



The Psychic Sun

SRIDATTABAL

The psychic sun is the soul of the material sun.

The psychic centre of the sun is the station of cosmic consciousness. One can clearly perceive here that the existence is nothing but a ray of light emanated from the psychic centre of the sun and descended into the matter. Our origin is here.

The material sun—and to be exact all the material suns in the cosmos are the physical bodies of this all-pervasive inner light.

The material sun of our solar system is but a material spark of the psychic sun. The psychic sun is the primordial astral matter, which is the birthplace of all the other planets in the cosmos.

The sun, which rotates on its axis, is only a small generating machine, which manifests the magnetic properties of the divine sun.

The divine sun is the homogeneous primitive layer of existence where every aspect of the life-principle is centralized and where other stars and suns represent a particular destined aspect. So the material sun of our solar system plays a great role in our psychic life.

THE PSYCHIC SUN

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Sridattabal

Edited By
Prof. Kalyani Kishore

2001
KOLHAPUR
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Sunrise over the Ganges in the holy city of Varanasi, India

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Sridattabal at Mahabaleshwar, India in May 1973

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About The Author

Sridattabal was born on 3rd April 1941 at Kolhapur, a princely city in the state of Maharashtra in India. His father, Mr. M. R. Desai was a renowned educationist. His mother Sushiladevi later became his disciple. Sridattabal spent eighteen years of his early life with his grandfather who was a civil judge. He received his formal education in Kolhapur and completed his B.A. from Pune University.

Sridattabal was clairvoyant by birth and grew as a very sensitive child being able to see the inner side of nature. While looking within himself he used to feel a different space-dimension in his heart, which awakened in him a sense of non-materiality about the material world. He could speak intimately with the roots of trees and the inanimate objects as well.

As a teenager he felt within himself a tremendous and overwhelming force of love, which he could also transmit and this became the basis for his ability of healing. He healed innumerable persons right from his early age. He also had telekinetic abilities and other psychic powers. However he regarded himself merely as an instrument of the Divine through which love was transformed into different powers.

He explained his philosophy through discussions and discourses, which were attended by huge crowds consisting of villagers, doctors, professors and also politicians. He used to deliver his speeches

in English, Hindi and Marathi. He travelled widely in India and also in Japan, Thailand, UK, USA and many other countries promulgating his philosophy.

Sridattabal left his physical body on 3rd September 1982, soon after his visit to England. He had predicted the date of his death ten years earlier. Sridattabal's entire approach towards life was the approach of love. He taught altogether a different way of meditation. According to him the old ways of meditation were not useful for the modern man. Sridattabal was not just a contemplative seer but he was well aware of the miseries of the world. To him they were the products of one's negative projections. Religions to him were different pathways towards the ultimate reality. They were the different expressions of the Divine. But he maintained that the true spirit of religion lay in liberality and love and not in any rigidity.

Sridattabal's philosophy of life can be expressed in one sentence, "Life is divine love seeking its origin."

Prof. Kalyani Kishore

Preface

In our everyday life we use our senses to know about everything around us. Seventy percent of our knowledge is acquired through the sense of seeing i.e. through the eyes. The remaining thirty percent is obtained through the other senses. The modern science has understood well the limitations of the human senses and hence the scientists have developed and are still developing many instruments, which are far more capable than the human senses. However there is a side of nature, which is not perceptible to sensory organs or to any material instrument. This is the hidden side of nature. Many references can be found to this hidden side of nature in almost every religious scripture. Many seers from the very ancient times have been maintaining that there are far greater things in nature than a human eye can see.

The seers who were able to see or sense this hidden side of nature were unanimous in maintaining that one needs to develop a special capacity to do this. Very often this special capacity is loosely referred to as the sixth sense. However it is more commonly known as clairvoyance, clairaudience, inner sight, finer sight, subtle sense, inner eye, divine sight, etc. A clairvoyant eye can see things, which are not perceptible to the normal eye;

similarly a clairaudient ear can hear much more than an ordinary ear can.

The author of this book had the inner sight for the things of the nature. This inner sight he refers to as sensing the things. The present book is a result of application of this sensing capacity to the things of the nature. As the title of the book suggests, the author has applied his power of sensing to observe the sun and has come to know many astonishing things about it. He has described these things in this book. Also he has described many other things which he studied using his inner sight. If every human being is able to perceive all that is described in the book it will certainly revolutionize the life on the earth.

The author says, "Our understanding is through organs confined to the phenomenal world. Our material bodies and sense organs are the products of evolution. The human form is also the product of evolution. Our organs of perception are the natural results of evolution, which started from the inanimate mass. So perceptibility in the phenomenal existence is indeed the material perceptibility. At present it is knowing the mass through the mass only. If the rhythm of light, which is latent in energy, is to be perceived, an organ of light made of light-atoms will be required. That organ of light is the flame-eye."

This flame-eye or the power of sensing is latent in every human being, which will eventually develop into a full human faculty during the course of

evolution.* As the process of evolution is very slow, the knowledge acquired through the flame-eye is not going to be commonly understood by human beings for a long time to come. So in a way this book is for the future human generations who will have capacities described in the book.

In such circumstances what is the relevance of this book for the present generation? How can one verify or actually experience the things described in this book? One does not have to have the full inner power of seeing the hidden side of nature. One can try to sense the things deeply around oneself. Provided the person has a fairly sensitive physical body and a quiet brain, he may be able to go into the depth of the things and sense them from inside rather than outside as normally people do. This may enable the person to see much more than a common eye can see and sense much more than normally possible. This should lead to better understanding of the things and the life as a whole and may bring about a different relationship between man, nature and environment.

This book is not to be read casually but it needs to be pondered over. Lot of thinking, questioning and observation has to be done before a person can expect some first-hand knowledge of the things mentioned in the book.

The book has been edited from the original typed script of the author. Except for the corrections of spellings, changing of few words and slight modification of the structure of the sentences

wherever found necessary, the text of the book is left in the same form as the author has written it. The above editing has become necessary as the author wrote the book when he was very young and was not very proficient in English to express the subtle knowledge of nature.

The Editor

I

Diving Within

I have chosen this day to reveal to you my researches in the domain of gnosis. Like a sincere pilgrim, I am going to describe to you my flight in the land of the unknown. The unknown cannot be judged nor can it be comprehended but it can be 'known'. You can 'know' it not through the process of knowing but by becoming 'knowing' itself. However I do not want to open a new cult of thinking or a new school of philosophy. I know well that thinking is merely a mental affair. A mental perception is always confined to time and space. All that is confined to time and space can become accessible to the mind. But I am talking of the reality or the truth, which is beyond this. Obviously, in the realm beyond, the outer mind is not capable of probing into itself for the sake of understanding. The land beyond is not confined to space and time. The reality is beyond the veil of material, subtle and three-dimensional world. It pulsates deep within our consciousness. No dimension can ensure its presence in the vast depths of the infinity. No scientific apparatus or a sensitive material instrument is capable of doing it nor can the power of sharp intellect and reasoning ever know it. No one who is

too much isolated either in the mental or in the physical can find God or the Truth. No one can know the unknown by remaining in the field of knowing. No one can see the truth in the land of seeing. No one can sense the reality in the land of sensing with mind or body. Unless we end all that is in the mind and dive deep within ourselves, we will not start sensing, feeling and knowing the reality.

If you live on the surface and consider the surface as real, you will never sense the sovereign eternal depth. The unchanging quiet solitude of the unfathomable depth will never be felt by your vibrating mind, which lives in the world of reasoning and reactions. We always reason on the basis of whatever is stored up in our subconscious mind. Dead accumulated memories guide our reasoning. We can experience the sacred point of existence only by diving deep within ourselves. A pearl-seeker faces the void of the sea and dives deep to find shining beautiful pearls. So also we must face the void of the subconscious and the unconscious to find the pearls of wisdom and eternal happiness. We shall be awakened only if we go deep within us and merge with the eternal "now" or with the original pulsation of the Ego.

When you dive into yourself, you experience the depth beyond the subconscious mind where all memories of the past are accumulated. After crossing the clumsy portion of the subconscious, you come across the eternal vacantness. This is the void, which is filled by the truth-consciousness. This void is the

intermediary* vacuum, which dwells between the outer mind and the ego-pulsation. Your original Ego is beyond this void. It pulsates rhythmically, emanating rays of wisdom. Our purest form of existence is the original Ego, which is beyond the void. Your real "I" pulsates in your heart in its totality. The pulsation of the Ego is deep within you, beyond the lands of the subconscious, the conscious, the astral and the subtle.

When all activities of the mind are suspended, the moment of truth flashes into the heart through the medium of the Ego. This original Ego is the window through which one sees the "Real" or the "Unknown". When we shut this window and open ourselves to mind, we see the false, the known. There is only widely awakened, perennial and eternal "Present" in the Ego. This is the soul of the beings. This is the spirit in everybody. This is the very conscious luminous point of existence on which "we" are based. Whenever the outer works, the inner rests; whenever the inner works, the outer ceases. So this Ego is our real self. The real freedom, wisdom and happiness are the emanations from this perfect Ego. The subconscious mind—which is the storage of millions of impressions, suggestions, tendencies, so called instincts, beliefs, faiths, ideas formed or unformed and cravings known or unknown—is a layer which internally surrounds the purest spirit. The outer mind always seeks answers in a pattern so that it can comfortably adhere to its beliefs. That is, it always tries to adjust itself to the answer according

to the mould of its beliefs. The subconscious mind from its dead storage, directly or indirectly produces the answers to the questions of the outer mind. But the spirit or the Ego or the conscious twinkle of the Divine never acts in this manner. The conscious twinkle of the Divine knows that any sort of answering to the outer mind, which is confined to space and time, is only giving a formula or a form. This form is an integrated photograph of the known. So obviously there will be no real solution. The only solution to the problems of the mind is to go within and act according to the Divine, which is spontaneous and without any reaction. The process of answering is only in the known. The unknown never answers but only understands and knows by becoming knowing itself.

Now about the Ego which is hidden under the thick layers of the subconscious and the unconscious: Whenever you say, "I felt the situation from the bottom of my heart", "I realised", "I was inspired", "This idea first flashed into me then I invented this", "I could sense the future", "My inner voice", by all these you mean spontaneous feelings, a sudden touch from within, a flash from the Ego. When you say all this, it only means, you may have sensed the pulsation of the Ego spontaneously without the interference of the mind. When you merge with the Ego you first sense the throb of your existence. You feel the real breath of your real "I". You sense your true existence and then you realise that feeling yourself in its totality is knowing the cosmos in its

totality. Then your understanding is dynamic and creative without the medium of the mind. Then peace, wisdom, love are not merely mental virtues to you but the spontaneous genuine experience which springs from the depth like a spring.

Your real journey starts here. Here you develop the faculty of sensing the world.

II

The Sensing Faculty

The sensing that we are talking about is without the medium of the mind. I tell you truly that the real perception is merely 'sensing'—not with any sort of poetic emotion but with the power of actual living experience. You can sense a tree, a flower, a man and everything through the Ego. When I see a tree, I sense the tree as a vibration, as a living existence, as a form living, dealing and corresponding with it. A tree is a warm liveliness to me. It is a living reality. I sense a tree as a vital force. I know when cool breeze kisses a tree; the tree enjoys that breeze. When I touch a tree, I feel the vibrations of life in it. When I merge with a tree, I know the tree as a pure existence receptive to the cool contemplation of deep silence.

Now let us sense a man. He is an animal really worth sensing. To me, he is not merely a solid body or a creature with intelligence or an animal with sociability or a machine with a generative power of reasoning. To me, he is all this and much more. He is a refined being. He is the vibrating thought-form. He is a physique surrounded by the subtle colours. He is the music of inspirations. He is a radiator of creative and destructive forces in the inner world. He is the

rhythmic current produced from his psychic centre of the heart. He is the egg-shaped subtle body to me. His is the physique, which is covered by mist-like subtle radiations and emanations. He is the throb of existence, which I experience through my own throb of existence.

Thus one can sense everything. When you start sensing in this manner without involving the mind, the nature reveals all her secrets before your "I" and to your inner eye.

Then cooling rays of the moon are not merely an aesthetic sensitive temptation but the actual feeling and knowing of the rays. The sensitive skin of your inner being immediately feels the rays.

In this state of sensing, the world is not merely material to you, but you feel the existence which envelops every material and living thing. You feel the vibrations and ethereal emanations, which envelop everything from man to beast, from animate to inanimate. When you start sensing these vibrations of existence, whatever comes in your presence, you sense it, feel it. In this sort of real sensing, you do not gather the impressions of memories and naturally there is no bondage to you. You are a free, sensitive knower only. When I see a bottle, I sense the bottle in the throb of my existence and then I see it in a vibratory, real, original form. Then it passes without creating a picture in my mind or in the subconscious.

III

Sensing Inwardly

When you deeply sense your pulsation of the Ego, you will sense everything. Only in separation and duality, there is an experiencer and an experience. But in the field of consciousness everything is one. There is neither a sensor nor an object to be sensed. In unity sensing, sensor and the object to be sensed are one unique, rhythmic pulsation of existence.

The inner sensing faculty is the spontaneous nature of the pulsation of the Ego, which is a sparkling of the Divine. As smelling is the capacity of the nose, so also sensing is the capacity of understanding in the dominion of the Ego.

Ego is a window through which the divine light enters into us. When you merge with the Ego completely you feel that you are transformed into a flame-like form. This is the physical body of the Ego. You feel that you are turned into a blue form of the flame and then you clearly distinguish the realm of the unconscious and the super-conscious. You sense the separation from the mind and the body.

Now you sense in this flame different inspirations, which radiate with each pulsation.

From henceforth, I shall refer to the pulsation of the Ego as a flame. This flame is the form of the Ego. You sense this form in yourself only. In the advanced states of spiritual progress you actually see this eternal flame. This is your central being, the miniature of the Divine in the individual. This is the *Jyoti* beyond the stupor of darkness. In this flame the Divine has inspired all the inner aspirations. All the divine inspirations and the celestial outbursts of spiritual forces are perennially present in this miniature of the Divine.

This ego-form has been inspired by the Divine with the aspiration to come to the origin. God has put strength to provoke the coming to Himself. He has called forth the burning upward aspiration to realise one's Ego's infinite origin. It is as if God has recorded His call to the being in the pulsation of the Ego. The Ego pulsation is always eager to answer this call. The pulsation is eager to unite with the cosmic Divine vibration. The flame is eager to get rid of the clutches of the unconscious, the subconscious and the body. This concentrated knot of cosmic consciousness always aspires to decentralize itself. There is a strong aspiration in the original pulsation of the Ego to become cosmic, God-like. The first demand of the Ego from the outer mind is to relieve the Ego from the clutches of time and space. And always this demand is rejected. So the flame of existence at last has to leave forcibly the sheath of the body, which is made of pure unconscious. Then we call this the process of leaving the body or "Death".

This is the automatic adjustment in the wheel of *Prakriti*.

The divine inspiration of going to the origin, in the Ego, crosses the region of the unconscious, and the subconscious and by the time it appears in the outer mind, it has left its original divine form. It has become the reverse inspiration; it then takes the negative and spoiled form. The aspiration to go to the divine origin becomes the instinct, which struggles for existence; spontaneous upward movement in the Ego consciousness becomes downward lower movement and it takes many forms. Detached divine inspiration to go to the divine origin becomes a powerful urge to struggle for existence, attached to the material world. But this is the refracted inspiration. The individual collects memories in the field of this refracted inspiration. Attachment of any sort is refraction of the divine detachment, which enjoys felicity in itself. The cosmic consciousness, which enjoys the delight of existence in itself, leaves the original form when it crosses the thick layers of the unconscious. Then it deteriorates and distorts. It becomes merely an unconscious struggle for existence. He who realises the original form of inspiration never struggles for his existence but eternally grants his presence in the hemisphere of the material. He experiences decentralized, all pervasive cosmic consciousness. If you totally immerse in the flame you sense this inspiration. Now let us see how another inspiration distends itself.

When the Divine of the Brahma was enjoying its supreme solitude of singleness in itself, vacant ness was prevailing all over. No universe was there. There was only the ultimate reality pulsating in its pale throb of potential infinity. Then the Divine felt to be "creative". The Divine wanted to feel the joy of manifestation by becoming creative. The one unique infinite consciousness wanted to express itself in the many. The eternal divine womb, out of nothing, created the cosmos. The supreme magnificently made the universe out of itself in order to experience the joy of manifestation.

The infinity unfolded as many, only for the sake of sensing itself. Then the cosmos, inner and outer, came into existence.

IV

Origin Of Human Instincts

The same pre-existent, creative inspiration to become many is eternally present in the infinite. And then the individual pulsation of the Ego—the child and the miniature of the infinite—assimilates this inspiration in its depth. The flame, which inwardly joins the Divine, becomes merely a reflecting mirror. So in this mirror the pre-existent creative inspiration can be clearly visualized. But when the same creative inspiration or urge, is felt through body and mind, it is refracted or deteriorated or distorted. When the same inspiration crosses the layers of the subconscious and the unconscious, it refracts and deteriorates. It centralizes itself in the body and becomes a vital creative force. It becomes the urge to create through body. The vital urge feels to create by means of the physical, the only available instrument. This is the sex instinct; this is the carnal urge, which aspires to produce through physical means. The spontaneous divine urge to become many and sense delight thus deteriorates and becomes the procreative instinct.

So the origin of sex-instinct is the divine creative urge to manifest and enjoy the delight of manifestation.

Sublimation of this instinct is possible only in the state of merging with the flame. Only by experiencing the original form of the inspiration, we can sublimate it. Only by going to the origin or to our purest form of existence, we can solve all psychological complexes.

Sense of possession is the refraction of inner rhythmic wave of unity.

Sense of power is the refraction of the urge to surrender in the pulsation of the flame. There is a natural urge to surrender in the Ego, but after crossing the denser layers of the unconscious, it becomes the instinct to rule, to dominate. Only in diversity there is ruling and a ruler, in unity there is only integral surrender in itself. The act of merging is the act of surrendering.

Sense of time is the refraction of timeless eternity in the Ego.

Sense of dependence is the refraction of inner sense of solitude in the depth.

Sense of anger is the refraction of the inner sense of non-duality.

Sense of depression is the refraction of eternal alertness.

Thus there are several inspirations originally divine but are deteriorated when they cross denser realms.

So our present outer personality is a mental form,
which is distended out of recognition.

V

Sensing Things

The process of sensing is the process of rejuvenation and originations. When you start sensing the things, you also start understanding the things. Then you clearly know that there also exists a universe beyond the veil of the exterior existence where even your imagination never reaches. Now let me tell you some sensings, which have been done by me. Thereby I do not want to philosophise anything. Only the 'known' philosophises through the medium of the mind. But the 'unknown' experiences and understands in itself. So I am going to give you the picture, which is to be understood in the manner of the 'unknown'.

Now suppose, we start seeing a thing in its true form, we will sense different existences of the thing from the higher to the lower.

You should see the things as they are in their real and original form. Then only you will know them. Now let me tell you about the things as I have sensed them.

We can take any material, immobile object and sense it. Remember well, real sensing is also seeing,

touching and hearing the object in its true form. So when you sense the object you also see and hear it.

Take a chair as the object of your sensing. There is no conscious and dynamic twinkle of consciousness in it.

As we physically see the chair, we know it as a structure made out of wood; it is made out of wood, which is systematically cut into pieces and arranged by a carpenter in a geometrical way. Then we call it a chair. This is the three-dimensional shape, felt and seen in the three dimensional world.

But if you start penetrating with your eye of intuition into the chair form, first you will sense the whole chair as darkness. The material chair will disappear from your inner sight. You will then feel a sort of nearness with the chair. As if something in the chair and in you has identified itself with each other. As if your consciousness is entering the dark valley of the unconscious felt in the chair. Then you will feel the whole chair as total darkness. After this dark night regarding the chair you will experience a dawn of the chair-consciousness. Here, after crossing the drowse of darkness, you will sense the vibratory form of the chair. You will clearly sense that the chair is made up of certain vibrations. This is the vibratory subtle existence of the chair. Here you will see that the whole chair is vibrating. You will feel the whole chair is covered with a certain mist-like vibrating form. You will find an enlarged vibratory shape of the chair beyond the darkness of the unconscious. Now let us go still deeper. If you go still deeper in

the higher dimension of the chair, you will find one more form, which has inspired the vibratory form. This new form of the chair will magnificently appear before you. You will see the shining chair. One can imagine man's X-ray photograph. Add shine to it. Its whole inner skeleton is visible. It appears as if it is made out of radium. So also you will see the chair on the higher existence as a radium-coated structure. This form silently emanates light. In the dark depth of darkness, this astral coloured structure shines. This light or radiating form actually pulsates. This is the ego-consciousness of the chair. You can sense this form and see it also. Is this form aware of its personality? No! Not in the manner of the mental form. But it is aware in itself. It is knowing its existence by the way of sensing itself only, nothing more than that. You can know the chair in its totality by merging in this ego-pulsation of the chair. Then the chair is a living object to you. Then this object can be dealt with.

When you will start sensing the world, you will know the world in perfect harmony. There will be one unitary vibration between you and the object. In this perfect identity, understanding and knowing will rise and then you will feel that you are merely His instrument meant for His understanding through His creation. You will clearly sense the deeper throb, which makes you "living", and creative. It is the ever-present moment of eternity in the depth of everything. Sensing through the flame always harmonises and deepens you. When you talk

with others, first sense them. Sensing others is not at all a difficult task. It is sensing yourself in totality in another physical sheath. If we sense the other in this way we shall find that our talk will touch his heart and he will know you in a better manner. Something, which is spontaneous, will guide his understanding in tune with inner relationship.

The flame of existence will make another sheath aware of the flame within and there will be a right understanding, nay more, between each other. Thus one can sense.

One day in the early morning, when I was in my sacred chamber of silence, I sensed the vibration of a snake, I felt the vision of a snake caught in a bottle appearing before me in utter despair and with the medium of appealing eyes, the reptile entreated me to relieve it from the bottle. I knew that I had sensed unconsciously the being in the snake. The very day, in the afternoon one gentleman came with a bottle to me and showed me the same snake in that bottle. I looked deep into the snake through its sparkling eyes and felt the same vibration, the same prayer—to be relieved and I persuaded the person to do it. I felt that I had developed right understanding between us.

Sense a stone—go deep, as usual after complete darkness, you will come across a shining point of existence in the stone. If you merge in this point you will feel that this is the very being of the stone. This is the individual flame in the stone. This point is perennial. In this point the replica of the physical

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stone is pictured by the Divine. This point is the shining soul in the depth of the stone. It can be seen also.

VI

Sensing Plant-life

Sense a flower. You will find that the flower is the realisation of the plant. It is the fulfilment of its psychic aspiration. It is the delight of the plant to express itself in God in The Sun.

As your flame of existence aspires to rise above and merge into the cosmic vibration so also the plant aspires the same in its depth. This aspiration results in a flower on the physical plane in the three dimensional shape as a manifestation of delight. To be very exact the plant always wants to give, to surrender. You can sense this aspiration in its depth, in the very pulsation of its existence. A flower is the result of the most sublime aspiration in the plant. The plant wants to open itself, rise above and ultimately surrender itself totally. How beautiful! Personally I feel a tree as an intermediary attainment of nature. It is an experiment of the inner nature to develop contact from the depth of the unconscious with higher summits of consciousness.

A tree is in direct contact with the psychic centre of the earth and only opens itself to the psychic sun. It practically assimilates the sunrays on the inner plane. It aspires for the divine light, for a creative

and very conscious life. In the wheel of occult evolution, the plant-life is a rung between the subliminal urge to rise, and the supernal aspiration to become cosmic.

This is how I sensed a red flower:

The Red Flower

In the tiny garden,
One red flower was dancing with life.
Golden sun-rays were inspiring the
transcendental blaze of beauty in the
smiling flower.

I was stunned to see the flower full
of vigour and with whim of living.
The peaceful silent surrounding of the
garden made me go deep in the flower.

The red flower appeared like a burning
flame of aspiration in the illumining
golden showers of grace.

The red flower appeared like the moment
of truth, in the silent solitude
of the shining self.

The red flower appeared like the infant
opening of inspiration into the vast realms
of celestial delightful intuition of light.

The red flower appeared like the
limitless universal current of life,
crystallised in the tiny shape.

The red flower, the fading mortality,
made me enjoy lively immortality in a
sudden decaying moment.

The red flower was the message of life to me.

In this way I had sensed the red flower. Look at a flower and sense it, first you will feel that the flower is the opening of an aspiration. You will feel the flower is a radiant aspiration of the plant. There is the aspiration in the depth of plant-life to give, to surrender, and to open itself in the light of the sun. This psychic aspiration to open itself to the light is very similar to the aspiration in our beings. Our psychic flame aspires to become cosmic, so also the plant aspires to open itself to the light. We open ourselves to the light of awareness and the plant opens itself to the material sun. A flower or a fruit is the fulfilment of this aspiration. The aspiration of surrender to mother nature comes to fruition through a flower or a fruit. Thus, a flower is the concentrated consecration or crystallised surrender in its tiny fragrant shape. I have found that flowers are very receptive to our magnetic influences. Concentrate your good feelings on a flower, and you will find the flower rejuvenated by the finer magnetic currents; concentrate in a negative manner and it fades prematurely before time. If you will charge the subtle existence, which envelops the flower, you can make it live longer. If you will merge with the flower, you realise that the flower is the fulfilment of an aspiration revealing a consecration

of a rare sort. Not only this, but the flower magnetically charges the surrounding and tries to make us feel the beauty in it. The pure currents of magnetism directly stir our sense of beauty by the help of magnetic vibrations. The more we are receptive to the finer magnetic influences which the flowers, trees, plants produce, the higher is the sense of beauty in us. So sense of beauty has got two sides, the projection of beauty from nature through magnetic currents and secondly reception of beauty on the screen of our consciousness. A dynamic synthesis of these two sides creates an integral sense of beauty.

A flower is the small magnetic generator of nature. This beautiful generator radiates finer magnetic waves in the surrounding. The surrounding is always surcharged by the solemn flowers.

Is not Mother Nature leading plant-life to more conscious life? Is she not training plants, trees to live on the light of the sun and inwardly on the sun-vibrations?

Yes, physically plant-life is animated by the physical sun and subtly the higher existence is animated by the sun-vibrations. An upward magnetic movement in a tree is a sort of a divine aspiration to rise above. The aspiration enables it to come from the dark earth or matter or the unconscious to the luminous life of liberty.

VII

The Flame Of Existence

The creative beauty in measureless depths of the flame-existence extinguishes the mind and gives birth to delight and light of awareness, which brings peace and harmony. An intense experience of beauty through projection and reception makes the being boundless, limitless and free. Until and unless we merge in equipoise in the flame-existence, we cannot receive silencing and uplifting delightful projected waves of nature. The unmanifest equipoise in the depth, will establish itself permanently after the realisation of beauty. The static unity and the creative beauty will be experienced after having penetrated ourselves into the abyss of the flame. The creative beauty will experience in itself the static unity in the depth of everything. The creative beauty will realise that it itself is projecting the static unity on the layer of the highest existence. The rigid terrestrial nature has not got the capacity to project; it is only a dead machine, which is instrumental. When we will start sensing through the medium of the flame, we will experience a sort of an enlargement of our being. This psychic enlargement awaits beyond the vibrating mind that reasons,

calculates and understands by the aid of mental perception. It grants to the physical existence rare bliss and deepened insight into everything and every problem of life that is based upon our mental relative values.

A ray of light shot out from the being, always makes the being enjoy the essential purest life-current, which manifests itself through different planes of existence. Our outer mind always reacts but when this mental principle will merge in the flame it will not mentally react but only integrally respond, identifying itself with our real being which will be in tune with the cosmic centre of life-force. Then our reactions will be responding. Our purest individual consciousness, which is the miniature of the infinite, is nothing but the reflection of the all pervasive, all comprehending, all knowing reality in the tiny mirror of the individual. It is a stream of consciousness from the ocean of the divine existence. Moreover it is the ray of light in the dark room of the physical. The flame-existence is the eye that sees the Divine, and again the Divine observes us through it.

The succession of sensing experiences will create homogeneity in our entire being, and will give us dynamic understanding of the reality which from moment to moment animates and rejuvenates us internally.

All the sub-realities, which appear in conflict in the region of outer mind, confined to space and time, get themselves reconciled in the ultimate truth which comprehends all of them in a unitary transcendental

reality. The ineffable reality manifests through the flame and makes the being aware of infinity.

The finite phenomenon which the being experiences in terms of relative values, now comes to an end and the being realises all comprehensive immutable self-manifesting principle of truth-consciousness which visualises itself as the essence in the animate and the inanimate. The faculty of sensing gives birth to an integral knowledge, the knowledge of the ultimate reality which views the conflict on the layer of the outer existence and tries to give the entire being exclusive realisation of the flame-existence on which all our relative existences are based. Here all the distorted instincts become the wider self-illuminating inspirations from the truth-consciousness.

Our pragmatic values change into progressive realisations of different layers of existences, which finally contact the oceanic ultimate existence.

As the flame becomes brighter in our depth, our vision enlarges; we start perceiving the universe in its real form and the body also becomes a humble instrument to carry the inner transmission of spiritual current, which with continuous flow of bliss and peace rejuvenates the mortal shell. Our present mental nature is nothing but an automaton of habits and cravings. After realising the flame-existence this automatism of habits will be stopped and a new machinery of spontaneous behaviour will replace it in tune with the Divine. In the initial stages, the sensing faculty will be mistaken by our outer mind.

The vital sensing may obstruct or may distort the real sensing. So the consciousness located in our mind must be dislocated and the station of consciousness should be in the purest Ego or the flame, which is the Divine in us. As the being advances on the path of realisation, he develops gradually the capacity of sensing. Sometimes obscure and rigid ground of our physical existence mistakes the sensing faculty for emotional or vital urges. Sensing the sunray or a tree is an actual experience, not an emotional urge or vital feeling based on imagination. The imagination has got nothing to do with sensing. The imaginative power is the conceiving power of the outer mind.

The pathway of sensing leads to the highway of surrender, which is the natural movement of the consciousness in the flame-existence. There is a spontaneous urge in the flame-existence to decentralise itself and merge into surrender. Our being is already surrendered in the depth but our outer mind does not have its realisation. When we shall know by the way of sensing that we have already inwardly surrendered, we shall not need any kind of artificial surrender on the mental existence. Our being, which is the concentrated knot of cosmic life force, is upheld by the divine inspirations in us in the domain of higher dimensions. By the way of sensing and afterwards by the higher medium of surrender, our eye of intuition will open.

In the domain of higher dimension there are three eyes, which can sense and see the reality. First, the

clairvoyant eye which is able to see and to sense the inner world, which includes thought-forms, subtle and astral shapes, and ethereal existences. Whatever comes under the term invisible seeing is seen by the clairvoyant eye. Then comes the eye of pure sensing which can feel the light, bliss and peace of God in everything that was seen by the clairvoyant eye beyond the physical existence. To experience the movement of surrender in the original flame of existence is not alien to him who is having progressive expansion of consciousness through the medium of sensing. To get oneself fixedly rooted in the flame existence, one requires constant harmonization of the mental layer. The introvert activity of the mental layer makes the being enjoy the delight of static divine existence which reconciles all the relative existences in itself and after realising this static divine aspect one's being also becomes extrovert for the sake of expressing the dynamic and creative aspect of the Divine which manifests self-knowledge and luminous, Gnostic, dynamic layers that are gifted with transformative power.

So the indwelling introvert withdrawal of the being realises the unfathomable divine consciousness and then the self-expressing extrovert activity of the being acquires an intense movement of creativity in the flame, which with gradual unfoldment of the divine consciousness makes the being realise different planes of existences and their dynamic influence on the human personality.

Now here one clearly sees that life is nothing but this self-expressing extrovert movement of consciousness which perennially tries to attain the origin in the flame-existence through the means of life force located in the physical sheath and with the aid of the mental being animated by life-force located in the subtle and astral sheaths. After all, this automatism ends nowhere but only starts a cyclic wheel of birth and death, which brings the outer being in the clutches of the tyrannies of mortality. Here one realises one more activity of the subconscious. One clearly feels that all the mental formation of subliminal instincts are not only originated from the dead distorted store-house of the individual subconscious but also from the different universal inner planes of existence. There are half broken waves of inspirations from the deeper universal subliminal or the higher super-conscious planes. Due to perpetual unsteadiness of the outer mental layer these half broken inspirations await in stupor. Our subconscious is not only the individual obscure layer but also the essential part of the cosmic universal subconscious or the subliminal. This cosmic layer of the subliminal is the motherland of the individual subconscious. So the ideas in the universal mind are reflected in the individual subconscious mind. So our microscopic subliminal existence is a part of the macrocosmic subliminal domain.

This eye of the intuition is the flame-existence. One starts seeing the world through the medium of

sensing. The flame is the second eye. This eye is of course higher than the clairvoyant eye, which penetrates the higher world that envelops the material world. This flame eye only sees the divine existence of light, power and bliss, which is the basic principle behind all these dimensions. Here, the flame-eye also perceives the body of the being. Suppose you are seeing and sensing through the flame eye, you will find your own physical image in the flame existence. You will also see how the forces of destiny and *Karma* are guiding the physical body. It is a luminous vision. Here you will see how your forces of destiny have remoulded your physical being. So your growing physical body is already there in the flame existence. This is the junction between the last birth and the present birth. Your *karmas* shape your future bodies. Atoms of your future bodies are first structurally arranged in the flame-existence and then this psychic body is projected on a screen of the three-dimensional world. As one sees in a point of existence in the stone, the replica of the material stone shining eternally, so also in the flame-existence you can see your physical bodies. If a man is growing, prospering on the physical plane, he is already grown up in the flame existence. Whatever happens to him, first happens in his luminous divine existence. Then it unfolds on the physical plane.

The self-consciousness is there in itself. This consciousness knows the past, present and future.

The third eye is the sun or the last eye that sees the whole universe in itself and knows the universe by becoming the universe. This psychic sun is the matrix of all the supernal and subliminal existences. This is the cosmic consciousness. This is the last and the effulgent knot of life force, which governs all, comprehends everything in itself and synthesises relative dualities. This is the golden door through which the flame-existence perceives infinity with the help of total surrender.

VIII

The Psychic Centre Of The Sun

Our modern psychology will enter the illuminating grand vista only when it realises that the individual or microcosmic subliminal part is the portion of the universal macrocosmic subliminal domain. Psychology will realise that a problem of the immobile and the inanimate is also a problem of the mobile and the animate. Until and unless psychologists develop the inner sensing faculty, they cannot realise the universal subliminal region and its dynamic working. The universal super-conscious realm is in tune with the flame-existence and operates through the flame.

Thus our present personality though a distorted one is a grand combination of universal super-conscious and universal subliminal regions. But the psychic centre of the sun is the divine matrix of all these planes of existences.

The psychic centre of the sun is the centre of all original life-trans. This is the centre where one experiences complete detachment from the body. He who merges with this centre, experiences supremely effulgent creativity that guides out of itself the entire motion. This is the principle where one delights to

see points of existence shining eternally in the all-pervasive light of God who has given birth to these points with the power of creative intuition. This is the station of cosmic consciousness. One can clearly perceive here that the flame-existence is nothing but a ray of light emanated from the psychic centre of the sun and descended into the matter. Our origin is here.

I have found that the material sun—and to be exact all the material suns in the cosmos are the physical bodies of this all-pervasive inner light. The featureless light, which we see in the horizon, is nothing but the material sheath or a small knot in the all-comprehending inner light, which animates the basic life-principle. The inner light of the great psychic centre of the sun is fundamentally the secret of this cosmos. This self-aware and structureless light, which contains in itself all the points of existences, is the basic and the purest creative principle of life behind all the dimensions. The principle of light is not just static and aloof but dynamic and alert. This supreme light, the immutable and absolute super-soul, which is immanent in all the dimensions, is the dynamic self-guiding element, which is in governance of motion. This is the super-soul which embodies itself in all pervasive light-consciousness, in the flame-existence and in the physical existence. These are the great cosmic knots: the psychic centre of the sun, the flame-existence and the physical existence. The transcendental ultimate principle—by becoming the

lower life-force located in matter—tries to pierce through these knots to attain self-illumination. The flame-existence or the points of existences are only the miniature or the divine children of this cosmic light. The light by the spontaneous divine action visualizes itself in the flame-existence and lastly in the matter or the grossest existence. But a gulf between the psychic centre of the sun or the first illumining knot of cosmic consciousness and the physical existence or the three dimensional world is vast. The layer of the flame-existence and the points of existence is a bridge between these two domains which appear in conflict fundamentally only because one is fully conscious of the divine existence in itself and can exert the creative aspects and powers for realising the absolute while the second is ignorant, obscure and has only located itself in the chamber of nescience, which is a still larger domain of darkness where only with great penetration by the aid of occult insight the divine conscious twinkle is perceived. The upward aspiration in the flame-existence is the natural grace of the divine. The being aspires to become only because firstly due to the upper movement or the ascending aspiration and secondly because he has already become.

Then one realises—traversing the distorted region of our present personality—the upward movement of aspiration whose natural action is ascension towards the psychic centre of the sun where one decentralises and becomes as vast as the light. There tranquillising rays of absolute silence

withdraw the flame-existence into its original form which is the cosmic motherland of the Ego.

The psychic centre of the sun is the origin of light-atoms or life-trons. This is the ultimate plane of existence. This centre is the great generating machine of magnetic force out of which all the planes of existences are made. Our physical body is nothing but concentrated etheric magnetism. All our ascending existences, which unfold themselves in the higher dimensions, are nearer to the eternal spirit-consciousness. They are also superior magnetic layers which having a larger sphere of expansion, envelope the lower plane existences. He, who is in tune with the psychic centre of the sun, will also become a generating machine of purest magnetic forces, which spread self-expressing rejuvenating life-currents in the whole inner cosmos. He tunes himself well with the eternal rhythm of cosmic movement which is beyond the three dimensional world confined to space and time and the four dimensional world confined to consciousness. The psychic centre of the sun is not confined to anything though putting forth in itself the universe of relative values. It is the spontaneous springing up of the whole cosmos for the sake of delighting itself by the way of self-expression. The material world in its origin does not have this authenticity but it exists by abeyance of truth-consciousness, which is again nothing but the end of the descending unfoldments of the psychic centre of the sun in nescience.

The material world is the dynamic descent of the unfolding, unfathomable reality, which with each divine unfoldment, created a new layer of existence or to be very exact developed a new vista of different dimensions and ultimately infused a pale throb of existence into the matter, coated with the dense walls of stupor and nescience, which formulated this unconscious existence and yet kept it in the slumber of matter or in the abyss of nescience; and endowed it with an upward evolving movement of consciousness towards the ultimate self-illuminating reality. Thus the divine has deliberately graced the material world or the last ending knot of the reality. So the material cosmos is the material manifestation of the psychic centre of the sun, which often knocks at the thick and rigid gate of matter to allow the divine to express itself by manifesting, liberating illumined life-currents and fulfilling the supreme ideal of withdrawing in itself the unfolded cosmos. The withdrawal is not essentially the end of the cosmos but giving the entire governance—which was previously locked in the abyss of nescience where the conscious twinkle of the divine was found with great difficulty—to the divine and allowing the matter-knot to express the purest all pervasive light which by dynamic occult action, will harmonize conflicts on the material plane.

All the problems and the conflicts of the material world are the problems of a down-pulling aspiration in the matter-existence. This aspiration pulls down towards the region of the abyss of nescience where

disintegration takes place. The upward movement of consciousness in the flame-existence always fights the downward movement. This fight results in a conflict or perplexities of every sort either on the mental or on the physical existence. The harmonising governance of the dynamic divine power, which internally emanates from the sun centre, will bring peace in the world— peace in every sense of the word.

Now, how to be conscious of ourselves? We have not realised how we can be conscious of the cosmos by merging with the psychic centre of the sun, which is the effulgent origin of consciousness. After merging into the sun-centre we will experience that the matter stuff in the body also is alive and made of lighted life-trons which are conscious of their original place, i.e. the sun-centre. Then we shall be conscious of ourselves and the whole cosmos.

Now it will be evident that the greater psychic centre of the sun and the flame-existence are not basically two principles but the integral cosmic consciousness, which manifests itself in its original form as the sun centre and its counter part as the flame-existence. The pure life-currents and the etheric magnetism—which by the dynamic descent involved themselves in the nether region or in the matter world—lost their direct communication with the centre divine from which they deviated for the supreme purpose of evolution which was to take place again from our distorted ground of present personality and from the obscure layer of matter. The

down-going force of involution and the up going evolution meet in our purest Ego or in our flame-existence or in the points of existences. When one realises this meeting station, one will realise the secret of the cosmos.

Many planes of existence exist between the sun-centre and the material existence. From matter onwards each plane of existence envelops the one below it. The ascending series of planes are enlarged spheres and their working is also higher, more sublime and more harmonising. And the descending unfolding-planes are cramping, disintegrating and centralising themselves in the region of nescience. The physical existence, which is the last unfoldment, is deformative in every sense of the word. The mortal existence must deform and disintegrate and perish or to be very exact, change and adapt itself to the laws of the higher existence which it perennially tries to harmonize and uphold internally by the help of the aspiration of 'becoming' in the depth. The physical existence is a constantly changing panorama, which tries to change only to adapt itself with the steady divine panorama on the layer of the highest existence. This is the essential and integral aspiration in the depth of matter although involving downward pull obstructs this aspiration. Our purest Ego or the flame-existence is capable of perceiving all these activities on the inner plane. The evolution from instinctive understanding up to intellectual understanding is a definite sign of dynamic functioning of the upper movement of consciousness

in the depth of the human race. We can definitely say that his evolution will proceed further and penetrate itself into the higher dimension where intuition works and the pure medium of intuition, which will pursue the different layers of existences, will open for us a new vista of sensing. The intellect only pursues the static but the intuition penetrates through the static and realises the dynamic and the creative, which envelops the static.

Each plane of existence, which is made out of all pervasive light, is structurally made of vibrating etheric molecules, which are the basic supporters of that plane. The higher and more sublime planes of existences, which are nearer to the basic primordial principle, vibrate fast and the molecules of that particular inner plane are comparatively alive and conscious. Each ascending plane, which opens itself into the sphere of a higher dimension, consists of finer etheric and magnetic particles.

The psychic Sun, the soul of the material suns, is the plane of existence where the psycho-magnetic particles vibrate with rare speed. The ascending series of planes of existences, which with each ascension enlarge, widen and correspond with the finer principle of creativity, ultimately end in the centre divine. The whole cosmos is enveloped by these ascending and descending planes of existences and the material stuff is the end of the descending planes and also the beginning of the ascending planes.

The upper movement in the flame-existence is also a process of a particular upward vibration of the psychic molecules on the plane of the flame-existence and the points of existences. As a being tunes himself—by the aid of sensing and ultimately by surrendering—with these planes, he will be also vibrating molecules of that plane of existence to which he is granted the presence. A person with the gift of a clairvoyant eye will clearly see these subtle envelopes, which surround everything. A person, who senses with the flame, will realise each ascending conscious plane of existence, which is made of harmonizing rhythm of psycho-magnetic molecules, which by conscious synthetic occult actions create equanimity in that plane. Lesser the acquisition of equanimity, lower the plane of existence. By the aid of the sun-eye or the eye of the highest plane itself, when we perceive the world, we shall find the synthetic, harmonizing, homogeneous principle of light of awareness rapidly vibrating in the depth of every thing on the summits of the highest dimension. Gods and demi-gods are the native residents of these planes. He who dies, attaining during his lifetime, a particular plane of existence, will naturally ascend to that particular plane and live there. And he, in whom the ultimate immutable light of God is stably lodged, goes after his departure from the physical existence to, the psychic centre of the sun where the climax of harmonization is attained.

IX

The Spiritual Healing

Now about spiritual healings which often, with their miraculous results raise a good deal of curiosity amongst all. I have found during my experience of years of healing that the force, which heals the patient and his physical maladies, emanates from our subtle and astral sheaths, which are in tune with the cosmic subtle and astral planes where molecules vibrate equanimously and in a synthetical way. Any type of disease that occurs on the inner plane attacks the subtle sheath of the sufferer. For example, whenever I got cough, I found that my subtle body was attacked by blackish waves in the chest region. From this I used to know that I was going to be a victim of cough.

I have already stated that things first shape themselves in the luminous or on the higher existence and then unfold on the physical plane. When the healer tunes his equanimous, harmonizing vibrations of molecules from the higher plane with the ground of attack of the patient's subtle sheath, then the celestial harmonization is infused in the latter's inner sheath. Then as a result, his lost equilibrium is re-established with the aid of re-

enforcement of the psychic currents. Usually, I have found that those who are temperamentally opened to the subliminal realms are often attacked by the disintegrating forces which spring up from the nether region and which in their very nature are disharmonious and obscure.

One day I found that people in my company were attacked by these disintegrating forces, which came from the lower region whose work was to deform and disintegrate. When I found that the subtle sheaths of my companions were completely distorted I predicted spontaneously that they would have to suffer immense mental torture. And that was just what happened.

Perhaps these disharmonising molecules can be termed undivine forces, which often obstruct spiritual growth. So diseases are also caused by opening ourselves to the subliminal regions where these disharmonising molecules exist. When the present medical science will realize these inner causes of disease, a new era will dawn. Then in addition to the outer medicines inner harmonizing forces will be tapped for healing. The deeper you go and the higher you ascend, the healthier you become and the longer you live.

Even the epidemics of war are due to opening oneself consciously or unconsciously to the subliminal domain where conflict exists. When every individual shuts his gates towards the region of the subliminal and opens himself towards the higher

divine realms, mankind will be cured of the war-disease.

I completely differ with the mythological idea of the probability of experiencing subliminal realms—as they call them as hellish regions—only after the final departure from the physical plane or after death. One can very well be possessed by the forces from the subliminal region during lifetime also. Some psychological complexes, which are not explained by psychologists by psychiatric methods, are often products of the universal subliminal planes, which are unconsciously opened due to the subject's unfortunate receptivity. Metabolic physical diseases and psychological subtle complexes are only the drastic results of opening oneself to the subliminal regions.

Alcoholic over-drinking and constant indulgence in sexual activity often results in developing receptivity to the infernal regions. Naturally, the disharmonious molecules of that plane overpower the subject's subtle and physical shell and possibility of higher ascension stagnates in stupor. Those who have got a slight sheath of weak animal magnetism are often attacked by the disharmonious forces from subliminal and infernal occult ranges. Broadly speaking, germs and microbes have got their subtle magnetic bodies as everything else has got its subtle envelope. If one is capable of seeing the magnetic attacks, one can by conscious effort of will, resist these black inimical forces.

The evolution first takes place on the cosmic layers of subliminal regions where knots of the individual subliminal or the subconscious dwell. And then the tortoise of evolution tortures forth. There is also a definite movement of evolution in the matter-stuff, which is supposed to be dead in every sense of the word. The evolution in the matter-stuff will cause the matter-existence to evolve a more conscious plane of existence where it will assimilate more conscious and radiant molecules of that plane.

Take a flower and accelerate the evolving movement in it to the sphere of higher molecules. You will then see that the flower, which is now evolved, is radiant, luminous and appears more lively than before and its unearthly beauty is radiating from the flower. This evolved flower, which is now charged with magnetism of higher molecules, lives longer than any other flower, which is not so charged. Though it may appear absurd to sceptics, it will be evident in the future that matter also is evolving.

Scientists say that electricity is vibration of atoms. So also we can assuredly say that our thought-forms, which emanate from the subtle sheath are vibrations of subtle psycho-magnetic molecules, which are the native residents of the inner plane. Present researches in the atomic field go to prove this. Eatables and vegetables, which are charged with atomic waves, last longer. Of course this is the physical side of inner reality. A day will come when it will be evident to the scientists beyond doubt that

by communing one's consciousness with the great psychic centre of the sun, one can become immortal on this plane also. Of course to realise the probability of this occult process, couple of centuries may pass. During some occult experiments I found that flowers charged with the magnetism, which radiates from the flame existence last long and appear rejuvenated, and this is the case with other material objects also. This psycho-magnetic force, which radiates from the flame-existence, opens itself in the three-dimensional world through the subtle body, which is clouded with denser forces from the subliminal. So the immortalising ray from the flame-existence loses its intensity and cannot effectuate powerfully.

If our physical bodies are charged with the magnetism of the sun-centre, present material molecules of our bodies will be transformed into immortal finer molecules whose mission it is to harmonise. So naturally our transformed bodies will be in tune with the cosmic rhythm of immortal atoms. Until and unless this process of tuning is disturbed, the physical sheath need not decay. The generative magnetic power of molecules of the sun-centre will charge our physical sheath and make it a psychic generator, which will radiate transforming waves of the purest magnetism. This charged body can transform any lower magnetic sheath into finer magnetism by mere sight or touch or conscious divine will.

If the direct molecules from the sun-centre charge the material objects and physical sheaths, they will

be divinised. The whole matter-stuff in the cosmos consists of physical atoms and molecules which build up the structural matter-existence which is enveloped by different higher and lower planes of existences which consist of molecules and atoms which vibrate at rapid or slow speed, emanating psycho-ethereal magnetism of the respective plane. The speed of vibration differs and only because of this radical difference, the planes of existences also are different in inner nature. The lesser the rate of vibration in the molecules, the lower is the plane.

He who will be capable of being conscious on a higher plane, will feel as if his physical life is nothing but a dark prison where he cannot breath the air of real freedom and enjoy the felicity of light. The higher world makes you realise the limits, traps and bondages of the physical world. When he will merge into the light of the sun-centre, he will feel that he is real life, which is eternity; eternity is light and so he is light.

"Light seems to be the purest form of energy because it is not attached to material particles in the ordinary sense but is a stream of ethereal particles called photons that enter our eyes directly to stir the sense of sight. Enormous amounts of light or radiant energy are generated on the sun and stream across empty space at a speed of 186,000 miles per second to strike the earth and turn their energy into heat when and where they strike". Here also I want to emphatically assert the psychic side of the physical sun whose all-pervasive light contains astral

molecules, which emanate psycho-magnetism, which perhaps is the basis of all life forces. As the material sun or the gaseous radiant existence is the life-giver on the material plane so also all-pervasive light-consciousness is the rejuvenating nucleus of the inner planes.

Our life energy, which is the outward movement of consciousness, is also obtained from the divine atom, from its nucleus, which exists on the highest dimension. But as the energies of the material sun are distorted by several atmospheric interventions, so also our present life-energy is distorted due to thick layers of intermediary regions.

Since energy is the principle action which is involved in every motion, in every event confined to matter in an attached form, so also our vital energy is confined to the physical being, though its origin is far above in eternity in a liberated form. As matter can be converted into energy, which can take different forms, so also vital energy can take the form of pure aspiration in the flame-existence, which is directed upwards. This is done by the way of a withdrawal process which frees the life-force located in the matter-stuff of the body, and then this detached energy can surely travel anywhere with the speed of light. But this operation of the vital energy only makes the being realise that succession of operations should be done in an ascending order as layers of higher dimensions exist in the field of our consciousness which limit the liberated life-energy by this subtle intermediary. So our process of

divinisation will be first liberating the vital energy from the matter-stuff of the body, secondly converting the life-energies into the purest form of our consciousness and then thirdly decentralizing the knot of the flame-existence into the region of infinity. Up to the region of the psychic centre of the sun several dimensions exist but above that no dimension exists but infinity.

The material and the spiritual sun is the great storehouse of physical and astral magnetism. Now it will be clear that the featureless gaseous existence of the material sun is the physical body of the spiritual sun whose astral light and psycho-magnetic currents fill the rejuvenating rapture in the inner worlds and this is the ultimate creativity which also by dynamic spontaneous action is the cause to the rotatory motion of the solar system and of perhaps other systems too. If we perceive ether by the aid of sensing through the flame-existence, we will find that the ether is nothing but conscious vibrations of molecules, which emanate magnetic forces filling up the gap of space.

The starry world of psychic molecules, which are dynamic and living, appears in the cosmic form of all pervasiveness, which in its very nature is infinite. Until and unless the psychic side of the sun is disturbed, the physical suns need not tremble in the tyranny of mortality. Old scientific theories, which talk about the probability of cooling the sun, are now contradicted by the present scientists who believe the

solar heat is the product of continuous nuclear explosions of gases on the sun.

Of the material side I have got nothing to say. I cannot proclaim anything with the exactness of a science student but yet from the occult point of view I say: perennially the sun will be there as a heavenly blessing on the inner plane and as the life supporter on the outer plane.

Our awakening in the infinite light of the sun-centre where the infinite light is aware of itself and where a multitude of spiritual molecules vibrate in a synthetic way pouring celestial streams of magnetism in the whole cosmos, will transform us totally; and this total transformation will make us breath eternity.

X

A Multi-dimensional World

The rhythmic vibration of molecules produce sound on each plane of existence and then on the highest plane of the sun-centre the sound becomes most harmonious. This sound psychically synthesizes all sounds in itself. The eternal harmony in the cosmic sound reverberates in the depth of everything and the speechless word of silence gives the being the secret of rhythm where all sounds meet in one fundamental note. The fundamental note of the cosmic sound is immortally reconciling all the mortal sound waves in itself and with each sound vibration creates a geometrical design of the world on the higher dimension. When we will break these secret seals of sovereign dimensions we shall arrive at this station of the ultimate sound on the highest dimension where all molecules sing the chorus song of the divine harmony in the spiritual felicity. The whole cosmos is nothing but the wave of the cosmic sound. The science says that sound creates geometrical patterns in the ether; so also the whole cosmos is the geometrical pattern of the divine sound. Thus the cosmic sound, the all pervasive light, the purest form of magnetism from which

molecules and consciousness emanate are celestial outpourings of the divine matrix which is the sun's psychic centre.

Geometrically structured living creatures who have only two dimensions can move in two directions only. Their capability of moving in two directions will make them unable to see anything that is above their plane of existence and if a being from their two dimensional sphere rises above, he will disappear for those who live on the two dimensional plane. So also our present refracted personalities, confined to the three dimensional world, cannot mentally grasp the very idea of the all pervasiveness of the divine centre. It may be argued how can it happen that the thing is and also has become. The sun centre is and also has become the matter existence. The problem of 'is' and 'become' is only on the three-dimensional sphere but on the higher plane of existence it is 'is' and 'become' at the same time. Now about the problem of multi-dimensions. My explanation is the result of the sensing faculty in the flame-existence. Here I am not going to deal with the mathematical conception of the multi-dimensions but the intuitive one.

First, let us take the three dimensional world which is projected by the fourth dimension on a screen of space. For a plane being from the two-dimensional world everything will be flat, so everything from the three dimensional plane will appear as supernatural to the two-dimensional being. The plane being whose perspective is only

confined to length and breadth will consider anything from the third dimension as supernatural. The two dimensional plane beings will be only aware of our shadow on the plane surface. Nothing more than that. They will feel our shadow belongs to their plane of existence because their perspective is confined to a flat surface only. They will not be able to visualise our three dimensional existence. Now we are the three dimensional beings. Our understanding is confined to space and time. We cannot perceive the fourth dimensional existence. In the fourth dimension, we enter into the region of consciousness which projects time and space in the three dimensional existence. There the perspective is seen through the purest consciousness. The world is seen through sensing. Here one can clearly perceive the fourth dimension that envelops the three-dimensional world and the vibratory existence of the fourth dimension as the real existence. There, forms do not appear in geometrical shapes but in vibratory motion. There barriers of space and time do not exist, so naturally in the vibratory field one can go anywhere with the velocity of light. This world of higher fourth dimension, immediate to the three-dimensional world, is confined to consciousness. Here by conscious occult action one can turn any material object into a vibratory form and again turn the vibratory form into a material form. The secret of integration and disintegration stands revealed here. Now the fifth dimension which is parallel to the fourth dimension, is a layer of existence where the

plane itself has become the perspective. On this higher plane the barrier of consciousness ceases and by movement of non-consciousness it understands in itself the absence of consciousness. Spontaneous building of this fifth dimension is made out of a higher principle of light, which is pure awareness without any sort of centralization. Here also one shall see that the fourth dimension is the projection of the fifth. Thus these higher planes where the barrier of space, time and consciousness do not exist, are aware in themselves. Each ascending plane up to the last dimension is intensely aware in itself and as the intensity grows, the dimension also differs. The more intense the awareness without consciousness, the higher the dimension. The psychic centre of the sun is supremely aware in itself. This is the last dimension because above this exists infinity. I have not numbered the dimensions because they are infinite in number. As an indicator in a radio crosses several stations, so also several stations of dimensions are crossed by deeper withdrawal. It can be generally said that the more the awareness without consciousness is in its totality, the higher is the dimension in its fullness.

If an object is viewed from the fourth dimension, one will find in a single movement of consciousness that the object is enveloped in a subtle gaseous existence. This subtle form is the extended form. As soon as one sees the vibratory existence one will come to know the object in its integrity. Some scientists, who consider themselves competent

authorities regarding the fourth dimension, wrongly believe that from the fourth dimension all sides of a thing will be visible. No, it is not so; the integrity of the thing, which is aware in itself, will be felt. Here everything is just near one. Look at a tree from a fourth dimensional point of view. The integrity of the tree will be felt. The vibratory form of the tree—the person in it is in the present. The subtle vibratory large body of the tree is just very very near him, perhaps in his consciousness itself. He will find the integrity in it and will be aware of it in conscious form. Think of any man whom one loves and he is then just near one. One can see him, feel him and read his thoughts, which emanate from his vibratory existence. In this world of the fourth dimension one can know everything in its integrity though not becoming that thing itself. In the fifth dimension the person and the tree and everything is one effulgent principle of light, which is seeing the things and becoming the things at the same time. Here awareness understands in itself. One will feel one is light, light is everything and so being light is also being the knowing and the understanding.

One great occultist has said that the centre of the light is everywhere and the circumference is nowhere. In the same way we can aptly say about the all pervasiveness of the supreme and the last dimension where the psychic sun shines. As the higher dimensions on the ascending series are self-aware in themselves and without consciousness, so also the lower dimensions are more dominated by

the waves of the unconsciousness and are less self-aware. The climax of self-awareness is attained in the all-pervasive light and in the abyss of matter negation, self-awareness is lodged. Each dimension or plane of existence is not only a static layer but also a dynamic and creative one.

The domain of higher dimension is the domain of surpassing and surcharging beauty. From fifth dimension onwards a person finds that he and the plane and his understanding is the dimension itself. Here he will find the beauty of spiritual light and he will also realise that the sense of beauty in the external existence is developing conscious or unconscious receptivity to the higher layer of existence where the synthetical vibrations of molecules create homogeneity.

Suppose a flower is lifted to the fifth dimension and charged with the magnetism of that plane, the flower will appear million times more lively than the flower on the third dimension. It will be luminous and radiant. The colour of the flower will be intensely expressive. Of course, it is not an imagination. He who has realised the secret of integration and disintegration can by conscious occult action disintegrate an object on the third dimension and integrate the same on the higher dimension. Naturally, the material molecules of the object will be transformed into higher and finer synthetical molecules. It can symbolically be said that in Heaven, the Lord has created the things of celestial beauty. The colours, which the higher

dimensions radiate, are intensely expressive in their nature because these colours are nearer to the pure cosmic light of the sun centre.

Suppose there are two points on a circumference. The two points are facing each other and they are joined. The line, which joins the two points, crosses the centre and becomes the diameter. Now, imagine the whole cosmos is a circumference. One point on the circumference is the psychic centre of the sun or the light of God, the second point, which is just opposite to the first point, is matter-existence, and the flame-existence is the centre. Now infinity is enveloping the circumference. The infinity is above the sun-centre and below the matter existence; in any case one of the two points has to be crossed to merge in infinity by either ascending action or descending action.

An upward ascent from the centre or from the flame existence will give the experience of the more divine multi-dimensions which are unfolding themselves towards more vast realms of light, bliss, knowledge and awareness and will ultimately reach the point on the circumference that is the last dimension or the sun-centre or the gate of infinity. Now a descent from the centre or the flame-existence will take you to the abyss of the unconscious where descending multi-dimensions are opening towards the region of the unconscious or the nether regions. These descending multi-dimensions are unconscious cosmic vacuums where disintegrating and disharmonious molecules exist. This endless abyss of

descending dimensions ultimately arrives at the other point. That is the matter existence where the climax of unconsciousness is attained. This is the second gate, which also opens towards infinity. It will thus be seen that the infinity is all above the supreme self-awareness, which is without consciousness and unconscious abyss of darkness, which exists in matter. The infinity is the totality, which encircles these two points; the lighted vast edge of the super-conscious and the dark abyss of the unconscious are gracefully encircled by infinity. Infinity is a graceful suspension of the absolute creativity. Unfathomable silence in the infinity holds the supreme creativity in utter suspended form.

He who by conscious divine action crosses the upper dimensions will merge into infinity. If he by conscious divine action crosses the threshold of matter then he will also realise the infinity. If he has to become perfect he must know the secret of the super-conscious and the unconscious. He must get full mastery over the ascending and the descending dimensions.

The light of God with the centre everywhere and circumference nowhere always administers inner admonition to the phenomenal existence to come back and surrender manifoldness in the abysmal radiance of the divine where the being enjoys eternity. But our deteriorated grounds are not receptive to the inner call. Here manifoldness of the phenomenal being will be consumed by eternal wave of unity where synthetical molecules magnetize with

a rare intensity of divine love. The divine love is the most synthetical vibration of spiritual molecules. So the love divine always synthesizes everything. He who is in tune with the sun centre always feels his psyche surcharged by the sovereign divine love that throbs on the highest dimension. He who is blessed by the holy union with the love divine will shed tears of supernal joy. He whose vision is mounted up to the light will pierce through all the dimensions and the layers and realise that God has created the universe of beauty.

XI

Tuning With The Sun-centre

The direct experience of the psychic centre of the sun is an overwhelming vision of supreme light permeated by the divine awareness. Here divine love is experienced. Here it is found that instinctive love is refracted divine love. Here is perceived the ocean of divine love existing on the highest dimension with all its supreme tranquillity. A gulf from this ocean is directed towards the murky matter world. The reservoir of the divine love is on the highest layer of existence and a canal, which is instinctive love, is originated from this reservoir. Due to dusty ground of matter the pure water in it is sullied and flows through our physical and mental channels in completely muddy and dirty streams. The reservoir of the divine inspiration is in the psychic centre of the sun. So each ascending plane of existence majestically presides over the lower plane though each higher dimension or plane has got no dynamic authenticity over the lower plane. Of course it does not mean that there is only dead planning of the divine to build more and more sublime planes of existences, which have got no co-ordination with one another. I mean by this authenticity the dynamic

control. We should never dramatically expect, as soon as we enter into the region of the fourth dimension that the self-aware fifth dimension should lift us up into itself. By no means the fifth dimension has got this authenticity. So on each plane of existence positive striving is needed to enter the substratum of higher dimension. A rise from dimension to dimension requires that the confinements of emotion, urge, time and space, ideologies, sense of delight—which is the subtlest impediment on the path of eternity—be reduced. Continuous introvert unfoldments lift one into the dominions of wider and vaster illumining dimensions of self-existence but if one takes a full stop in the region of a dimension confined to consciousness or dimensions confined to self-awareness without consciousness, one will not be able to merge with infinity which gratefully encircles the two points of the highest and the lowest dimensions.

Oblivion in the light of God necessitates complete withdrawal of the outer mind and resting it in the ego-nucleus where one fails to exert ones will on the phenomenal world. This state of complete withdrawal is tranquillity and in this passiveness only the timeless moment flashes on the screen of absolute vacant ness. Many mystics have realised the flame-existence and then they have stopped there experiencing delight of the timeless moment, but here one only experiences the representative of the divine. The supreme self-aware effulgence will

consume the flame existence only when the Ego will strive towards attainment by the royal way of surrender. Only then a being will be lifted up in the realm of light when one realises that the flame-existence is the concentrated focus of the divine all-pervasive light centralized on the matter existence through the lens of descending multi-dimensions. Then the being enjoys the supreme panorama of the cosmos with a masterly spirit. As soon as the lens of the multi-dimensions will be taken out the being or the focus will be withdrawn in the light. The concentrated light will be cosmic light. The Ego will be a self-aware totality. The pulsation will be cosmic rhythm.

In between two layers of existence, cosmic vacuum exists from the fourth dimension to the fifth dimension. This is an unconscious empty vacuum where nothing exists and there is no cosmic vibration there. From fifth to sixth also cosmic unconscious vacuum exists. These are the intermediary gaps. On the highway of the ascending journey an aspirant has to cross these dead deserted lands of intermediary vacuums. To cross these dead deserts one needs conscious effort; of course conscious effort on the higher dimension is not mental striving but developing the passive receptivity to the light of awareness. Here the aspirant realises how the structure of the inner and the outer world is built by magnetic vibrations and how due to the basic difference in vibrations planes of existence differ.

On the sun plane the creativity of the absolute consciousness will be experienced. Above this level of consciousness the supreme creativity will appear in an utter suspended form. When the aspirant will tune his flame existence with the supreme creativity, he will not be merely a passive being but will be an alert and self aware instrument of the supreme creativity which will move his physical shell by operating in it the supreme equanimous magnetism. The entire governance of his personality will be in the hands of the sun and the sun will guide his steps. He will be merely a passive medium of the supreme creativity. Each molecule of his physical body will be charged with the effulgent self-aware magnetism. The cosmic rhythm will correct his distorted and disharmonious rhythm, which is in a continuous flux. This continuous flux will be converted into supreme constructive creativity, flawless and perfect.

The changeless, immutable and absolute principle of the divine light holds in itself the changing panorama of the outer world, which is in flux. Everything in this outer panorama is made out of self-guided magnetic vibrations. First a thing is shaped on the highest dimension by self-aware activity in divine molecules and then it is projected on the outer layer. Everything, which we feel through our senses, is first formulated on the highest plane of existence by the divine.

The intermediary vacuums are sandwiched between two layers of existence and these are dark valleys through which the aspirant has to travel. The

aspirant may mistake these vacuums for the ultimate absolute silence but this mistake may result in spiritual disasters. So the aspirant has to be very very careful to guard himself against this hallucinatory stagnancy. The symptoms occurring in the cosmic vacuums confined to dimensions are the same but the basic difference is: when the aspirant emerges from the absolute dimensionless silence, he becomes supremely creative and when he emerges from the dead vacuums, he becomes stagnant and static in every sense of the word. The supreme creativity or the multiplicity of the absolute divine which consumes in itself the flame existence or the ray of light shot out from the divine sun, projects the three dimensional world on the screen of time and space but the real original film exists on the highest dimension. Inalienably the highest dimension and the supreme creativity are in know of this film. However the intermediary dead vacuums do not carry these projections in their original forms but in a distorted form. The supreme creativity projects this film by the light of the sun-centre through the machine of dimensions on the screen of space and time. Unfortunately temporary and phenomenal screen of time and space does not receive the projection properly in its true form but the supreme creativity and the flawless light of the sun centre is aware of the original film. Those who will tune themselves with the sun, will know the real picture of the world.

The magnetic floods are poured in the aspirant's physical existence and thereby the material molecules are transformed into higher molecules. Then every cell in the body becomes vibrant and supremely lively. An enormous amount of spiritual energy flows through each cell and then the cells in the body also start sensing. The transformed physical body senses through physical cells also. Every transformed atom becomes a separate unit, which senses inwardly the supreme divine centre and radiates it in the outer sphere. In this state of perfect union with the divine sun, atoms in the transformed body radiate light, which harmonises and establishes equanimity in the lower regions where disintegrating molecules exist to deform everything that comes in their contact. The supremacy of the divine sun over all the dimensions compels a realised being to believe in that the sun is the matrix divine from which everything is manifested. In the divine centre of the sun many kinds of magnetic currents exist. Although these currents are originated from the sun, the whole cosmos is a combination of different magnetic currents. The supreme astral magnetism by conscious divine will is moulded in different dimensions where different speeds in molecules exist. Because of this basic difference in the speed of molecules, dimensions also differ; but all are built and moulded by the supreme primordial magnetic layer. The whole life in the cosmos is merely a combination of these magnetic currents, which flow from the divine centre. Each material sun

has got this potentiality to some extent. When the perpetual mutable becoming of the mind will transform into the dynamic self-existing permanence of the divine light, the realized being will be integrally aware of all the grades in the super-conscious existence as well as in the infernal. He will also be aware that the synthesizing relation has got nothing to do with mingling but is only comprehensively connecting. The idea of comprehensive connection cannot be put in a mental term. Although all the higher dimensions have got no creative authenticity to pour something tangible which is diviner in nature into the lower dimension, the highest dimension or the highest layer of light existence has got this authenticity. It can creatively exert the supreme influence of power on higher or on lower dimensions.

In the wheel of evolution the whole human race which occupies a particular part of space on the edge of the wheel, will be directly influenced by the light of God when the edge will be exposed to it while whirling. We can certainly get ourselves ascertained that the wheel is surely moving towards the light. The journey of consciousness from instinct to intelligence is a sign of evolution. Present researches in the field of science are clearly indicating that the human mind is positively trying to enter into the subtle realms of nature where different forces move and act. Of course this mental penetration into outer nature has got its vital boundaries. The mental penetration by aid of observation and

experimentation on the physical existence will certainly enable the scientists to realise several sovereignties on the dominion of matter. To realise the origin, observations and experimentations will not help but only integrally responding to the inner nature by the medium of the flame-existence is necessary. Of course the process of integrally responding includes in itself a passive observation and silent experimentation but this is spontaneous in the inner field of consciousness.

The integral responding to nature will compel one to believe that only by responding, realization can come and be established. When one starts responding to the inner nature and breaths in freedom from dimensions, one is obliged to have faith in a new perception. Then one knows that the mental perception was only pondering in a pond of matter. Really speaking, the mental perception is a refraction of the alert faculty of integral responding in the flame-existence; so it has got a power to search, to conclude, and to penetrate. But this potentiality of the mental perception is the refracted potentiality. In the original form this potentiality is an immensely actualised possibility in the flame. It is million times more refined and realistic genius. So naturally until and unless we go inside, we cannot use the real and genuine power of responding but only the refracted one, which has become the mental perception.

It has been found out that consciousness, which dwells beyond the threshold of the subliminal mind

is cosmic awareness individualised in us. All pervasive and all-inclusive supreme light-awareness is the basic unity where individualised consciousness becomes self-aware totality. In the region of mind, personalities face exclusive duality of a separative existence but the inner penetration shows that all are portions of cosmic layers. All the flame-selves and their pulsation unite with the cosmic vibration where exclusive unity and the self-aware light of the ultimate reality stand on the summits of the life principles as the super soul or the supracosmic flame. The material cosmos is only a portion of the properties of awareness. Of course the awareness has got properties. It is not only a conceptual stage of the spirit but also it has got magnetic properties. The psychic molecules emanate subtle magnetism and the subtlest magnetism is awareness. The material cosmos is the small portion of awareness. All the layers of dimensions are not imaginary shadows but are the forms of materialised magnetism.

The unveiling unfoldment in the region of light of awareness is essential and is also inevitable. If the outer mind is drawn into the flame-existence, the unfoldment is inevitable. From the obscure and rigid material world of dimensions one needs to be freed. Each layer of existence is a concealed potentiality. When a being will be aware of these potentialities, he can directly use them for manifestation, which is then bound to take place. So our being intensely aware of the light-centre is also manifesting it through our flame-existence. The psychic centre of

the sun is the supreme dynamo and the flame-existence is only the small receiver. There is constant transmission of spiritual inspirations and divine intuitions from the celestial sun. Awareness of the flame-existence will make one visualise that the divine sun from the land above is sending celestial showers of intuition and inspirations. Psychically awareness of this transmission gains a good deal of rejuvenating healing currents from the region of higher magnetism. Of course the present magnetism out of which thought-forms and subtle bodies are constituted is the thickest possible lower animal magnetism. The magnetism in the divine sun is the purest. The lowest and the highest are inter-linked by several intermediary layers. To be very exact the finest life-principle of awareness has got itself involved with the process of descent into matter and has become the lower magnetism.

As soon as one becomes a silent recluse in the exclusiveness of the flame-existence, one finds the flame ascending upwards towards the divine sun by the medium of an upward aspiration in the flame-existence. The upward aspiration in the flame is a sort of a ladder to the light of the sun. Then after crossing the seals of several bindings or layers it becomes the vast experience of light. The mystic can experience the same fact in different ways. One may find oneself in the dazzle of the supreme light, another may find himself going out of the body and travelling towards the light, a third one may find a sudden appearance of supreme effulgence. There are

several references of similar experiences in the life of different mystics. The Christ's ascension towards heaven after his crucifixion was the ascension towards the light of the sun. His body needed the crucial transformation for the sake of ascension. The evil *Karmas*, which he accumulated in his ethereal bodies due to constant healing of diseases, were to be exhausted. Each accumulated evil *Karma* was a lower pull to the flame-existence. So he had to undergo the occult way to exhaust them.

Each bad *Karma* is the disharmonious vibration of molecules in the subtle body. Such *Karma* can have a magnetic body. The flame is psychically pulled down by pulls of *Karmas*, so it cannot travel towards the light with the heavy burden. So the crucial transformation was done by the means of the crucifixion. After the crucifixion he could travel with his transformed physical body, which was charged by the effulgence of the divine light. This transformed body with the rare charging of the sun magnetism in it, could be raised to the higher worlds. In the life of Jesus the process of his identity with the divine centre can be traced. The incident of the transfiguration is certainly indicating his unity with the centre divine. "Now after six days Jesus took Peter, James and John, and led them up a high mountain off by themselves and was transfigured before them. And as he prayed, the appearance of his countenance was changed, and his raiment became as radiant white as snow, as no fuller on earth can

whiten. And behold, two men were talking with him. And these were Moses and Elias."

The appearance of Moses and Elias can be explained also. When Jesus started praying, his being or the spirit ascended in the heart of God. The divine light or highest dimension controlled his spirit and body too. Then material molecules in the body were transformed by the supremely pure magnetism of the sun. So the body became radiant. The clothes were whitened on account of the magnetism and light. If a material object is charged by the sun-magnetism, it can appear luminous. Due to Jesus's unity with the centre, his body became completely instrumental to the divine. The atmosphere around his body must have been charged by his aura, which contained most equanimous molecules. So the surrounding was surcharged by his divine presence. Moses and Elias, who could be seen in the atmosphere, were also belonging to the higher layers of existence. The magnetism in Jesus's body created sympathetic vibrations and so their ethereal bodies were transformed on the atmosphere before Jesus's disciples. Similar phenomenon happens in séances. They call it materializations. Spirits materialise before an audience. When a medium goes in trance, the spirit accumulates around his body, sufficient ectoplasm, which emanates from the body of the medium or the audience. Of course this happens on a very lower plane. So-called ectoplasm has got very little to do with the finer magnetism. Fluid like gaseous substance is mainly derived from the

medium's sex energy or the reproductive power. This fluid like a white substance which is often termed as ectoplasm, can materialise only the lower spirits. But those who are dwelling in a realm of finer magnetism cannot possibly materialize by the accumulating ectoplasm. Of course a being from the higher plane can certainly materialise but it requires emanations of higher magnetism. Only the finer magnetism can make materialisations of higher ethereal bodies, which are in tune with the higher layers made out of refined magnetism. Moses and Elias were seen only due to the radiations of the highest magnetism, which belonged to their plane of existence. So the incident of transfigurations indicates that Jesus was contacting himself with the divine sun, which transforms each cell in the body.

The vision of Moses on the mountain of Sinai is also indicative in this respect. His vision of the fire in the bush had nothing to do with the material fire from charcoal-like substances. It was the divine fire. Moses had the glimpse of the flame-existence. Due to his tranquillity and complete receptivity he must have sensed unconsciously the flame-existence. The eternal fire of 'truth', which dwells deep in the beings, must have been reflected in his vision. It was the inner fire; constant contemplation and ceaseless aspiration towards the freedom must have broken the rigid iron will of mind and allowed him to give the glimpses of the eternal flame which is the first gateway on the path of freedom. It is this nucleus upon which we are figured and shaped in every

sense. In the life of Moses this eternal fire in the bush caused awakening. First he was ordered by the fire. His realisation started from the fire. The flame in us can certainly come out and guide us. Of course it is not coming out in a philosophical sense, it is the actual fact, an actual experience. After coming out of the body it can correspond with the higher layers of existences and receive dynamic self-illuminating guidance from the higher planes.

Moses's mind was not completely absorbed in the flame-existence. There must have been some part of consciousness or perhaps a portion of the subliminal mind that remained vigilant. This sort of vigilance is some times consciously not extinguished by the divine for some higher purpose, which is to be served by that particular mystic. Sometimes the subliminal mind or the portion of it remains unbound to the flame which projects itself out of the body of the experiencer. If the portion of the subliminal mind is curious to know something or get itself enlightened on the particular problem, the flame answers in an intuitive way, which is often translated on the subliminal mind in the form of words, voices and sometimes commands. The guidance comes from the region beyond where words are no realities but the mystery of meaning manifests. The mute meanings of mysteries are translated by some invisible, indivisible but spontaneous process on the core of the subliminal mind where the meaning materialises and shapes itself into words. This is the voice of the silence.

There is a definite occult pressure of queries, questionings and quests on the flame-existence. Usually this pressure operates the flame-existence and receives the answers. If the pressure is sufficient and perseverance is at its pinnacles the valve of intuition opens and then the floods of knowledge from the higher plane occupy the deserted vacant land of query with the rare answer from above. But, for this realisation penetrative query is essential. It should come from the bottom of the heart. The query to know should not only penetrate through the mind and the subliminal mind but also it should ultimately dissolve itself into complete passivity; otherwise the floods of knowledge, which are to come from the light, will hinder the query. If a canal-digger has to dig a canal he must work hard, make a canal and then must come out of the canal otherwise the digger himself will be a hindrance to the flow of water. So also the *sadhaka* or the seeker must dig the canal of the withdrawal and then he must remove himself from the canal and allow the fresh waters of intuition to flow.

XII

The Flame-eye

The material sun of our solar system is but a material spark of the psychic sun. The psychic sun is the primordial astral matter, which is the birthplace of all the other planets in the cosmos. The sun, which rotates on its axis, is only a small generating machine, which manifests the magnetic properties of the divine sun. Of such generators there are many. Each generative station manifests a particular property and aspect of the divine sun. The divine sun is the homogeneous primitive layer of existence where every aspect of the life-principle is centralized and where other stars and even suns represent a particular destined aspect. So the material sun of our solar system plays a great role in our psychic life. It is already well known that lunar rays affect our mind. Present researches in science tell us that the moon has got her own radiations also although she is mainly a reflector.

Each planet or star has got a double psychic faculty. That is to receive and to project. This faculty of reception and projection is inherent in the inner beings of planets. The psychic sun is the flame-existence of the material suns. The material sun is

enveloped by several grades of magnetic layers. The main layers, excluding the subtler ones, are as follows:

1. The material sun
2. The etheric double of the material sun

The etheric double of the sun is an individualized or centralized part, which has got a larger sphere of expansion in space. This double is made of higher magnetism. The etheric double is just like our subtle body, which appears as a double of the physical body.

3. The homogeneous layer of life-trons and light-trons

This layer envelops the etheric double of the sun.

The magnetic etheric double is enveloped by magnetism, which is still more subtle and homogeneous. This homogeneous layer contains the molecules of life. The primitive movement of life was surcharged by this layer. From this layer and upwards the divine cosmic sun rules.

The material layer influences dynamically our material life, which is limited to our solar system. The etheric double rules over the mental life of creation and the third layer rules over psychic life. The divine sun is our own cosmic soul of awareness. So each grade of the sun is connected with each aspect of life, which contains in itself the entire creative and living faculty. When the divine sun descended and materialized itself as matter, it kept in the slumber of matter the evolving movement towards awareness. When matter first manifested as

plant-life, it took all potentialities from the etheric double of the sun. When the movement of evolution still stretched forward towards animal life, it manifested the hidden potentialities from the homogeneous layer of the sun, which contains in itself life-trons. When the conscious being came on the scene, the evolving movement manifested the principle of awareness, which was latent in it and originated from the divine.

The movement of evolution contains in itself all the creative and dynamic properties of the divine matrix. The movement of evolution is the creative thought of the Divine. The movement of evolution is an awakening in matter. This awakening is always trying to manifest its real divine nature and divine potentialities, which are often pressed by the utter unconsciousness in matter and its thicker molecular vibrations.

The movement of evolution is an operation in the matter-existence. It unfolds in matter-existence by the pressure of the divine will and with the help of subtler and more refined magnetism, which contains homogeneity and an intensive penetration of conscious molecules. But these magnetic operations are done by super-nature in a very slow manner. The evolving movement though it is potentially divine and creative, is not able to break the seals of time. The movement of evolution is the essence of the divine self-manifesting creative aspect. This upward urge in terrestrial nature can be felt only by deep

penetration into the very heart or to be very exact, into the psychic existence of matter.

The corporeal, terrestrial nature is the existence, which is at an opposite point to the point of the light of God on the circumference. Though an autarchy of awareness is one self-evident aspect of the divine, the corporeal nature hides this aspect under the densest coverings of unconscious cosmic vacua. It is latent in the material existence; in fact the chaos of this matter-existence contains in itself the latent rhythm of light. Revolving material atoms in terrestrial nature—often pointed out as revelations of science—are energized by the rhythm of cosmic light of awareness, which cannot be detected by the most sensitive apparatus. The world of neutrons and atoms is the world, which is the first outcome of the self-expressing movement of evolution in the matter world. The world of material molecules is the world, which is not one millionth of the real world of psychic molecules.

The rhythm of the light in the inner worlds constitutes the structure of molecules in the terrestrial corporeal nature. The inner primitive principle of cosmic light energizes the movement in atoms of the material existence. It only means that the atomic structure of the cosmos is the first outcome of evolution. The magnetism of awareness creates everything, manifests every potentiality.

The whole space is filled with magnetism, which emanates from the material and divine sun. By some unseen and occult process the infinite divine

awareness has turned itself into this magnetic property, which is often termed as ether. The present science is not yet determined about the nature of ether. It can assuredly be said that there is subtle ether, which joins each planet with the other and the entire stellar system with the other systems. This invisible property of magnetism originates from the divine sun. It fills the gap of space. The whole cosmos is pervaded by this subtle ether. The material suns are the radiators of this ether. The subtle principle of ether is in everything. It is not only static. In plant-life and in animal life it is vibratory; in the matter-existence it is static. When the movement of evolution breaks the seal of matter it operates in itself as vibratory and creative ether. The vibrations in the subtle ether give birth to plant-life so the secret of evolution lies in ether. The cosmic ether, which is the basis of the life principle, is mainly derived from the suns; so the whole cosmos is connected by the subtle ether. This ether has got magnetic properties. It is not just a conceptual vacuum. It is the "material" substance, if compared with the pure light of awareness. All the galaxies float in this all-pervasive ether. This subtle ether or magnetism is the real basis of the matter-existence. All pervasive ether is the medium through which our thought-forms travel. It is also the medium through which lunar rays influence our mental principle, which is constituted of the same principle. The subtlest form of magnetism is ether but it is tangible in its own way. The present science does not believe in ether as some

medium. But perhaps future scientists may realize the ether about which I am talking.

The subtle substance "ether" which is compressed in the matter-existence, is trying to express its finer elements, which are originally derived from the light-principle of awareness. This magnetic property in ether is unfolding itself gradually as time is marching on. What is termed as 'matter' is compressed magnetism, concentrated vibrations as materialized or concretised awareness. There is a definite expressive movement of magnetism in the immobile existence and also in the mobile existence. But the evolutionary expression of magnetism through the animate and inanimate existence is quite different though between the two existences there is a definite link. The link is not always material.

The word 'material' comprehends chemical and all other actions and reactions, processes, combinations which shape the matter-existence. So there are several intermediary stages in the inner world of magnetism. Now these missing links can very well be traced on the inner plane.

The supreme magnetism from the divine sun materialized itself as the matter-existence, keeping all the properties of the light of awareness latent in it. Then again, it started manifesting the properties of the divine light. Each property of each aspect of the light is being expressed in the process of evolution. Evolution in the real sense of the word is an expression. The expression of infinite variety, which

is present in the immortal light of God. The expression is systematic. The general principle of life is reconciling all movements of life in itself. Life is movement, life is expression, and life is always evolution. If the movements of life in the cosmos are closely observed, the awestruck conclusion will be that this life is the cosmic movement manifesting itself in multitudes of varieties. Yet it is an expression—the expression of that which is not known to mind, which is unknown to our senses upon which our entire perception is based. So the multitudes of varieties of the innermost being of the cosmos are expressed in the outer cosmos by multitudes of ways. This dynamic expression of these varieties is called life. The common fact “expression” is universal or rather cosmic.

The rudimentary movement of life in the thick mass is expressing finer existences of matter during the cycle of evolution. From matter to consciousness and again from consciousness to the light of awareness is the forward march of evolution. Occultism proclaims that matter is materialized light of the supreme spirit. That energy which is concealed in atoms is the degraded manifestation of the rhythm of awareness.

Our understanding is through organs confined to the phenomenal world. Our material bodies and sense organs are the products of evolution. The human form is also the product of evolution. Our organs of perception are the natural results of evolution, which started from the inanimate mass. So

perceptibility in the phenomenal existence is indeed the material perceptibility. At present it is knowing the mass through the mass only. If the rhythm of light, which is latent in energy, is to be perceived, an organ of light made of light-atoms will be required. That organ of light is the flame-eye.



Life is divine love seeking its origin.

- Sridattabal