

Jnana Yoga Chapter 13

In our last class Swamiji had cited a story that is universally prevalent. This story is about the deluge. He had given the most wonderful new inner significance of what this deluge really is. Before we go into the details we should know what the story is about. There was a terrible flood all over the world. All creatures of the world were in danger of dying. For those of you who have read the bible, Noah was forewarned by God to build an arc and to gather seeds of every species on earth. The arc alone will float and everything else will be destroyed. When the flood subsides, these seeds will flourish, and the whole earth will be back to what it was. In Hindu mythology this concept of deluge has attained a huge proportion. A whole book has been written on its significance giving the details. This book is known as Matsya Purana. It is a wonderful Purana of God incarnated as a fish. Symbolically what does it mean? We know the story and historical facts about many cities all over the world being submerged because of the raising of sea levels. This story is known to every culture. Not many have given thought to the significance of this historical fact. When I was studying this chapter a thought struck me that Swamiji was giving a talk in London about the real nature of man and why did he suddenly bring up this story of the deluge? In our last class we briefly mentioned the symbolic or spiritual significance, that there comes a time, universally, when people do not consciously, voluntarily turn to God. The only way is to destroy the instruments which have been responsible for this negligence. Remember, Man cannot be destroyed. According to Hindu or Vedantic philosophy nothing can be destroyed, even the body cannot be destroyed. After all the body is composed of 5 elements and death constitutes going back to the constituent elements. It's simply that! We are only clinging on to the manifestation of these five elements in a particular way and worried that destruction will come. Every previous night is a destruction because we arise as a new person. Deep sleep is a destruction. For that matter, the gap in between two thoughts is nothing but destruction. But do we die? No. The next morning we wake up. Our next thought will emphasise our own existence, so also death is only a prelude to future life. This is a well know theory. The Bhagavad Gita verse, Vasamsi jirnani yatha Vihaya Navani grhnati naroparani, tatha sharirani...Just as a man easily, happily discards his worn out, useless dress and puts on a new dress, so also death is nothing to do with sickness or old age, but it is to put away the body that cannot serve the purpose for which we have taken this body any longer. In this birth this body can serve no further. Therefore automatically the expiry date comes and the body is given up only to assume a new instrument. This teaching takes on significance only when we realise that body and mind is not our nature but are our instruments given to us for realizing, knowing who we really are.

Coming back to this story with bit more details, there was a great soul called Manu. Hindu mythology emphasize the nature of holy lives or spiritual lives. Manu was practicing great austerity. Austerity means purity. Purity means to know who we really are. The story goes that one day he went to take bath in a small pond. There was a small minot that was struggling. Manu took pity upon it and place it in a pot of water. A surprising thing happened. By the next morning the minot had grown to the size of the volume of the pot. Then Manu placed it in a bigger pot. The next morning it had grown to the size of the bigger pot. Next he placed it in a pond and the minot fish became as big as the size of the pond. Then he placed it in a river and it became as big as the river. Then there was only one option left, which was to put it in the sea.

Suddenly the fish reveals itself saying, 'I am the divine Lord and Creator. Build a big boat and take the seeds of every creature here and place it in the boat because in one week the whole earth will be flooded with water. Everything will be destroyed'. It is a similar story to that of Noah's Arc. In that huge deluge who is going to take the boat safely across? The fish asked Manu to tie him to the boat so that he can take the boat safely through the waters until the flood subsides and once again the earth becomes populated by these creatures. This is elaborated in the Matsya Purana, a great mythology, which is one of the 36 Puranas.

Of the Hindu Mythologies there are 36 Puranas of which 18 are called Mahapuranas or great Puranas and 18 are called Upapuranas or smaller Puranas. These Puranas are again subdivided into three parts, those that eulogize Vishnu, those that eulogize Devi and those that eulogize Shiva. For example, Bhagavatam, from which the title of the Gospel of Sriramakrishna is taken Called Kathamritam, belongs to Lord Vishnu. Other Puranas are Hari Vamsha and Vishnu Purana. There is a Bhagavatam about the Devi called Devi Bhagavatam. There are other Puranas belonging to the Devi cult or religious sect. Shiva Purana, Skanda Purana, Linga Purana are few other examples. It is in the Skanda Purana that we get the greatness of Varanasi.

Coming back to our story, every Purana is nothing but formulating the Vedic teachings in a form that is easily accessible for us often illustrated by inspiring stories of great sages, saints, etc. That is why all this secondary literature is called Smriti. Smriti means based upon the hearing these people had as distinguished from realized souls who have lived and heard the great truths, Rishis. Realizations come to be known as Shruti. When I ask you if you had heard about something, you would say, 'No, I have not heard of it'. It is as though it is the experience of your sense organ for hearing, namely the ears. Now, when a person has experienced the highest truth. What is the experience? Does he see it, does he hear it, does he taste it, does he smell it, does he touch it? Every one of us know that the five sense organs are completely useless beyond a small limitation. You cannot really describe anything accurately unless the other person already knows about it. You can only give hints about it. Any great saint, when he makes his mind very pure, automatically a flood of light, the light of the Atman, comes into his purview. That means he becomes one with the experience. He doesn't experience it, he becomes the experiencer without the experience. He has the experience, he knows what it is, it is a wonderful experience but how does he express it when he has to convey it to other people? And that becomes a very difficult thing. Therefore we say it is as if this person heard it. Do you hear God? When God appears before us, do you see or do hear God? You neither see nor hear Him. For example, when I say, 'Do you see this beautiful table here? Do you see what I mean?' And then you reply, 'Yes, I see what you mean.' Here the meaning of the word 'see' is understanding. The whole understanding changes. That is what we mean by Shruti, or 'the heard'. Do not ever mistake it. Somebody thunders down and a great sage hears it. No! He experiences it, but when it comes to expression to other person, or saying in human language, we say 'heard it'. That's why there is a difference between Shruti and Smriti. Shruti means it is direct experience. But when the person has to recollect it, even when we recollect it, we talk to ourselves. We can recollect it, but when we have to express it, we either write about it or speak about it. That is called Smriti. They (sages) out of compassion, convey about God, about other life, about spiritual life, about the pitfalls of our worldly life, etc., to their disciples, through the Guru Sishya tradition, Sampradaya. Their experience comes to us. For example, we all say God

exists. How did we know? 'I don't know, but my Guru told me so.' 'How does your Guru know?' 'His Guru told him so.' 'How did his Guru know?' 'Because Sriramakrishna told him that.' The idea is Sriramakrishna spoke to Swami Vivekananda, 'Yes, I've seen God and you can also see God.' Then Swami Vivekananda experienced it and said, 'Yes, I have seen God.' Then he conveyed it to his disciples, who in turn convey to their disciples. This is what is called Smriti. It is based upon somebody else's experience. But when we ourselves experience it through spiritual practice, it doesn't remain Smriti, but remains as Shruti. Another name for it is direct experience.

Mythologies are called Puranas in Sanskrit. They embody the same truths like the vedas but convey it in what we called simple language. One person had composed on Sriramakrishna, 'Oh, Lord, you have conveyed the highest truths in the simplest possible words. But why can't we say that Upanishads are conveying that truth?' About Upanishads you know what they say, 'Sir, teach me about the reality. Neti Neti. Not this, not that.' This is the highest expression. What do you understand by Neti Neti? Not this, not that. It is impossible to understand. So everything that is based upon second hand experience is called Smriti or secondary scripture. They are human made. Shrutis are not human made but discoveries. But Smritis are man made. He writes, he speaks etc. Matsya Purana details on this.

Coming back, in short, the whole world has regenerated. What is the idea? The great deluge practically made everything into a form of seed. And the seed again regenerated. This is the cycle that is going on all over the world in every living creature. Simple example, here is a Mango tree, and it produces a seed. The seed produces a Mango tree and a Mango tree produces seeds. Or, the chicken produces egg and the egg produces chicken. Why these two examples? I say this, as one is for the non-vegetarians and the other is for vegetarians! What is the idea that Swamiji had brought in? Regeneration. Man cannot be destroyed. No living creature can be destroyed. No non-living creature can be destroyed. Nothing can be destroyed but everything evolves. That is the idea Swamiji brings here. The story of deluge, I am quoting from Swamiji. 'Side by side, we find the story of the deluge everywhere. The story itself is a proof that this present age is held to be a corruption of a former age by every religion. It went on becoming more and more corrupt until the deluge swept away a large portion of mankind. And again the ascending series began. It is going up slowly, again, to reach once more that early state of purity. You are all aware of the story of the deluge in the Old Testament.' 'To return to mythologies, behind all these stories, we find one idea standing supreme. That man is a degeneration of what he was.'

This is a most marvelous idea and Swamiji's next progression, these are all beautiful ideas beginning with a seed form and gradually developing into more and more rational, meaningful thought until he takes us to the highest peak. What is the title of the second Chapter? 'The real nature of Man'. What is the symbolism of the deluge? Deluge is destruction of all that is impure so that we can regain the knowledge of our true identity, who we really are. As I mentioned earlier, the whole meaning of life is, from the beginning of creation until the end of creation, it is to discover who we really are. If anyone asks any one of us what is your real goal in life, you can give a short answer that it is to know who I am. There is a nice psychiatrist joke. When Psychiatrists meet in New York City early in the morning, do you know how they greet each other? They say, 'You are fine. How am I?' We seem to know about everybody else but we do not know about ourselves. But it is not a correct statement. If I do not know who I am I will never

know who you are or anything else. If I am a deluded person, that is an idea of myself, but I never say I am deluded. I say everyone else is deluded except me. I am deluded and I also identify the whole universe as only being deluded. Swamiji is coming to this beautiful symbolism, 'The whole evolution has only one goal. Because life is evolving, man is trying to become what he really is. Until he reaches that state the journey will never stop.'

I just recollected something wonderful with regard to this. There is a beautiful incident in the gospel of Sriramakrishna. Sriramakrishna and M were talking. Sriramakrishna asked M if he had any dreams and then he narrates, 'Yes Sir, a few days back I had this dream. I was wanting to go to a far away place and had to travel by a boat. I went to the seashore. No boat was plying. Many people wanted to cross but no boats were available because the waves were high. I was wondering how I was going to reach my destination. Suddenly, I saw an old Brahmin, very easily running along. I asked him where he was going and he replied he was going to Bhawanipur. I asked him how he was going because there was no boat. He said there was a beautiful bridge just under the water which you cannot see. I said I too want to go there and if I could follow him.' The old man said to Sriramakrishna that he cannot follow him as he walked very fast and Sriramakrishna cannot keep pace with him. But to observe how he was walking and to follow his footsteps. Sriramakrishna said, 'I am getting horripilations, you need a Guru immediately and get initiated.' The hint was not given indirectly, but had to be given directly. Who was M's Guru. It was Sriramakrishna only! What is the symbolism of this? Similar to this in Hinduism the world is often compared to an Ocean. Bhava Sagara Tarana Karana he. The Guru is compared to a beautiful boat which will take the soul across this life. It is very symbolic implying we are all under the same delusion. Each of us trying to cross. Unless we have take a vow wanting to cross the ocean of bondage samsara, it is not going to be possible. First of all, we cannot cross by ourselves. We need a boat and more importantly we need a boatsman who can safely ferry us across. Do you what is the boat? They are the instructions given by the teacher. He does not give the instructions by himself but based upon the scriptures. It is the Shruti, Yukti and Anubhava. The scriptures must tally, my Gurus' experience also must tally, then my experience must be the same experience. Then only it becomes a genuine experience. The idea is a huge delusion has come upon us. It is a deluge in the form of delusion. What is the delusion? That this body mind is real, therefore, everything experienced through this body mind is also absolutely real. And then a time will come when we do not see it in any other way. We have to die and become reformed, we have to regenerate. This idea was put forth by Jesus Christ. A man asks how he could attain the kingdom of heaven. Most of you know the answer. Unless a man dies, he cannot attain the kingdom of heaven. What does he mean? Does it simply mean that I commit suicide and reach the kingdom of heaven? No. What he means is, you have to die your ignorant nature and have to become a new soul in the form of knowledge. We are knowledge. That is what it really means.

Very few people can understand the cryptic messages given by Jesus Christ. Unless a person becomes a child, he cannot enter into the kingdom of heaven. A 80 year old man will ask how can I become a child. Here he means not a physical transformation but to become a child of God, a child of the divine mother. Then only you can enter. Otherwise, no. A teacher is necessary to reinterpret what is the exact symbolism of the scriptural statements. The essence of all mythologies is that man is a degeneration of what he was. That means, all of us who are not realized, are all degenerated. But degeneration does not allow us to remain as we are.

There is something within that forces us to move forward. That is the goal of life. What is it? To simply to become what we really are.

Swami was talking in the West when Science was on the rise. There are many scientists who unfortunately believed that there was no need for God and he can safely retire. Remember the old joke, 'Scientists have decided we are masters of the Universe. We have so much knowledge that we can now retire God.' An honorary professor decided to let God know out of respect that it was not necessary to take a decision without informing him therefore decided to inform him. They made an appointment one to one with God and met God. God asked what was it that you want to discuss with me? They said they didn't want to discuss but we have come to respectfully suggest to you to take honorary retirement. God asked how come? They said you are respected, revered, worshipped because you created life. We also could create life. God said, 'Oh!, show me then.' They scooped some dust. God said, 'No, don't use my dust, but bring your own dust.' Even the greatest scientists, even if they could create life using DNA etc., already, but in that case life is potentially already present. While nature has taken billions of years, the scientist hastens the process. He is not doing anything new here. After all, according to science, the whole world was inorganic matter before. Slowly conditions changed, warmth happened, heat came in, water came in, and as a result inorganic turned into very simple single celled microorganisms. From there slowly evolution started. This is the idea behind evolution. Which is slowly the simple inorganic matter becomes very simple one celled organic molecule, or molecule, which slowly evolved into what we are now. This is the idea. Without accepting the idea, being extremely unscientific, how could a dust particle turn into such intelligent human being? Is it ever possible? Scientists say we do not need God or spirituality or anything. Life is just evolving and nature is evolving.

Swamiji is talking more that 100 years back here, when he is directly smashing that so called unscientific theory which was blindly accepted by many other scientific theories. Any molecule can evolve into the highest intelligent conscious human being without having that consciousness as a seed. Coming to the present times, modern research seems to repudiate this position absolutely. Evolution seems to contradict entirely this assertion. According to them man is the evolution of the molecule. And therefore what mythologies state cannot be true. What do the mythologies say? Man is the degeneration of what he truly is. Man is the degeneration of God, Atman. Atman, here, means consciousness. Consciousness means intelligent, rational capacity to think. It is the consciousness that degenerates into thought. Therefore what mythologies state cannot be true. There is in India, however, a mythology which is able to reconcile both these positions. The position of the scientists who say non-conscious molecule is evolving into a fully conscious being. The other side, or mythology, says man is degeneration of God and he is going back. Now there is a conflict between these two ideas. This conflict is reconciled through Hindu mythology. The Indian mythology has a theory of cycles that all progression is in the form of waves. It is a very beautiful idea! God slowly degenerates into inorganic matter and the inorganic matter evolves, doesn't stop, until it reaches God. Again God degenerates only to regenerate again! That process by which God degenerates, where he becomes Gross, Subtle, then Gross and then Grossest, that process is called involution. This grossest molecule which again then evolves is called evolution. Involution and evolution is constantly going on and will never come to an end. Let me introduce you a beautiful idea. When did creation start? A Hindu Vedantic answer is, creation has not started at a particular time. It is

eternal. Srishti is eternal. Creation and then again dissolution, and again creation. This cyclic idea is called Kalpa. This idea was already discussed before.

Time is divided into four parts, the age of truths, Sathya Yuga, treta yuga, dwapara yuga and kali yuga. This is called Kali Yuga or Iron Age. Again the age of truth will start, degenerates and regenerates cyclically. This will go on eternally. I am part of the process. Eternally I am going on and on, being reborn, degenerated and once again regenerated. What is the point of all this spiritual practice? Anyway, it is going to happen automatically, cyclically, without my least effort. The idea is collectively that's what happens. Individually, we become liberated. This is a teaching given to the lowest class (he means, Spiritual pursuant). Never to the highest class. The teaching given to the highest class is that you have never become jeeva. It is all only in your thinking you are. Here is a nice joke. There were two brothers. The older one had taken ill and a doctor was called in. The doctor examined and declared there was absolutely nothing wrong with this man. He thinks he is ill. Saying that, he went away. Six months passed after which the doctor and the younger brother met in the street. The doctor remembered and asked, 'How is your brother?' The brother replied, 'oh, he thinks he is dead!' This is Advaita Vedanta. You think you are bound. You think you are a human being. You think you are not God. Did you really degenerate, can you really degenerate? The whole teaching of Swami Vivekananda is this. No, you cannot degenerate. Because, that which can degenerate is called change. That which is changeful can never become unchanging. That which is unchanging can never become changing. The infinite cannot become finite and the finite cannot become infinite. If any time you have degenerated into a human being, then there is no chance for you because the rational argument is once you have degenerated, what prevents you from degenerating a billion times more? What Vedanta (at a basic level) teaches is, you are divine, your soul is immortal, for some reason you have become degenerated. This is a wonderful teaching. So, how can I go back to my real nature. It is by taking initiation from me, worship my feet, otherwise the teaching is not given! The teaching is not free. It is free for you after you take initiation and after you offer me a lot things! Okay, Sir. I am an intelligent person, I will take initiation and follow your instructions and somehow gain liberation. But, what prevents me again from falling down. Which means every time I have to take initiation from you and practice spiritual disciplines, to go up then fall down, over and over again! How long? Eternally? Is it acceptable? No, this is not acceptable at all! What is the solution then? The solution is you are never degenerated. Vedanta gives an example. You have a dream. You are in your own home, in your own bed after having a nice dinner. You dream that someone dragged you into a horrible dungeon and beat you black and blue. At that time what are your thoughts? If somebody comes wakes you and tells you you are not in a dungeon and no one is really beating you up and that you are actually a great man. Are you likely to believe me? No you are not likely to believe me. But, as soon as you wake up, you find out you were never in a dungeon, never really suffered, it was all in the mind. The entire gamut of Indian spirituality has only one thing as its essence. Do you know what it is? You are not going to become something different. You are already what you wanted to become. But you are going to change your mind. Putting it in simpler words, you have an impure mind which makes you think you are not a happy person, that you are a suffering person. You make it pure by some means. By becoming pure, you do not become what you thought you were not, but you know that you had forgotten who you were, and now know who you really are. This beautiful idea has been presented as the very essence of the Bhagavad

Gita. Towards the end of the Bhagavad Gita, Lord Krishna asks one question of Arjuna, 'Did you listen to my talk attentively with devotion and with faith, Arjuna? And if you had listened, the result will absolutely be here and immediate'. 'Arjuna categorically replied, 'Nasto Mohaha! My delusion has been destroyed'. The next word is very crucial. In the whole literature of Indian spiritual scriptures, 'Smritih labdaha. I obtained my memory'. What is this memory he has got back? What he means is, he had forgotten the memory of who he is, now the memory has come back, I have not become someone I was not and have now become who I am now. But, I was thinking I was somebody else. That is the symbolic meaning of Indian spiritual sadhana or practice. It is not to give us something new but to remind us who we really are. This is a great teaching to the whole world! Whereas many religions, from the time of Swami Vivekananda and to this day teach you are not God. If you live a good life, a spiritual and holy life, you are going to become a spiritual person. You are not now, but can become. In contrast Vedanta teaches that you are a spiritual person, temporarily you have forgotten, and you are going to regain it. This is the greatest difference. That's what Swamiji is trying to explain scientifically. Let us explore the scientific view of the idea of involution. 'Certainly it is true, even on the grounds of modern research, that Man simply cannot be an evolution. Every evolution presupposes an involution. The modern scientific man will tell you that you can only get the amount of energy from a machine which you have previously put into it. Something cannot be produced out of nothing. This is great scientific truth that something cannot be produced out of nothing or something can be produced only out of something. If a man is an evolution of the molesce, then the perfect man, the Buddha man, the Christ man was already involved in the molesce.' That is why Swamiji has formulated the teaching that each soul is potentially divine. If this is not so, whence come these gigantic personalities? Something cannot come out of nothing. Thus we are in the position of reconciling the scriptures with modern light. That energy which manifests itself slowly through various stages, until it becomes the perfect man, it cannot come out of nothing.' It is already involved there, it is in a potential state. Spiritual practice is evolving towards our own true nature. This means removing the obstacles. This is another important teaching in Vedanta. Swamiji also quotes in the Patanjali Yoga sutra. According to the Sankhya Philosophy, the soul is bound in the prakruti. The bondage is because the soul thinks I am the inert nature and the inert nature thinks I am the conscious soul. This is the simple philosophy of Sankhya. Patanjali Yoga sutra is a branch of that philosophy, an another version of philosophy that is practical. What it says is that through the practice of Yoga you will separate yourself, and will know that I am not the inert material but a fully conscious Purusha. I am not prakruti. What does yoga do, it doesn't give you anything new, but simply separates you from this mixture. Which is not the real mixture but the assumed mixture or believed mixture. In that context, Swamiji gives an example. Here is a farmer. Such analogies are called Kshetrika vakt. Here is a field and the field needed water. There is a big river flowing at a distance. The water from the river needs to be brought to this field. What will you do? You will dig a channel. As soon as you dig the channel, the water of the river automatically flows into the field. What is the idea here? The farmer did not produce the water. The water was already there. What did he do by digging the channel? He removed merely the obstruction between the river and the field. How is this applicable to our talk? What do you mean by spiritual practice? It is as though God is the big river and we are like the fields or Kshetras. God is called Kshetragna. Through spiritual practice you make a connection with God. Connection has a symbolic name called Yoga. Karma Yoga

means getting connected to God by the practice of Karma. Bhakti Yoga means getting connected to God through devotion. Raja Yoga means getting connected to God through meditation. Jnana Yoga means getting connected to God through knowledge. In all the cases you are not creating anything new. You are just removing ignorance. There is only one obstruction which is our thought. It is the thought that I am not God. Simply you need not remove 'I am not'. You need to remove only one word which is 'not'. An atheist pronounced a pontifical statement, 'God is nowhere'. A Sriramakrishna mission Swami said you are absolutely right but you just do not know your grammar. He formed, 'God is now here', using those words. This is an important idea which Swamiji is going to teach us about. What is evolution? It is removing the obstacle so that we know who we really are.

The next idea, again from the scientific thought of those days, probably holds true even to the present day. A big discussion is going on regarding the relationship between mind and consciousness. Science, on this subject put forth the question, 'Does mind manufacture consciousness or does consciousness manufacture the body mind complex?' This discussion continues to this day and there is always a confusion! Why is it so? If what the scientists say is real, then as soon as the brain stops functioning, we are a nobody. But according to the Vedanta, even if the body dies, even if the mind doesn't function, and if you are in an unconscious comatic state, the consciousness is there, will be there, it will work, but the only problem is there is no medium through which to express it. What is of significance is, here is a person who had practiced austerity all his life, thought of nothing but God. Suddenly he meets with an accident and goes into a comatic state. What happens to all the spiritual knowledge that person has gained? Does it simply disappear? According to Hinduism, there are a lot of advantages. For example, there is a baby which when he grows to be 2 or 3 years old plays the tabla, starts singing beautifully or composes songs. How did this baby get that talent? No science can explain it. But Hindus say the baby had this knowledge in his previous birth, that instrument came to its end. Now that he has acquired a new instrument, he started manifesting his potentiality. We can see some people are more intelligent than others, some seem happier than others and some are born with a diamond spoon in the mouth, by their very birth! There is an enormous difference between the births of babies. How do you explain it? Here is a baby born in a poor slum area with absolutely no hope for life and there is another born into a royal family. If you accept the scientific view, there is no justice, and anything can happen to anybody anywhere. Whereas the theory of Vedanta says nothing happens unless you earn it. You earn through your past life actions and that's what you get now. But the hopeful message is, however horrible your present state is, there's going to come a stage when you are going to be no less than being equal to God. I am God. That is the whole gist of what Swamiji is saying.

Continuing the argument is whether the body manufactures the soul or whether the soul manufactures the body. Soul means Atma. Here is what Swamiji says, 'There is a great discussion going on as to whether the aggregate of materials we call the body is the cause of manifestation of the force we call the soul, thought etc, or whether it is the thought that manifests this body. The religions of the world, of course, hold that the force called thought manifest the body and not the reverse. There are schools of modern thought which hold that what we called thought is simply the outcome of the adjustment of the parts of the machine which we called the body. Summarizing this, many scientists who hold, who believe this theory of evolution say what we call thought, what we call mind, what we call consciousness or

awareness is the result which they call epiphenomenon. Which means there is a body, as the body is evolving it somehow brings out the capacity to reason, the capacity to think, feel and be aware etc. There are therefore two theories. From the religious point of view, first there is God and he created this world. From the other point of view, forget about God! Slowly this unconscious matter is slowly evolving, and in the course of evolution, somehow it develops the capacity to think, to feel and to be aware. Swamiji brings up that idea. Even today not much has changed. There is a book called God delusion, says God is a delusion. We call him a deluded person. Who made all this world? Nature. If you are a scientist then answer the question, if man is exhibiting the highest sense of consciousness, where from did it come? Did it come suddenly all by itself and infuse itself into the human body and brain and he has become what he is now or he was having that consciousness in a potential form and in course of time, when the time is right, when the instrument is ready, the thought or the consciousness is manifesting itself. Another important distinction is that modern science has not been able to distinguish between thought and awareness. It has been discussed in the Patanjali Yoga Sutras, that every single thought that arises is a combination of two things, consciousness plus what we called a thought. I will end this chapter with a question, how do you know there is a thought in your mind? That means, you should be aware that there is a thought. Can you imagine a thought without awareness? Will you know there is a thought without awareness? When you are unconscious, will you know there are so many thoughts in your mind? When you are in deep sleep, will you know that there are so many thoughts going on? There will be no thought. But, even if there are so many thoughts, will you be aware of that? And if you are not aware, will it be a thought? This the thought of the day.

Om Shanti, Shanti, Shanti.