

MAN'S ETERNAL QUEST

COLLECTED TALKS AND ESSAYS ON
REALIZING GOD IN DAILY LIFE,
VOLUME I

BY
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How Seekers First Found God

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We can readily understand how man first conceived of a science of medicine. He suffered physically and therefore sought a method to heal himself. But how did man happen to try to find out about God? The question gives scope for profound reflection.

In the Vedas* of India we find the earliest true concept of God. In her scriptures India has given the world immortal truths that have stood the test of time.

Every material inventor is actuated by material need—"necessity is the mother of invention." Similarly motivated by necessity, the early *rishis*† of India became ardent spiritual seekers. They had found that without inner satisfaction, no amount of external good fortune can bring lasting happiness. How then can one make himself really happy? That is the problem the wise men of India undertook to solve.

Three Aspects of Nature

Worship of God in prehistoric times began through man's fear of the various forces of nature. When it rained excessively, floods killed many people. Awed, man thought of the rain and wind and other natural forces as gods.

Later on, human beings realized that nature operates in three ways: creative, preservative, and dissolutive. A wave

* From the Sanskrit *vid*, "to know." The Vedas comprise a voluminous scripture of 100,000 couplets. The origin of the Vedas is lost in antiquity. They were passed down orally for millenniums. According to tradition, the illumined sage Vyasa, who lived at the time of Bhagavan Krishna (see glossary), was the compiler and arranger of the Vedas in their present form: Rig Veda, Sama Veda, Yajur Veda, and Atharva Veda.

† Literally "seers." The rishis were the inspired personages to whom the Vedas were revealed in an indeterminable antiquity.

rising out of the ocean exemplifies the creative state; staying for a moment on the sea-breast, it is in the preservative state; and sinking back into the deep, it passes through the dissolutive state.

Just as Jesus beheld the universal force of evil personified in Satan, so the great *rishis* beheld the universal forces of creation, preservation, and dissolution personified in definite forms. The sages of old named them Brahma the Creator, Vishnu the Preserver, and Shiva the Destroyer. These primal powers were created as projections of the unmanifested Spirit to unfold His infinite drama of creation, while He, as God beyond creation, remains ever hidden behind their consciousness. In times of cosmic dissolution, all creation and its vast activating forces dissolve back into Spirit. There they rest until called upon again by the Great Director to reenact their roles.*

A Story About Brahma, Vishnu, And Shiva

In India there is a popular story about Brahma, Vishnu, and Shiva. They were boasting among themselves about their tremendous might. Suddenly a little boy came up and said to Brahma, "What do you create?" "Everything," Brahma replied grandly. The boy asked the other two gods what their work was. "We preserve and destroy everything," they answered.

The young visitor was holding in his hand a single piece of straw about the size of a toothpick. Placing it in front of Brahma, he asked, "Can you create a piece of straw like this?" After prodigious effort, Brahma found to his astonishment that he could not. The lad then turned to Vishnu and asked him to save the straw, which was slowly starting to dissolve under the boy's steady gaze. Vishnu's efforts to hold it together were fruitless. Finally, the little stranger produced the piece of straw again and asked Shiva to destroy it. But try as Shiva would to annihilate it, the tiny straw remained intact.

The little boy turned again to Brahma: "Did you create

* "They are true knowers...who understand the Day of Brahma, which endures for a thousand cycles (*yugas*), and the Night of Brahma, which also endures for a thousand cycles. At the dawn of Brahma's Day all creation, reborn, emerges from the state of non-manifestation; at the dusk of Brahma's Night all creation sinks into the sleep of non-manifestation" (Bhagavad Gita VIII: 17-18).

me?" he asked. Brahma thought and thought; he could not remember ever having created this amazing child. Suddenly the boy vanished. The three gods awoke from their delusion and remembered that behind their power is a Greater Power.

God, the Supreme Cause

In the Western world the idea of God developed through observation of the law of cause and effect. Man can materialize objects by taking materials from the earth and shaping them in accordance with a preconceived idea; therefore it seemed reasonable to conclude that this whole universe must have been created out of ideas. This led to the concept that everything must have existed first as an idea. Someone had to create that first idea or cosmic plan. Thus through the analogy of the law of cause and effect, intelligent men reasoned that there must be a Supreme Cause.

Science has learned that all matter is made of invisible building blocks—electrons and protons—just as a house is built of bricks. But nobody can tell why some electrons and protons become wood, and others become human bone, and so on. What Intelligence guides them? This line of questioning gives room for God in even the material scientist's theories about the nature of the phenomenal worlds. The sages of India say that everything proceeds from and goes back into its source: God.

Evidence of Order and Harmony Is Everywhere

Perceiving that every human being is a compound of matter and mind, the earliest Western thinkers believed that two independent forces existed: nature and mind. Later they began asking themselves, "Why is everything in nature arranged in a particular way? Why isn't one of man's arms longer than the other? Why don't stars and planets collide? Everywhere we see evidence of order and harmony in the universe." They concluded that mind and matter could not be both separate and sovereign; a single Intelligence must govern all. This conclusion naturally led to the idea that there is just one God, who is both the Cause of matter and the Intelligence within and behind it. One who attains the ultimate wisdom realizes that everything is Spirit—in essence, though hidden in manifesta-

tion. If you had the perception, you would see God in everything. Then the question is, how did seekers first find Him?

As the beginning step, they closed their eyes to shut out immediate contact with the world and matter, so they could concentrate more fully on discovering the Intelligence behind it. They reasoned that they could not behold God's presence in nature through the ordinary perceptions of the five senses. So they began to try to feel Him within themselves by deeper and deeper concentration. They eventually discovered how to shut off all five senses, thus temporarily doing away entirely with the consciousness of matter. The inner world of the Spirit began to open up.* To those great ones of ancient India who undeviatingly persisted in these inner investigations, God finally revealed Himself.

Devotion and Right Activity Attract God's Attention

Thus the saints gradually began to convert their conceptions of God into perceptions of Him. That is what you must do also, if you would know Him. You don't stay long enough at your prayers. First you must have a right concept of God—a definite idea through which you can form a relationship with Him—and then you must meditate† and pray until that mental conception becomes changed into actual perception. Then you will know Him. If you persist, the Lord will come. The Searcher of Hearts wants only your sincere love. He is like a little child: someone may offer Him his whole wealth and He doesn't want it; and another cries to Him, "O Lord, I love You!" and into that devotee's heart He comes running.

Don't seek God with any ulterior motive, but pray to Him with devotion—unconditional, one-pointed, steady devotion. When your love for Him is as great as your attachment to your mortal body, He will come to you.

In seeking the Lord, activity comes after devotion in importance. Some say, "God is Power; therefore let us act with

* "...for, behold, the kingdom of God is within you" (*Luke 17:21*, Bible).

† Meditation is that special form of concentration in which the attention has been liberated, by scientific yoga techniques, from the restlessness of the body-conscious state and is focused unflinching on God. Meditation is the concentrated flow of one's attention and consciousness toward communion and oneness with God.

power." When you are active in doing good, with the Lord ever uppermost in your mind, you will perceive Him in this way. But there is wrong as well as right activity even in doing good. A zealous churchman who brings more and more people into his congregation solely to satisfy his own ego is not going to please God through that activity. To realize the presence of the Divine Indweller should be the first desire in every heart.

It is when you persistently, selflessly perform every action with love-inspired thoughts of God that He will come to you. Then you realize that you are the Ocean of Life, which has become the tiny wave of each life. That is the way of knowing the Lord through activity. When in every action you think of Him before you act, while you are performing the action, and after you have finished it, He will reveal Himself to you. You must work, but let God work through you; this is the best part of devotion. If you are constantly thinking that He is walking through your feet, working through your hands, accomplishing through your will, you will know Him. You should also develop discrimination, so that you prefer spiritually constructive, God-conscious activity to work performed without any thought of Him.

Meditation Is the Highest Form of Activity

But greater than activity, devotion, or reason, is meditation. To meditate truly is to concentrate solely on Spirit. This is esoteric meditation. It is the highest form of activity that man can perform, and it is the most balanced way to find God. If you work all the time you may become mechanical and lose Him in preoccupation with your duties; and if you seek Him only through discriminative thought you may lose Him in the labyrinths of endless reasoning; and if you cultivate only devotion for God, your development may become merely emotional. But meditation combines and balances all these approaches.

Work, eat, walk, laugh, cry, meditate—only for Him. That is the best way to live. In so doing you will be truly happy serving Him, loving Him, and communing with Him. So long as you let the desires and weaknesses of the physical body control your thoughts and actions, you will not find Him. Always be master of your body. When you sit in the church or temple,

THE DIVINE ROMANCE

COLLECTED TALKS AND ESSAYS ON
REALIZING GOD IN DAILY LIFE, VOLUME II

BY
SRI SRI PARAMAHANSA YOGANANDA



Yogoda Satsanga Society of India
FOUNDED 1917 BY PARAMAHANSA YOGANANDA

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How to Cultivate Divine Love

*Self-Realization Fellowship Temple, Hollywood, California,
October 10, 1943*

The world as a whole has forgotten the real meaning of the word *love*. Love has been so abused and crucified by man that very few people know what true love is. Just as oil is present in every part of the olive, so love permeates every part of creation. But to define love is very difficult, for the same reason that words cannot fully describe the flavour of an orange. You have to taste the fruit to know its flavour. So with love. All of you have tasted love in some form in your hearts; therefore you know a little about what it is. But you have not understood how to develop love, how to purify and expand it into divine love. A spark of this divine love exists in most hearts in the beginning of life, but is usually lost, because man does not know how to cultivate it.

Many people wouldn't think it even necessary to analyze what love is. They recognize love as the feeling they have for their relatives, friends, and others to whom they are strongly attracted. But there is much more to it than that. The only way I can describe real love to you is to tell you its effect. If you could feel even a particle of divine love, so great would be your joy—so overpowering—you could not contain it.

Think deeply about what I am telling you. The satisfaction of love is not in the feeling itself, but in the joy that feeling brings. Love gives joy. We love love because it gives us such intoxicating happiness. So love is not the ultimate; the ultimate is bliss. God is *Sat-Chit-Ananda*, ever-existing, ever-conscious, ever-new Bliss. We, as soul, are individualized *Sat-Chit-Ananda*. "From Joy we have come, in Joy we live and have our being, and in that sacred Joy we will one day melt again."* All the divine

* Taittiriya Upanishad 3-6-1.

emotions—love, compassion, courage, self-sacrifice, humility—would be meaningless without joy. Joy means exhilaration, an expression of the ultimate Bliss.

Man's experience of joy originates in the brain, in the subtle centre of God-consciousness that the yogis call the *sahasrara*, or thousand-petalled lotus. Yet the actual feeling of joy is experienced not in the head but in the heart. From the divine seat of God-consciousness in the brain, joy descends into the heart centre,* and manifests there. That joy comes from God's bliss—the essential and ultimate attribute of Spirit.

Though joy may be born in conjunction with certain outer conditions, it is not subject to conditions; it often manifests without any material cause. Sometimes you wake up in the morning "walking on air" with joy, and you don't know why. And when you sit in the silence of deep meditation, joy bubbles up from within, roused by no outer stimulus. The joy of meditation is overwhelming. Those who have not gone into the silence of true meditation do not know what real joy is.

We feel much happiness in the satisfaction of a desire; but in youth we often feel in the heart a sudden happiness that comes as if from nowhere. Joy expresses itself under certain conditions, but it is not created by those conditions. Thus, when someone receives a thousand dollars and exclaims, "Oh, how happy I am!" the condition of having received a thousand dollars has merely served as a pickaxe, releasing a fountain of joy from the hidden reservoir of bliss within. So, in human experience, certain events are usually required to bring forth joy, but the joy itself is the perennial native state of the soul. Love also is native to the soul, but love is secondary to joy;

* The *anahata chakra*, the subtle dorsal centre; the seat of feeling; centre of control of *vayu*, the vibratory air element, a manifestation of the creative Aum vibration. Man's life and consciousness are perpetuated by the power and activity within the "tree of life," the trunk of which is seven subtle centres located in the spine and brain. From these centres comes the power for all man's physiological and psychological functions and abilities. Owing to their common centre of origin, some spiritual and psychological experiences are intertwined with physiological processes. For example, there is a definite connection between the physiological function of the heart and the subtle spiritual centre of feeling in the heart. Working together, they express the great emotion of love, both human and divine. (See *chakras* in glossary.)

there could be no love without joy. Can you think of love without joy? No. Joy attends love. When we speak of the misery of unrequited love, we are talking of an unfulfilled longing. The actual experience of love is always accompanied by joy.

The Universal Nature of Love

In the universal sense, love is the divine power of attraction in creation that harmonizes, unites, binds together. It is opposed by the force of repulsion, which is the outgoing cosmic energy that materializes creation from the cosmic consciousness of God. Repulsion keeps all forms in the manifested state through *maya*, the power of delusion that divides, differentiates, and disharmonizes. The attractive force of love counteracts cosmic repulsion to harmonize all creation and ultimately draw it back to God. Those who live in tune with the attractive force of love achieve harmony with nature and their fellow beings, and are attracted to blissful reunion with God.

In this world, love presupposes duality; it springs from a mutual exchange or suggestion of feeling between two or more forms. Even animals express a certain type of love for one another and for their offspring. In many species, when one mate dies, the other usually succumbs soon after. But this love in animals is instinctive; they are not responsible for their love. Human beings, however, have a great deal of conscious self-determination in their exchange of love with others.

In man, love expresses itself in various ways. We find love between man and wife, parent and child, brother and sister, friend and friend, master and servant, guru and disciple—as with Jesus and his disciples and the great masters of India and their *chelas*—and between the devotee and God, soul and Spirit.

Love is a universal emotion; its expressions are distinguished by the nature of the thought through which it moves. Hence, when love passes through the heart of the father, fatherly consciousness translates it into fatherly love. When it passes through the heart of the mother, motherly consciousness translates it into motherly love. When it passes through the heart of the lover, the consciousness of the lover gives that universal love still another quality. It is not the physical instrument, but the consciousness through which the love moves that determines the quality of love

expressed. Thus a father may express motherly love, a mother may express friendly love, a lover may express divine love.

Every reflection of love comes from the one Cosmic Love, but when expressed as human love in its various forms, there is always some taint in it. The mother doesn't know why she loves the child; the child knows not why he loves the mother. They do not know whence comes this love they feel for one another. It is the manifestation in them of God's love; and when it is pure and unselfish, it reflects His divine love. Thus, by investigating human love, we can learn something of divine love, for in human love we have glimpses of that love of God's.

Fatherly Love Is Based on Reason

Fatherly love is wisdom-born, and based on reason. Uppermost in the father's consciousness is the thought, "This is my child to take care of and protect." He does this unselfishly, expressing his love by doing things to please and instruct the child as well as providing for its needs. But fatherly love is partly instinctive, as are all forms of familial love; the father cannot help but love the child.

Motherly Love Is Based on Feeling and Is Unconditional

Motherly love is broader. It is based on feeling, rather than on reason. True mother love is unconditional. We can say that in many ways it is more spiritual and therefore greater than most human expressions of love. God implanted in the heart of the mother a love for the child that is unconditional, regardless of the child's merit or behaviour. Even if the child in later life becomes a murderer, the mother's love remains steady, unchanged; whereas the father may be more impatient and less inclined to forgive. The unconditional love of the mother is perhaps the human love closest to the perfection of God's love. The true mother forgives her son even when no one else will. That kind of love exemplifies God's love; He forgives His children no matter what sins they have committed. Now who could have placed this love in the mother's heart, save God? In true maternal love God gives us distinct proof that He loves us unconditionally, no matter how wicked we are, or how many times we have sinned.

The Divine Spirit is not a tyrant. He knows He has put us

in a world of delusion. He knows we are in trouble; He knows of our struggles. Man only increases the inner darkness of his spiritual ignorance when he thinks of himself as a sinner. It is better for him to try to correct himself, appealing to the Divine Mother for help, beholding in Her the reflection of God's infinite love and forgiveness.

While I was meditating last night, I sang this love song to the Divine:

O Divine Mother, I am Thy little babe, Thy helpless babe, secretly sitting on Thy lap of immortality. I shall steal my way to heaven secreted on Thy lap. In the shelter of Thy lap I shall steal my way to heaven. No karma can touch me, for I am Thy babe, Thy little babe, Thy helpless babe. Secretly on Thy lap I shall steal my way to heaven.

That is the relationship to have with God, for the love of the Mother is the all-forgiving love of the Divine.

Conjugal Love

At its most idealistic, conjugal love can be one of the greatest expressions of human love. Jesus implied this when he said: "For this cause shall a man leave father and mother, and shall cleave to his wife."* When man and woman genuinely and purely love one another, there is complete harmony between them in body, mind, and soul. When their love is expressed in its highest form, it results in a perfect unity. But this love, too, has its flaw; it can be tainted by the abuse of sex, which eclipses divine love. Nature has made the sex impulse very strong so that creation might go on; therefore, sex has its place in the marital relationship between man and woman. But if it becomes the supreme factor in that relationship, love flies out the door and disappears completely; in its place come possessiveness, over-familiarity, and the abuse and loss of friendship and understanding. Though sexual attraction is one of the conditions under which love is born, sex in itself is not love. Sex and love are as far apart as the moon and the sun. It is only when the transmuting quality of true love is uppermost in the relationship that sex becomes a means of expressing love. Those who live too much on

* *Matthew 19:5.*

JOURNEY TO SELF-REALIZATION

COLLECTED TALKS AND ESSAYS ON
REALIZING GOD IN DAILY LIFE, VOLUME III

BY
SRI SRI PARAMAHANSA YOGANANDA



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How to Express Everlasting Youthfulness

*First Self-Realization Fellowship Temple
at Encinitas, California,* March 20, 1938*

The kingdom of God is not in the clouds, in some designated point of space; it is right behind the darkness that you perceive with closed eyes. God is Consciousness; God is absolute Existence; God is ever new Joy. This Joy is omnipresent. Feel your oneness with that Joy. It resides within you; and it encompasses infinity. Beyond the gross vibratory boundaries of matter, the Immutable Infinite reigns in all His majesty and vastness. Endlessness—that is the kingdom of God; conscious Bliss, eternal and boundless. When your soul has expanded and feels its presence everywhere, then you are united with Spirit.

We bow to the Infinite on the altar of the horizon where the sky meets the ocean; and we bow to the transcendental Infinite on the altar of peace within us.

In spite of all our demonstrations of ignorance, God continues to give us life by His indwelling presence. He is sleeping in the sod; He is dreaming in the flowers; He awakens in birds and animals; and He knows that He is awake in the human being. In the superman, He finds Himself again.

In ages past, the *rishis* and masters of India, secluded in their hermitages, unraveled the mysteries that hide the Omnipresent Spirit. Their research has given us the valuable techniques and methods that tune the body and mind to the Illimitable Source of life and intelligence residing in every human being. By concentrating within on the Infinite, you can receive this boundless power.

Knowledge acquired from the study of books or from

* The Golden Lotus Temple. See footnote on page 251.

learned human beings is limited; but from the Infinite, the unlimited power of wisdom can be had. How to attain that? We teach the method in the weekly lessons sent from our headquarters at Mt. Washington.* The truths in these lessons have come from God and from the research of the masters of India.

Know the Reason for Your Existence

It is an insult to your Self to be born, live, and die without knowing the answer to the mystery of why you were sent here as a human being in the first place. To forget God is to miss the whole point of existence. Learn to feel God, and to enjoy Him. Make it a habit and you will see in time how much you have gained. Acquiring material possessions and prosperity is no safeguard against sorrow. There will come a day when you will feel totally helpless, a mere pawn of destiny; and then you will begin to realize that God alone is your haven of security. He doesn't want to impose Himself on anyone. You must take the initiative to seek Him through your own fervent desire, preferring Him to all other desires. As the swan can swim through muddy waters with its feathers remaining unsoiled, so should you live in this world. If you coat your mind with the oil of nonattachment, then material desires cannot cling to you.

The dewdrop that separates itself from the lake and floats in isolation on the lotus leaf will be dried up unless it returns to the lake. So, before life evaporates in material desires, better slip into the consciousness of God. The dewdrop of life will then not have to suffer death but will be eternal. Birth is separation from the Infinite; death is not an end of life but a transition to a higher state. Freedom from birth and death is a return to God. The dewdrop belongs to the sea. Separated, it is vulnerable to the sun and wind and other elements of nature; but when the droplet returns to its source, it becomes magnified in oneness with the sea. So it is with your life. United to God you become immortal.

While we are yet separated from the Eternal Sea, our aim should be to manifest as much as possible our essential divine

* See information on page 414 about receiving these Lessons from Yogoda Satsanga Society of India.

immortality. On the lotus leaf of material happiness the dewdrop of life must remain untouched and unpolluted until it slips into the vastness of God's presence. How to express our innate immortality in spite of contrary limitations is the purpose of our subject on making youthfulness more lasting.

Youth Is a State of Mind and Soul, As Well As of the Body

Everyone is interested in youthfulness. In one way or another everyone is seeking the fabled "Fountain of Youth." But what is youth? All young people are not necessarily youthful; some are already old and jaded far beyond their years. In contrast, some elderly people remain youthful in spite of their advancing age. They keep their minds young. Their smiles trickle down from their souls into their bodies and faces; their very life blood throbs with the joy of being. And then there are those dull, lifeless persons who are as good as dead before they die—and they don't even know it. They are the "walking dead." You see many people like that—negative, critical, moody, dispirited. There is no excuse for a wrong state of mind. You must be always positive-minded, cheerful, smiling, vibrant. By all means, practice this mental youthfulness that comes from the core of your being.

Thus, the age of the body has no real connection with youthfulness. It is the state of the mind and the expression of the soul that make a person youthful. The definition of youth is that state of body, mind, and soul in which one feels the acme, the zenith, of joy and power. If you want to, you can retain that state indefinitely. Conversely, by carelessness you can lose it very easily.

Let us first approach this subject from the mental standpoint. The mind is the controller; that is, it is at the controls of this body. The body itself is designed by the mind. We are the sum total of the consciousness we ourselves have created over a period of incarnations.* This mind, or consciousness, is the supreme force that governs all voluntary and involuntary activities of this bodily factory with its multifarious outputs.

* See *karma* and *reincarnation* in glossary.

The Five Mental States of the Consciousness

We judge our condition as desirable or undesirable by the degree of happiness therein, or by the lack of it. Accordingly, there are five mental states: happiness, sorrow, indifference, peace, and true joy.

Waves whipped up in the middle of the ocean by a storm rise high, recede into a hollow, and then rise again, one after the other, until the storm ceases and the waves dissolve in the sea. Likewise with the mind. The mental peaks are life's alternating joys and sorrows; the hollows in between are indifference or boredom. These are the first three mental states.

You can usually recognize a person's mental state by his face. If you ask a person whose face registers happiness what has made him happy, you will find that some desire had been satisfied—he got a raise, he accomplished something he wanted to do, or was otherwise gratified. A desire fulfilled gives joy.

When you see a person with a glum or sour face, his expression tells you that he has met with some disappointment. A desire contradicted produces unhappiness. The desire for health is contradicted by pain; the desire for money is contradicted by poverty, and so on.

Then there are the people in between. Ask them, "Are you happy?" "No." "Are you sad?" "No." They are in the middle, neither on the crest of the wave of happiness, nor on the clashing wave of sadness; they are in the intermediate hollow. That is the neutral state of indifference.

One cannot remain indefinitely on the crests of either buoyant happiness or turbulent sorrow, or in the dumps of boredom. In this world of competing dualities, the ordinary being is tossed up and down—rising on a wave of joy, sinking into the trough of indifference, and then getting tumbled by a wave of sorrow. They little know anything beyond these states of consciousness. To be thus jostled about is to surrender free will to a seemingly capricious destiny.

What man* needs in order to live a successful and satisfy-

* In his talks and lectures, Paramahansa Yogananda generally used the masculine gender, as was the custom of his time. His usage, however, was rooted not in the narrowly exclusive sense of the word *man*, denoting only half of

ing life is evenness of mind. That can be attained only by concentration, mastery of the mental faculties. Even the most terrible sorrow is healed by time; nothing is gained by reliving it every day. Sorrowing for someone who is gone does not help him or yourself, nor does it change that sad fact. Making yourself miserable by nurturing an inferiority complex or punishing yourself for past mistakes or failures will not get you anywhere; it paralyzes your mental faculties. Never allow yourself to get into negative mental ruts. And do not be bored with life either. That is a very uncomfortable state. It slowly stewes you. Don't bake yourself and your potentialities in the oven of indifference.

Beyond the first three conditions of the mind—happiness, sorrow, and indifference—is the state of peace. Very few people reach that plane. Those who have money and health and satisfying relationships—everything they really need or want—may say: "I am not happy or unhappy or indifferent. I am contented; I am peaceful." After a period of turbulence, such a condition is welcome. But if for a long time one has peace that is merely the absence of joy and sorrow, he will say, "Please knock me on the head so I can feel if I am still alive!" Such peace, being a negative state in which excitation has been neutralized, is not lastingly satisfying.

So now comes the positive aspect, the last or fifth state of consciousness: the attainment of ever new joy. That state is found only by contacting God in deep meditation, through the practice of such techniques as those given by the masters of India. That all-fulfilling joy will never grow stale. How to describe it? If for ten days you were not permitted to sleep, but were forced to stay awake, and then allowed to fall asleep, the joy you feel at that moment, compounded a million times over, would not begin to express the joy that I am speaking about.

the human race, but in its broader original meaning, the word is derived from the same root as Sanskrit *manas*, mind—the uniquely human capacity for rational thought. The science of yoga deals with human consciousness from the point of view of the essentially androgynous Self (*atman*). As there is no other terminology in English that would convey these psychological and spiritual truths without excessive literary awkwardness, the use of *man* and related terms has been retained herein.