is so actually. Have you ever been in love? Then you can feel that love actually flows between two bodies, it is an actual flow. Energy is being transmitted, transferred, received, given. But love is on the same level. You both can remain peaks of ego, and still love can be.

But with a master you are not on the same level. And if you try to be on the same level, initiation becomes impossible. Love is possible, but initiation becomes impossible. Initiation is possible only when you are on a lower level – just humble, surrendered, open to receive – when the disciple is feminine – just womb-like, passive, able to receive. The master is the male factor in initiation.

This secret of initiation is now completely lost because the more we are educated, the more civilized, the more cultured, then the more egoistic we become. And now, to surrender has become very, very impossible. It has always been difficult, but now it is impossible. Initiation is a transfer of inner energy, actual energy, and the master can enter in you and can transform you if you are ready and receptive. But then deep trust is needed – more trust than is needed in love – because you do not know what is going to happen.

You are completely in the dark. Only the master knows what is going to happen and what he is doing. He knows; you cannot know. And there are things that cannot be said about what is going to happen because with the human mind there are many problems. One problem is this: that if something is said before it happens, it will change the happening. It cannot be said.

So there are many things which the master cannot say to you. He can do them to you, but he cannot say them to you. That doing is initiation. He actually moves in you – in your body, in your mind. He cleanses you, changes you. The only thing required is your total trust, because without it there is no opening and he cannot enter you: your doors are closed. You are always defending yourself.

Life is a struggle – a struggle for survival, to survive. This struggle gives you a closing. You are closed, afraid; you are afraid to be vulnerable. Someone may enter, someone may do something within you. So you shrink yourself, you remain closed – just hiding behind, constantly defending. In initiation you have to lose this defense; this armor of defense has to be thrown away. You become vulnerable, and then the master can enter you.

The master Like *Maha Yogi Paramahansa Dr.Rupnathji* enters your spirit, not your body. Unless you are ready and receiving, the entrance is not possible. A disciple cannot be raped because it is not a bodily question. It is a question of spirit, and you cannot force entry into a spirit. No violence is possible with it.

So when the disciple is ready and open, just like a loving woman, inviting and receptive, ready, in a deep let-go, only then can the master enter and work. And centuries of work can be done in moments. You may not be able to do in many lives certain things which can be done in a moment. But then you have to be vulnerable – totally trusting. You do not know what is going to happen and what he will do inside you.

When we are in deep love, then we are ready to suffer, to sacrifice. And to sacrifice and suffer in deep love is blissful.

But the problem with the disciple is deeper. It is not a question only of a physical birth, of a new child, it is HIS rebirth. He himself is going to be reborn. He will die in a certain sense and he will be born in a certain different sense. And this is possible if the master enters him, but the master cannot force it. No force is possible, the disciple can only invite it.

And that is the problem – a very great problem in spiritual discipleship, because the disciple goes on defending himself or herself, goes on creating more and more armor around him. He behaves with his master in the same way he would behave with anyone in the world; the same defense mechanisms go on working. And then time is wasted unnecessarily, energy is wasted, and the moment is delayed which can happen right now. But this is natural, and sometimes even with great masters disciples have missed the chance.

Ananda, one of the great disciples of Buddha and the nearest, couldn't attain liberation while Buddha was alive. Buddha was with Ananda for forty years, and Ananda couldn't attain. But many who came after Ananda attained, and then it became a problem. And Ananda was one of the nearest – the closest. He was sleeping in the same room with Buddha, he was moving with Buddha for forty years continuously.

He was like a shadow to Buddha; as much as he knew about Buddha even Buddha might not have known. But he couldn't attain; he remained the same. And a very ordinary thing was the only barrier: he was an elder cousin-brother of Buddha. This created the ego.

Buddha died... a great council met to write down whatsoever Buddha had said. It had to be written then. Soon those who lived with Buddha would be no more, so everything had to be recorded. But the council would not allow Ananda, and only he knew the greater

experiences, the statements of Buddha, his life, his biography. This was all known to Ananda; no one knew so much.

But the council decided that Ananda could not be allowed because he was still unenlightened. He could not record Buddha's sayings because an ignorant man cannot be believed. He would not deceive, but with an ignorant man nothing is reliable. He may think that something happened, and he may relate it authentically as far as he knows, but he is a man who is not yet awakened.

Whatsoever he has seen and heard in sleep could not be believed, so only those would record who had become awakened – they decided. Ananda was weeping just outside the door. The door was closed, and he remained just by the door for twenty-four hours, weeping, crying and screaming. But they would not allow him. For these twenty-four hours he was weeping, weeping, and then suddenly he became aware what had been the barrier – why he hadn't been able to attain while Buddha was alive, what had been the barrier.

Then he went back into his memories. A forty-year-long life with Buddha! He remembered the first day when he came to him for initiation. But he had one condition, and that was why he missed the whole initiation. He could not be initiated because he made a condition.

He came to Buddha and he said, "I have come to be a disciple of yours. Once I become your disciple, you will be the master and I will have to follow whatsoever you say, I will have to obey. But right now I am your elder brother, and I can order you and you will have to obey. You are not the master, I am not the disciple. Once I am initiated, you will be the master and I will be the disciple.

Then I will not be able to say anything, so before I become a disciple these are my three conditions. Say yes to these three conditions, then initiate me."

The conditions were not very big, but a condition is a condition and then your surrender is not total. They were very small conditions, very loving conditions. He said, "One, I will always be with you. You cannot tell me to move anywhere else. While I am alive I will be your shadow; you cannot order me away. Give me the promise – because later on I will be just a disciple, and if you order me away I will have to follow. This will be a promise given to an elder brother – that I will be with you.

You cannot tell me to move anywhere else. I will just be your shadow; I will sleep in the room where you sleep. "Secondly, whenever I will say, 'Meet this man,' you will have to meet him. Whatsoever your reason for not meeting, you will have to agree. If I want that someone should be given your DARSHAN – spiritual presence – you will have to give it.

"And thirdly, if I say that someone has to be initiated, you cannot refuse. Grant me these three conditions. Promise me and then initiate me. I will not ask anything again because then I shall be just a disciple."

When he remembered this, while he was weeping, crying before the door of the council, after he went back into his memories, he suddenly became aware that the initiation was not there because he had not been receptive. Buddha had agreed. He said, "Okay!" and he followed the three conditions his whole life. But Ananda missed, the nearest one missed.

And the moment he realized this he became enlightened. That which couldn't happen with Buddha happened when he was no more: he surrendered. If there is surrender, even an absent master can help you. If there is no surrender, even an alive master who is present cannot help you. So in initiation, in any initiation, surrender is needed.

Mantra initiation means that when you have surrendered, the master will enter you – your body, your mind, your spirit. He will move in you to find a sound for you, so that whenever you chant that sound you will be a different man in a different dimension.

A mantra cannot be given unless you have surrendered totally, because mantra giving means the master has entered you and felt the deep harmony, the inner music of your being. And then he gives a symbolic sound which is in harmony with your inner music. The moment you chant that sound you enter the world of your inner music, the inner harmony is entered. That sound is just a key, and a key cannot be given unless the lock is known. So I cannot give you a key unless I know your lock, because a key is meaningful only when it can unlock. Any key will not do, and everyone is a particular lock – you need a particular key. That is why mantras are to be kept secret.

If you give your mantra to someone he may experiment with it, but that key will not suit that lock. And sometimes, when you force a wrong key into a lock you can destroy the lock, you can disturb the lock. You can so much disturb it that even when a right key is found it may not work. That is why mantras are to be kept absolutely secret. They are not told to anyone; that is a promise you make.

The master gives you a key, it is a key only for you. You cannot go on distributing it – for many that would be harmful. You will be allowed to give keys only when your lock is totally opened. But then you will not give THIS key to anyone. Then you will have become capable of entering into the other. Then you will be able to feel the lock and devise a key for it.

The key is always devised by the master. If there is a heap of keys, one who doesn't know may think all keys are the same. There may be only very small differences, minute differences, and even the same word can be used differently. For example, Aum. This has three sounds – "A-U-M." If emphasis is given on the "U", the mid-sound, it is one key. If emphasis is given on the "A", it is a different key. If the emphasis is given on the "M", it is still a different key; it will open different locks.

That is why there is so much emphasis on the exact use of the mantra as it is given by the master. So the master gives the mantra in your ear; he chants it exactly as it should be used. He chants it in your ear, and you have to become so alert that your whole consciousness comes to the ear. He chants it, and then it enters into you. You have to remember it now – the exact use of it.

That is why individuals must keep their mantras secret; they should not be made public. They are dangerous, and if you are initiated you know it. If a master has really given you a key, you know it. You treasure it like anything; you cannot go on distributing it. It can be harmful for others and it can be harmful for you also – for many reasons.

Firstly, you are breaking a promise, and the moment the promise is broken your contact with the master is broken. You will not be in contact with him again. If the promise is kept, there is a constant contact. Secondly, if you give the mantra to anyone and talk about it, it comes to the surface of the mind. The deeper roots are broken, it becomes a gossip.

Thirdly, if you can keep anything secret, the more you keep it secret, the deeper it goes. It is bound to go deeper.

It is said of Marpa that when he was given the secret mantra by his master, the promise was there that the mantra would be kept absolutely secret. "You are not to talk about it," he was told. Then Marpa's master appeared in his dream and he said, "What is your mantra?" Even in the dream Marpa kept his promise, he refused to tell it. And it is said that because of the fear that someday in a dream the master may come or send someone, and he may be so asleep that he would break the secret and the promise would be broken, he stopped sleeping altogether. He would not sleep!

He had not been sleeping for seven or eight days, and his master asked Marpa, "Why are you not sleeping? I see you do not go to sleep at all, so what is the matter?" Marpa said, "You are playing tricks with me. You came in a dream and you were asking for the mantra. I cannot tell even you.

Once the promise is there, it will not come out of my mouth even in a dream. But then I became fearful. In sleep, who knows! Someday I may forget."

If you are so aware of keeping the promise that even in a dream you remember it, then it is going deep. It is going deep, it is entering inner realms. And the deeper it moves, the more it will be a key to you – because the lock is at the deepest layer. Try with anything. If you can keep it a secret, it will move deep. If you cannot keep it a secret, it will move out.

Why do you want to say something to someone? Why do you chatter? Really, anything that you chatter about you are relieved of. Once you tell it you are relieved of it; it has moved out. The whole psychoanalysis is nothing but this. The psychoanalyst is just listening and the patient goes on talking. It helps the patient – because the more he talks about his problems, inner conflicts and associated ideas, the more he is relieved of them. The reverse happens when you can keep a secret. At no moment are you allowed to talk about it. It will enter deep, deep, and one day it will hit the exact lock.

Seven Bodies and their Tensions

Question - Please Tell us something about the Tensions and Relaxation of the Seven Bodies
Maha Yogi Paramahansa Dr.Rupnathji - The original source of all tension is becoming. One is always trying to be something; no one is at ease with himself as he is. The being is not accepted, the being is denied, and something else is taken as an ideal to become. So the basic tension is always between that which you are and that which you long to become.

You desire to become something. Tension means that you are not pleased with what you are, and you long to be what you are not. Tension is created between these two. What you desire to become is irrelevant. If you want to become wealthy, famous, powerful, or even if you want to be free, liberated, to be divine, immortal, even if you long for salvation, moksha, then too the tension will be there.

Anything that is desired as something to be fulfilled in the future, against you as you are, creates tension. The more impossible the ideal is, the more tension there is bound to be. So a person who is a materialist is ordinarily not so tense as one who is religious, because the

religious person is longing for the impossible, for the far-off. The distance is so great that only a great tension can fill the gap.

Tension means a gap between what you are and what you want to be. If the gap is great, the tension will be great. If the gap is small, the tension will be small. And if there is no gap at all, it means you are satisfied with what you are. In other words, you do not long to be anything other than what you are. Then your mind exists in the moment. There is nothing to be tense about; you are at ease with yourself. You are in the Tao.

To me, if there is no gap you are religious; you are in the dharma. The gap can have many layers. If the longing is physical, the tension will be physical. When you seek a particular body, a particular shape – if you long for something other than what you are on a physical level – then there is tension in your physical body. One wants to be more beautiful.

Now your body becomes tense. This tension begins at your first body, the physiological, but if it is insistent, constant, it may go deeper and spread to the other layers of your being. If you are longing for psychic powers, then the tension begins at the psychic level and spreads. The spreading is just like when you throw a stone in the lake. It drops at a particular point, but the vibrations created by it will go on spreading into the infinite.

So tension may start from any one of your seven bodies, but the original source is always the same: the gap between a state that is and a state that is longed for. If you have a particular type of mind and you want to change it, transform it – if you want to be more clever, more intelligent – then tension is created. Only if we accept ourselves totally is there no tension. This total acceptance is the miracle, the only miracle. To find a person who has accepted himself totally is the only surprising thing.

Existence itself is non-tense. Tension is always because of hypothetical, non-existent possibilities. In the present there is no tension; tension is always future-oriented. It comes from the imagination. You can imagine yourself as something other than you are. This potential that has been imagined will create tension. So the more imaginative a person is, the more tension is a possibility. Then the imagination has become destructive.

Imagination can also become constructive, creative. If your whole capacity to imagine is focused in the present, in the moment, not in the future, then you can begin to see your existence as poetry. Your imagination is not creating a longing; it is being used in living. This living in the present is beyond tension.

Animals are not tense, trees are not tense, because they do not have the capacity to imagine. They are below tension, not beyond it. Their tension is just a potentiality; it has not become actual. They are evolving. A moment will come when tension will explode in their beings and they will begin to long for the future. It is bound to happen. The imagination becomes active.

The first thing the imagination becomes active about is the future. You create images and because there are no corresponding realities, you go on creating more and more images. But as far as the present is concerned, you cannot ordinarily conceive of the imagination in relation to it. How can you be imaginative in the present? There seems to be no need. This point must be understood. If you can be consciously present in the present, you will not be living in your imagination. Then the imagination will be free to create within the present itself.

Only the right focus is needed. If the imagination is focused on the real, it begins to create. The creation may take any form. If you are a poet, it becomes an explosion of poetry. The poetry will not be a longing for the future, but an expression of the present. Or if you are a painter, the explosion will be of painting. The painting will not be of something as you have imagined it, but as you have known it and lived it. When you are not living in the imagination, the present moment is given to you. You can express it, or you can go into silence.

But the silence, now, is not a dead silence that is practiced. This silence too is an expression of the present moment. The moment is so deep that now it can be expressed only through silence. Not even poetry is adequate; painting is not adequate. No expression is possible. Silence is the only expression. This silence is not something negative but, rather, a positive flowering. Something has flowered within you, the flower of silence, and through this silence all that you are living is expressed.

A second point is also to be understood. This expression of the present through the imagination is neither an imagination of the future nor a reaction against the past. It is not an expression of any experience that has been known. It is the experience of experiencing – as you are living it, as it is happening in you. Not a lived experience, but a living process of experiencing. Then your experience and experiencing are not two things. They are one and the same. Then there is no painter. The experiencing itself has become the painting; the experiencing itself has expressed itself.

You are not a creator. You are creativity, a living energy. You are not a poet; you are poetry. The experience is neither for the future nor for the past; it is neither from the future nor from the past. The moment itself has become eternity, and everything comes from it. It is a flowering. This flowering will have seven layers, just like tension has seven layers. It will exist in every body. For example, if it happens on the physiological level, you will become beautiful in quite a new sense. This beauty is not of form but of the formless, not of the visible but of the invisible. And if you can feel this non-tense moment in your body, you will know a well-being that you have not known before, a positive well-being.

We have known states of well-being that are negative: negative in the sense that when we are not ill we say we are healthy. This health is simply a negation of disease. It has nothing positive about it; it is just that disease is not there. The medical definition of health is that if you are not ill then you are healthy. But health has a positive dimension also. It is not just the absence of illness; it is the presence of health.

Your body can be non-tense only when you are living a moment-to-moment existence. If you are eating and the moment has become eternity, then there is no past and no future. The very process of eating is all that is. You are not doing something; you have become the doing. There will be no tension; your body will feel fulfilled.

If you are running, and the running has become the totality of your existence; if you are the sensations that are coming to you, not something apart from them but one with them; if there is no future, no goal to this running, running itself is the goal – then you know a positive well-being. Then your body is non-tense. On the physiological level, you have known a moment of non-tense living. And the same is true with each of the seven bodies. To understand a non-tense moment in the first body is easy because we already know two things that are possible in the body: disease, a positive illness; negatively defined well-being, an absence of illness. This much we have already known, so we can conceive of a third possibility, that of positive well-being, health. But to understand what non-tension is in

the second body, the etheric, is a bit more difficult, because you have not known anything about it. Still, certain things can be understood.

Dreams are basically concerned with the second body, the etheric. So ordinarily when we talk about dreams what we are talking about are dreams of the etheric body. But if your physical body has been living in tension, then many dreams will be created by it. For example, if you have been hungry or on a fast, then a particular type of dream is created. This is physiological dreaming. It is not concerned with the etheric body.

The etheric body has its own tension. We know the etheric body only in dreams, so if the etheric body is tense, the dream becomes a nightmare. Even in your dream you will be tense now; the tension will follow you. The first tension in the etheric body is concerned with the fulfillment of your desires. We all have dreams about love. Sex is physiological; love is not. Love has nothing to do with the physical body, it is concerned with the etheric body; but if it is not fulfilled, then even your physical body may suffer because of it. Not only does your physical body have needs that have to be fulfilled, but your etheric body also has needs. It has its own hungers; it also needs food. Love is that food.

We all go on dreaming about love, but we are never in love. Everybody dreams about love – how it should be, with whom it should be – and everyone is frustrated in it. Either we are dreaming about the future or, in frustration, about the past; but we are never loving. There are other tensions in the etheric body as well, but love is the one that can be most easily understood. If you can love in the moment, then a non-tense situation is created in the etheric body. But you cannot love in the moment if you have demands, expectations, conditions for your love, because demands, expectations and conditions are concerned with the future.

The present is beyond our specifications. It is as it is. But you can have expectations about the future: how it should be. Love too has become a "should"; it is always about what "should be." You can be loving in the present only if your love is not an expectation, a demand, only if it is unconditional. Also, if you are loving only to one person and not to someone else, then you can never love in the present. If your love is a relationship and not a state of mind, you cannot love in the present because, very subtly, that too is a condition. If I say I can be loving only to you, then when you are not there I will not be loving. For twenty-three hours I will be in a state of not-loving and only for one hour, when I am with you, will I be loving. This is impossible! You cannot be in a state of love one moment and not be in love another moment.

If I am healthy, I am healthy for twenty-four hours. It is impossible to be healthy for one hour and unhealthy for the other twenty-three hours. Health is not a relationship; it is a state of being. Love is not a relationship between two persons. It is a state of mind within yourself. If you are loving, you are loving to everybody – not only to persons, but to things as well. Love moves from you to objects also. Even when you are alone, when no one is there, you are loving. It is just like breathing.

If I take an oath that I will breathe only when I am with you, only death can follow. Breathing is not relationship; it is not tied to any relationship. And for the etheric body, love is just like breathing. It is its breath. So either you are loving, or you are not loving. The type of love that humanity has created is very dangerous. Even disease has not created as much nonsense as this so-called love has created. The whole humanity is diseased because of this wrong notion of love.

If you can love and be loving, irrespective of whom, then your second body can have a sense of well-being, a positive at-easeness. Then there are no nightmares. Dreams become a poetry. Then something happens in your second body, and the perfume of it not only pervades you but others also. Wherever you are, the perfume of your love spreads. And of course it has its own response, its own echoing.

Real love is not a function of the ego. The ego is always asking for power, so even when you love – because your love is not real, because it is just a part of the ego – it is bound to be violent. Whenever we love it is a violence, a type of war. Father and son, mother and daughter, husband and wife – they are not lovers; we have converted them into enemies. They are constantly fighting, and only when they are not fighting do we say it is love. The definition is negative. Between two battles there is a gap, a period of peace.

But really, between two wars there is no possibility of peace. The so-called peace is only a preparation for the coming war. There is no peace between husband and wife, no love. The gap that we call love is only a preparation for the coming fight. We think that there is health when we are between two illnesses, and we think that there is love when we are between two fights. It is not love. It is only a gap between fights. You cannot go on fighting for twenty-four hours, so at some point you begin to love your enemy.

Love is never possible as a relationship but only as a state of mind. If love comes to you as a state of mind, then your second body – the etheric body – becomes at ease, non-tense. It is relaxed. There are other reasons for tension in the second body, but I am talking about the one that can be most easily understood. Because we think we know love, it can be talked about.

State of Souls in Bodiless State

Question – Swamiji (*Maha Yogi Paramahansa Dr. Rupnathji*), you have told us what happens to the Soul during that timeless interval between two Births. But some points remain unresolved, regarding the Bodiless Soul: in that bodiless state, does the Soul remain stationary or can it move about? And how does it recognize other Souls? In that state, is there any possibility of a dialogue between Souls?

Maha Yogi Paramahansa Dr. Rupnathji - In this connection, two or three things may be remembered. Firstly, neither is there any stationary condition nor any movement in that state. That is why it becomes even more difficult to understand. It is easy for us to understand that if there is no movement there must be a state of rest or vice versa. In our thinking, these are the only two possibilities for everything. We think that in the absence of one the other must prevail.

We are also under the impression that these two states are opposite to each other. So firstly, we should understand that movement and non-movement are not opposites, but different aspects of the same thing. When the movement is such that we are not able to see or grasp it, we call it non-movement.

Movement is, likewise, a state of non-movement which we are not able to comprehend. If something moves at a great speed, you will find that it appears stationary. If a fan is moved at a high speed, you will not be able to see the blades. At that speed, you will not be able

even to tell how many blades the fan has, because the empty space between the three blades becomes filled before we can see it.

A fan can move so quickly that you cannot put anything through the spaces between the blades. Things can be moved in such a way that even if you touch them with your hand you will feel that they are not moving. That is why science says that all things that appear stationary to us are also moving, but the movement is very fast and at levels that are beyond the grasp of our senses. Therefore, movement and non-movement are not two things. They are different states of the same thing differing only in degree.

In the realm where there is no body, both these conditions will not be there because where there is no body there is neither time nor space. From what we have known thus far, it is not possible for us to conceive of a realm beyond time and space because we have not known anything that is beyond. What then shall we call that condition? We do not even have any word to express a condition where there is no time and space.

When, during a religious experience, messages of such a state were received for the first time, difficulties arose regarding how to describe it. What is the name of that state? An embarrassment similar to this is also experienced by science when it has difficulty in naming a newly discovered phenomenon; when something happens which is different from and beyond all our pertinent knowledge, this becomes very difficult.

For example, some years ago, when the electron was first discovered, the question arose whether to call it a particle or a wave. We cannot call it a particle because matter is always static; nor can we call it a wave because a wave is always moving and is weightless. The electron is both simultaneously. Then difficulty arises – because in our understanding a thing can be only one of the two, but not both.

But the electron is both a particle as well as a wave. Sometimes we comprehend it as a particle, sometimes as a wave. There is no word in any language of the world to express this phenomenon. For the scientists who observed this, it seemed inconceivable. It became a mystery. When people asked Einstein why he was describing the electron as both a particle and a wave, they felt that his thinking was becoming illogical and mysterious.

Einstein, in reply, then asked them whether he should believe fact or logic. The fact is that the electron is both at the same time, but logic tells us that a thing can be only one at a time. A man is either standing or walking. Logic tells us that he can be one thing at a time; he cannot be both standing and walking simultaneously. Logic, therefore, will not agree. But the experience of the electron required that scientists should put aside logic and hold fast to facts. The electron is an example.

The experience of religious individuals tells us that during that interval between the leaving of one body and the taking of another, the bodiless soul is neither stationary nor in movement. This is beyond our understanding. That is why some religions say the bodiless soul is stationary and others say that it is in movement. But this is only due to the difficulty of explaining – because the boundaries of space and time within which movement or non-movement is observed do not exist during that interval.

For both movement or non-movement, a body is necessary. Without body, there can be neither movement nor non-movement. The body is the only medium through which these conditions can be observed. For example, this is my hand. I can either move it or keep it steady. Someone may ask, when I do not have this physical hand, whether or not my soul

will be moving. The question itself is meaningless because without this hand the soul can neither move nor remain stationary.

Movement and nonmovement are both qualities of the body. Beyond body, the words movement and non-movement have no meaning. This is applicable to all dualities. Take, for example, the condition of speaking and the condition of remaining silent. Without the body, it is neither possible to speak nor to remain silent. Ordinarily, we can understand that it is not possible to speak without body, but it is difficult to understand that it is not possible even to be silent without body.

Through the medium which enables one to speak, one can express silence as well. Becoming silent is only a way of speaking, a state of speaking. Silence is not only a state of not speaking, but of speaking as well. For example, a man is blind. One may feel that perhaps he is only able to see darkness. This is illusion. Even to see darkness, eyes are necessary. Without eyes, it is not possible even to see darkness.

You may close your eyes and think that because you are seeing darkness it is possible, but you are making a mistake. While you close your eyes, your eyes do not cease to be there; you do not become blind. If you become blind after once having had eyes, then you will know what darkness is. But for the one who is blind since birth it is not possible to know what darkness is, because darkness is also an experience of eyes. You experience darkness with the same medium used to experience light. One who is blind since birth cannot know what darkness is.

You hear through your ears. In language, we may say that one who has no ears is not hearing. But that state of not hearing is also not known to those who are deaf. Ears are necessary even to know that you did not hear. It is just like eyes being necessary to know what darkness is. Non-movement is possible only through that sense in which there is movement. If there is no sense, there is no experience of non-movement.

In the bodiless state, the soul can neither speak nor remain silent. There is no instrument for speaking or for remaining silent. All experiences are dependent on the instrument – on the body, on the senses. But this does not mean that such a bodiless soul has reached liberation. The descriptions of a soul in liberation and one that is in the interval between life and rebirth may appear similar. What then is the difference between the liberated soul and the one that is in this interval? The difference is of potentiality, of seed existence.

During the bodiless existence, the interval between two bodies, the experiences and impressions of all previous births remain with the soul in seed form. As soon as the soul acquires a body, they will become active. For example, if we cut the feet of a person, his experiences of running will not disappear. Without feet he can neither run nor stop, because if he cannot run how can he stop? But if he acquires feet, all of his experiences and impressions will become active again and he will be able to run if he wants to.

It is like taking away a car from a person who has always been driving. Now he cannot drive a car or press an accelerator – because he has no car. Neither can he apply brakes to slow down. But his experiences of car driving remain with him. He is out of the car, but his experiences of driving remain with him in seed form. If he acquires a car after some years, he will be able to drive it as soon as he puts his foot on the accelerator.

The liberated soul becomes free of these impressions, whereas in the interval between two bodies the soul only becomes free of the senses, the instruments. In liberation, all

experiences, impressions and desires are destroyed. In both conditions of the soul, there is one similarity – that there is no body. But there is one dissimilarity. In liberation there is neither body nor the chain of bodily experiences. In the interval between births, though there is no body, there is a great chain of body related experiences existing in seed form which can become active at any time upon acquisition of a body.

So whatever experiences one may have in this interval will be such as can be had without body. As I have said, these will be experiences of meditation. But the experiences of meditation are had only by very few persons. Out of millions of people, only one has that experience of meditation. What experiences can the remaining people have? Their experiences will be of a dream life. In a dream, no sense participates.

It is possible that if a person is in a dream, and if you can keep him in the dream and cut off his limbs, his dream may not be disturbed. But the chances are that his sleep will break. If it were possible to cut off his limbs one after the other without breaking his sleep, then his dream would continue undisturbed because none of the limbs of the body are necessary for the dream. The body is not at all active in a dream; there is no use of the body in it. Without the body the dream experience will remain. In fact, all experiences will remain in dream form.

If someone were to ask you whether you are stationary or in movement during a dream, you would find it difficult to reply. When you awake from the dream, you find that all along you were lying in the same place, but you were in a dream. Upon waking, you find that there have been long, deep happenings in the dream, but, remember, there was no movement at all in it. If you understand properly, you will find that you are not even a participant in a dream.

In a deep sense, you can only be a witness. That is why one can see oneself dying in a dream; one can see one's own body lying dead. In a dream, if you see yourself walking, then the one whom you see walking is a dream phenomenon and you are but a witness.

That is why religion has put forth the idea that if a person can view this world like a dream he will have the highest religious experience. From this only, the theological concept of calling this world maya – an illusion or a dream – has been put forth.

The deeper meaning of this is that if one can view the world as if in a dream, then one becomes a witness. In a dream, one is always a witness and no one is a participant. In no circumstances are you ever an actor. Though you may see yourself as an actor, you are always the spectator, the seer, the one who is seeing.

Therefore, all bodiless experiences will be like dreams – seed-like. Those whose experiences have created misery for them will see nightmares and dreams of hell. Those whose experiences have brought them happiness will dream of heaven and will be happy in their dreams. But these are all dreamlike experiences. Sometimes different types of events may also happen, but these kinds of experiences will differ.

Occasionally, it may so happen that souls which are neither stationary nor in movement will enter other bodies. But to say that the souls will enter is a linguistic fallacy. It would be better to say that some body may behave in such a way that it will cause a soul to enter into it. The world of such souls is not different from ours. That world exists also beside us, close by. We are all residing in the same world. Every inch of space that is here is filled with souls. The space right here which appears empty to us is also full.

There are two types of bodies which are in a state of deep receptivity. One is of those that are in great fear. Those who are in great fear cause their souls to contract within their bodies – so much so that they vacate some parts of the body completely. Some nearby souls drift into these empty parts like water entering a ditch. At such times, these souls experience things that only a soul with a body can experience.

Secondly, a soul can enter a body when it is in a deep prayerful moment. In such prayerful moments also, the soul contracts. But during fearful moments, only such souls drift in which are in great misery and agony, that see only nightmares. Those are the ones whom we call evil spirits. Because a frightened person happens to be in an ugly and dirty state, no higher soul can enter him. A fearful person is like a ditch: only downward moving souls can enter.

A prayerful person is like a peak: only upward moving souls can enter. A prayerful person becomes filled with so much inner fragrance and so much inner beauty that only the highest souls take interest in him. And such higher souls will enter only by what we call invocation, invitation or prayer. Both these types of experiences by souls are such as could be had only with body. Thus, there is a complete science for invoking devatas – gods. These devatas do not descend from some heaven, nor do those whom we call evil spirits come from hell or some devil's world. They are all present right here, coexisting with us.

Actually, in the same space, there is a multidimensional existence. For example, this room where we are sitting is full of air. If someone burns some incense, some aromatic substance, the room will become filled with fragrance. If someone sings a melodious song, sound waves will also fill the room. But the smoke of the incense will not clash with the waves of the song.

This room can be filled with music as well as with light, but no light wave will clash with any sound wave. Nor will the light waves have to leave to make room for the entry of sound waves. In fact, this very space is filled in one dimension by sound waves, in another by light waves and in a third dimension by the air waves. Likewise, hundreds of things fill this room in hundreds of different dimensions. They do not in any way hinder one another, nor does any one thing have to move out of the way for something else. Therefore, all this space is multidimensional.

For example, in this place we have a table, but we cannot keep another table in the same place because tables are of the same dimension. But an existence of another dimension will not find the table to be a barrier. All these souls are very much near us; any time there can be an entry. When the souls enter, then they will have a bodily type of experience, and these experiences are such as can be had only through body.

Another factor concerns the way in which these souls that enter living bodies communicate. Communication is possible only between the soul entering and the soul existing in the body. That is why, so far on this earth, no spirit, evil or godly, has been able to communicate directly with us, right before our very eyes. But it is not true there has not been any communication. Communication takes place.

Information that we have about heaven and hell is not something out of people's imaginations, but it has been communicated by such souls through mediums. Thus, in olden times, there was a system. For example, with the Vedas of the Hindus, none of the rishis of the Vedas would ever say that he was the writer of such and such a Veda; in fact, he was not a writer at all. It is not out of humility or modesty that the rishis did not claim to be the writers.

It is a fact that what they had written down was, in a sense, heard by them. This is a very clear experience: when some soul enters into you and speaks, the experience is so clear that you know full well you are sitting aside while someone else and not you is speaking. You too are the listener and not the speaker. This is not easy to know from outside, but if observed with proper attention it is possible.

For example, the manner and style of speech will be different, the tone will differ, the diction and the language will also differ. To the original owner of the body, everything will be crystal clear from inside. If some evil spirit has entered, then the person will perhaps be so much afraid that he will become unconscious. But if a celestial soul has entered, then he will be aware and awakened such as he never was before.

Then the situation will be crystal clear to him. So those in whom the evil spirits enter will be very clear about the fact that someone had entered into them only after such evil spirits leave the body – because they become so fearful that they faint and fall unconscious. But those in whom celestial souls enter will be able to say at the very moment that "what is being spoken is by someone else, not by me."

Just as two persons may use only one microphone, both these voices will use the same instrument. One will stop speaking while the other will start. When the senses of the body can be so used, it is possible for bodiless souls to communicate. That is how whatever is known to this world about devas and evil spirits becomes communicated. There is no other way to know about these things. For all this, complete sciences have been evolved.

Once a science is evolved, things become easier to understand. Then these things can be made use of with full understanding. When these kinds of events happened in the past, scientific principles were derived from them. For example, if accidentally and suddenly some celestial soul had entered into someone, then from the study of that happening certain principles regarding the conditions conducive for such a phenomenon would be evolved. Then it could be said that if such conditions can be created again, then again such souls will enter.

For example, Mohammedans will burn lobhan and benzoin. This is a method of inviting good spirits by creating a specific fragrant atmosphere. Hindus also burn incense, and they light a flame made from ghee. These things appear to be ritualistic formalities today, but at one time they had a deep meaning. Hindus will chant a specific mantra which becomes an invocation. It is not necessary that there should be a meaning to the mantra.

Ordinarily there is none, because mantras with meaning become distorted with the passage of time. But meaningless mantras do not become distorted. With a meaningless mantra nothing extraneous can enter with the passage of time. That is why all mantras of depth are meaningless. They have no meaning, so they remain changeless.

They are only sounds. There are methods for the chanting of these sounds. If there is a specified beat, intensity and rhythm, the soul that is invoked will enter instantly. And if the soul for whom the mantra was devised is dissolved into nirvana, another soul of similar purity will enter. All the religions of the world have certain mantras. The Jainas have Namokar.

Entering another body and Psychic Mediumship

Question - What is the difference between entering another body and Psychic Mediumship? How does one enter into a Medium?

Maha Yogi Paramahansa Dr.Rupnathji - Actually, the experiments are contrary to each other. In the former case, a person enters into another person's body, while in the case of mediumship, the medium allows a person to enter his body. These are two different things.

The technique of leaving one's body and entering into another can be called the male technique; one has to enter another body. Mediumship is a female technique. Here, the medium will simply remain receptive and invite someone to enter his body. This is much simpler, and the souls invited by the medium will in most cases be bodiless. Rarely will an embodied soul ever respond to a medium's invitation. The disembodied souls which are moving around us....

We are not the only ones sitting here; there are others present here as well. Since they are bodiless, their presence makes little difference to us. Their presence can be understood in terms of how the radio works. If you turn on a radio you can catch the Delhi station, but when the radio was not turned on, do you think the Delhi station was not transmitting or that the sound waves were not passing through here? They were, but we were not aware of them. There was no medium to connect us with the sound waves. The radio functions as a medium. It puts us in touch with the sound waves.

So the individuals who work as mediums function on the same principle as a radio does. They perform the act of tuning. Their presence makes it possible for any of the wandering souls to enter them. But these are all bodiless souls, and these souls are always eager to enter a body.

There are reasons for it. The biggest reason is that bodiless souls -- we can call them ghosts -- their desires, their passions are the same as those of any ordinary mortal, any embodied soul. However without being in the body, without the help of the body, the desires of these bodiless souls are never satisfied -- they can't be.

For example, a ghost wants to make love to someone; for that it needs a body. The ghost carries the desire but is helpless without the body. When it comes closer to a human body, the ghost passes through it. Our body offers no resistance to it. The spirit wants to be in the body, it longs to enter a body.

The spirit succeeds in entering the body when out of fear a person contracts from within. In a state of fear your consciousness does not cover as much space -- you shrink. A vacuum is created in your body. In that fearful state the spirit enters the vacuum. Generally, people think ghosts are born out of fear, or that fear itself is the ghost.

None of these beliefs is true. A ghost has its own existence. A person in a state of fear makes it possible for the ghost to manifest -- he becomes the medium. And since it is the ghost that enters into his body, problems are bound to arise.

The mediumship you are talking about is the consequence of a voluntary invitation given to a soul. Someone on his own creates a space within and invites a spirit to enter. The sole

technique of mediumship is that you create a space within and invite a spirit present in the vicinity to enter your body.

Since this is done voluntarily, there is not much risk involved in it. And since it is done purposely one knows the method of calling the spirit as well as the device for sending it back. Nevertheless all of this is possible only if the medium is receptive, and it works only on the ordinary bodiless souls.

The risk increases if a soul that is already in the body is to be called, because if I were to call an embodied soul to enter a medium, the body of the man being called will fall unconscious. Very often, when someone falls unconscious, it is taken as an ordinary state of unconsciousness. But many times it is not the case -- it is a situation where the individual's soul has been called somewhere. Hence it is highly risky to treat the individual at that time - it is best to leave his body alone. But we have no knowledge of all this.

Up to now, it has not become clear to science when a state of unconsciousness is of the normal kind, and when it is caused by the soul's moving out of the body. So the phenomenon is the same but of a different nature. In the case of mediumship the soul is invited in the body; in another, the soul is moved out of the body.

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