

**TRUTH ENSHRINED
IN SCRIPTURES AND SYMBOLS**

Gaura Krishna

DURGA



*Improvised lectures given during a Durga puja
at Chitrakut, Mauritius
on the 2nd, 4th, 5th, 6th, 7th and 8th October 1997*

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*Gaura Krishna during one of the lectures on
Durga Ma at Chitrakut, Mauritius*

1st lecture: 2nd October 1997

(chanted :)

AUM
BHUR BHUVAH SVAHA
TAT SAVITUR VARENYAM
BHARGO DEVASYA DHIMAHI
DHIYO YO NAH PRACHODAYAT

Brothers and sisters,

As we are performing a Durga Puja, I would wish to tell some words about Durga Ma.

(Hindi:) *Durga Mata kaun hai ?* (Who is Mother Durga?)

To this question, many will answer: (Hindi :) *'Mei janta nahi hou, mei janti nahi hou, ham jante nahi hain,* (Creole :) *mo pas conné'* (I don't know, we don't know). I had fun asking the question to some Hindus with whom it was possible to debate the subject and, as we have already seen about other gods like Ganesh last time, many believe that Devi, Durga, Lakshmi, all those goddesses are entities existing in heaven. Not at all, not at all.

Then who is Durga Ma? You know – you know the scriptures – that Durga Ma had come a first time and was named Sati. She was married to Shiva, and you know that Sati’s father was Daksha. At that time, Daksha performed a great sacrifice, but he didn’t invite Shiva. What is the meaning of this? Shiva stands for Consciousness. Like the others, Shiva is not a god in heaven; he stands for Consciousness, in Sanskrit ‘Chit’. It would not be good if Mauritian Hindus attend Bhagvats or Kathas in the same way Daksha did. The fact that Daksha didn’t invite Siva means that he merely performed a nice ceremony without the presence of the Consciousness, without Shivji being present. So, that was just an outside thing, without any dedication. Therefore, Hindu brothers and sisters, I invite you, in the depth of yourself, to invite Shiva in your hearts so that He is present at the time of this Katha.

In the name ‘Chitrakut’, you find the word ‘Chit’. ‘Chit’ is a Sanskrit word meaning Consciousness. Therefore this Shiva’s consciousness must always be present at Chitrakut.

Who is Durga Mata? A human being is said to be a compound of two things, a soul: *atman*, and a body, *sharira*. It is named: human being, *purusha*. In the same way, the universe is also a compound of a body, that we can see, and a soul. This soul is named *Paramatman* (Supreme Soul); the body is named universe. Sages say that the unreachable God is named *Brahman*, that it is strictly impossible to the human mind to approach the notion of it, to understand Brahman. And they say that, at

the level of the higher understanding, *Brahman* includes two things: first *Saguna Brahman*, that is to say qualified Brahman, and on the other hand what they call *Shakti*, *Prakrti*, or *Maya*, or *Devi*, or *Durga*, etc.. There is no difference, only in the names, between Maya, Durga, Kali, Lakshmi, Sarasvati, Parvati; all of them are names of the same Cosmic Mother. Different names are given according to the different characteristics we can understand, we can perceive. Durga Mata is not an entity. Then what is Durga Mata?

In the same way that Shiva, the atman, is the Consciousness within man, or the Paramatman that pervades the universe, so the Divine Mother, the Cosmic Mother, Durga Mata, is all the energy that makes up this man or this universe. And it is this Energy that has become the universe. So Durga Mata is the entire Universe. When you look at a blade of grass, you look at a part of Durga Mata. This is very important to understand. There is a Sanskrit verse you chant very often but don't understand, which is taken from the *Markandeya Purana*, in a part named *Devi Mahatmyam*, and which is (and all Hindus know it):

Ya Devi sarva bhuteshu

What is the meaning of those Sanskrit words, *ya devi sarva bhuteshu*? 'Sarva' means 'everything'. 'Bhuteshu' means 'all beings'. So the meaning of the shlokas is: "Thou Goddess, who is all beings." Therefore, when you chant *Ya Devi Sarvabhuteshu*, you speak to the Divine Mother, to Durga, that has become all beings and

everything that exists. And this you chant constantly! However, in your mind, you think that Durga Ma is a separated being that exists somewhere in the sky. No, Durga Ma is present absolutely everywhere, even in your body; nay, your body is a part of Durga Ma, because all that energy has been transformed, and one of the forms She has taken is your body.

It is said that Energy, that first was empty space, or concentrated in a point, has first become the sky, space: *Akasha*; then it has become denser to become air; the air has become denser to become fire, fire has become denser to become water, water has become denser to become earth. Let us put it in another form you know: if you take an ice cube from your fridge and let it outside, it will change, the form will change, but the energy will always stay the same, that is to say that the ice cube will become water, but it is always the same substance. When you warm this water, it will become vapor, gas, it will transform itself in 'air', as it were, but it is always the same substance. So Durga Ma comprises the entire universe with its diverse things, but it is always the same Substance. Modern science has proved, thousands of years after Hindu sages, that everything that exists in the universe is but a transformation of the primordial Energy Hindus call Durga Ma. All that exists is Durga Ma: *Ya Devi sarvabhuteshu (Thou, Goddess who is everything that exists)*.

In conclusion, (tape recorder goes off...)..... Consciousness, if Chit is present in the name of Chitrakut; and if it is present in the hearts of Hindus from

Chitrakut; Hindus from Chitrakut must do in such a way that they throw off all superstitions like believing that Devi, Durga, is a being that exists in the sky. Devi is everywhere present; She is present in all your brothers, in all your sisters, in all things: *sarva bhuteshu*, ô Devi, You who reside in all beings, animated and inanimate.

This is a little message I wanted to deliver to you today.

Durga Mata ki jai!

THE ASPECTS OF DURGA MA

(second lecture, 4th October 1997)

(Chanted :)

*Om Bhur Bhuvah svahah
Tat savitur varenyam
Bhargo devasya dhimahi
Dhiyo yo nah prachodayat*

Yogi Ramsuratkumar Jaya Guru Raya!

Brothers and sisters,

I would wish to continue a little bit with the words of the other day about Durga Ma.

This other day, we have spoken of the verse: *Ya devi sarva bhuteshu*. In the *Devi Mahatmyam*, the next verse is:

Visnumaya iti shabdita

But before explaining *Visnumaya iti shabdita*, I would want to come back to what has been said, with the mantra

one chants: *Adi shakti Durga mata*. What is the meaning of *Adishakti durgamata*?

The other day we have explained that Durga was the Primordial Energy, that is to say the Energy existing before the appearance of the world and that She has become everything that exists in the world, all things, all bodies: *sarva butesu*. In Sanskrit, 'primordial energy' is 'adi shakti'. (adi: primordial – as in adi-manu, which has become Adam, and which means 'the first man' - and shakti: energy).

Then I'll try to explain how Durga, who is Adi Shakti, has become all those things that we see around us. I'll take again one example that everybody is able to understand. First, for those who are a little bit scientific, they know that modern science, much later that the Hindus of yore, has shown, has proved, that all the bodies, all the matters, actually were but a set of waves or corpuscles that had a certain energy, and Einstein has given the formula: $E = mc^2$, energy equals mass multiplied by the square of the speed. Well, one also knows that if you have a positive proton and a negative electron of equal mass, if you put them together, both bodies, positive-negative, male-female, vanish, there is nothing more, there is no form anymore, there is only Shakti. So I come back to the example; you know that akasha, through 'densification' (akasha has become denser and denser) has become air. You know what a cloud is, fog, vapor, so you have water in the sky. Then, air, through densification, has become water, and even before it has become fire; and it is only with fire that form appears, that it is possible to see form. As long as

fire has not come, there is no form. And it is also why Agni has a so important role in Hinduism. When you burn something, the form of that thing disappears. Then fire, through densification, becomes water. When you hear a fire crackle, it is simply water that disappears and becomes again fire. Water, through densification, has become earth. So, on the other day I have taken an example everybody understands; that vapor, when you let it drop, becomes water. So air, or gas, becomes water; and if you continue to cool, it becomes ice, that is to say that it will become matter ('earth'); but it is always the same water, it is always the same energy, it is always the same Shakti that can take the various form of 'air', 'water', 'earth', etc. So, before the appearance of any form, this is called Adishakti, Primordial Energy. Adi Shakti is Durga. And in this peculiar example, you say first 'shakti' because you don't see anything and you don't know what it is; as soon as that appears in the form of a cloud, you don't name that shakti 'Durga' anymore, you call it 'vapor'. When it appears in the form of water, you don't call it 'Durga' or 'vapor' anymore, you call it water; and when it appears in the form of ice you call it ice. In the same way, according to the form of Durga we look at on a more mental plane, we will call this same Durga Lakshmi, or Sarasvati, or Parvati, or Bhumi, and so on, but it is the same Adishakti that is in all.

So all those bodies are transformations of Shakti. (Designing himself :) This body is a part of Durga, but you call it Krishna. It would be possible to say the same for Ajay, for everybody, it is a form of Durga. Well then, let us also take an example. It is said: second verse:

Visnu maya iti shabdita

What is the meaning of this? That means: “You who are said (shabdita) to be the Maya of Vishnu.” First, why is it said ‘the Maya of Vishnu’? Why not to say ‘the Maya of Mahesh’ (Shiva) or ‘the Maya of Brahma’? Why? Here too the explanation is important. (Hindi :) *Brahma kaun hai? Vishnu kaun hai? Mahesh kaun hai?* (Who is Brahma, who is Mahesh, who is Vishnu?). Once more they are not gods trailing in the sky. No, no and no. There is only one God. The Veda says (Sanskrit): ‘*Sarvam kalu idam Brahma*’. That means: ‘Really, all that exists is Brahman. All is God. » Then why is it said that there is a god named Mahesh, etc.? In the same way as before, according to the form taken in our mind by the Brahman, we will call It Brahma, Vishnu or Mahesh. An explanation a little bit simple, less abstract: everything that exists on earth, that has a form, takes birth at a time, that is to say appears one day, stays alive for a while, and dies at the end. All – that – exists. Any created thing continues to exist for a while and comes to die, to disappear. Then, this characteristic of birth, of creation, is Brahma. It’s because of that that one says Brahma the Creator. Brahman, which appears in Its quality of Creator, is called Brahma. Then Vishnu is the one who preserves the things created by Brahma, but Vishnu is another name of the same Brahman, of the same and only God, but considered in its quality of preserver. It is why it is said that Vishnu is the god of Love, and that we have Rama, that we have Krishna, who are incarnations of Love, because Love maintains, preserves. Then every

thing dies, and when it dies, this characteristic of making things disappear is Mahesh, is Shiva. So Brahman considered in its characteristic of destroyer of things is Shiva. Now why is Shiva called Mahesh, the great god? Because Shiva destroys things, but it destroys also man's ego, it is that that is important. So the same only (Impersonal and Undifferentiated) God Brahman appears as (Personal) Brahma in Its quality of creator, or as Vishnu who preserves things, or as Shiva who destroys things. But one knows that it is always the same Consciousness, and Consciousness, in Itself, does not do anything. It always stays identical to Itself. Only Energy, Durga, Shakti, the form, moves and changes. There is the consciousness, the god, that is eternally the same, and its shakti, its energy, which changes. You will understand this: in a time of 7 years, all the cells of your body, which is transformed energy, have been changed, and this change is continuous in your body; however you always feel the same 'you', you always say 'I'. The same 'I' remains in a body that changes continuously. So Consciousness stays the same and energy changes in form.

Who, so to say, does the work of Brahma? His shakti that is called Sarasvati. But Sarasvati, in the same way, is another name of Durga Ma, she is Durga Ma considered in her characteristic of shakti of creation. It is for that that She is said to be the goddess of arts. Then, considered in her characteristic of Vishnu's shakti – who preserves – She will be Lakshmi, the beauty of created things, the beauty of Nature. Then She is called Parvati, Sati, when She is considered as Mahesh's shakti. But once more, all

those, Durga Ma, Mahesh, Brahma, Vishnu, are not gods in the sky: *sarvam kalu idam brahma*, All that exists is Brahman, and Durga transforms herself and becomes every form, but she is always Durga. Each of those forms is called by a different name in the same way different names are given to the Brahman. It is Adi Shakti, the Primordial Energy, that becomes afterwards all those different shaktis.

(So the scriptures of yore teach you exactly the same as what you find nowadays in another language in your books on science. But modern science understands only the materialistic level of Durga, and it doesn't take Consciousness into account. This is a terrible default, as Consciousness is first and Energy comes out of It! (You can even find that in the Bible: Adam comes first and Eve is created out of one of his ribs))

I hope to have been clear enough tonight. A little bit has been said about Vishnu. Next time we will try to clear the concept of *Visnu maya iti shabdita*, that is to say to explain Durga considered in this characteristic of Maya, because she is also called Maya.

Durga Mata ki jai!
Bahut Danyavad

(3rd improvised lecture, 5th October 1997)

DURGA MA IN HER ASPECT OF MAYA

GANESH

and ‘the bases of true psychology’

Aum

Tamaso ma jyotir gamaya!

(From darkness, lead us to Light!)

Brothers and sisters ... Before coming back to yesterday's words, I would want to say that one cannot get Knowledge through books. Indian scriptures say that there are two kinds of scriptures, *Shruti* and *Smriti*. *Shruti* is revelation, and *Smriti* is the set of reflections on and from this *Shruti*. You can read all that you want in books, you will believe you understand, but actually you will not. What is needed is revelation in the bottom of oneself. To make you understand those words is very simple: try to explain the taste of an orange to a friend who has never tasted any orange. It will be possible for you to speak all your life long trying to explain him the taste of the orange: « Oh you know it is bitter, but at the same time it is sugared, mmmhhh ... what could I say ... », and during your entire life you will do like this, and

the other one, your friend, will believe he has understood, but actually he will have not understood anything at all. He will believe, he will be convinced to have understood. But he will only understand and get the true knowledge the day he will take an orange and eat it himself. This is the difference between true knowledge and discursive knowledge. This is experience, the difference between having and being. And what sanatana dharma asks us is not to have but to be. And revelation is a thing beyond mind, which comes through what is called buddhi, beyond mind.

(Nowadays, a lot of people believe they are spiritual beings because they have got some discursive knowledge from books or other external medium. So they have some spiritual knowledge in their minds, but they are not at all spiritual beings. They have had no experience; they have just a luggage in their mind. So they speak a lot, but they are totally unable to make this knowledge pass to somebody. And as they have not any experience, any revelation, their discursive and mental knowledge cannot be true. They just speak with their mind and this is only mental blahblah. Only the true guru, who has experienced, without any books, who has experienced the reality of this or that, is able to transmit this knowledge because he will give the same experience to his disciple. The true guru is the guru who will not make any speech about the taste of the orange, but what he will do is, without any words, to take an orange and to make his disciple eat it. No need of any word. Knowledge through books is nothing, it is just a mental luggage, a having, but in no way a being. The mind will prevent you to have the

experience and to get the inner truth; for that you have to kill the mind and we will see that afterwards with the symbol of Ganesh. Mind has nothing to do with spirituality; it is Lucifer, the enemy of true spirituality. First it is a help, truly a good help to understand intellectually, but after that you must leave it or you will never find truth that comes only through the heart.)

‘Tamaso ma jyotir gamaya’. That means: «From darkness lead us to Light» “Take us out of ignorance in order to bring us Knowledge”. This is also what is sung in the Gayatri mantra: “Ô Thee, Sun, with your effulgence, enlighten our intellect.” So, brothers and sisters, let us try again tonight to enlighten our intellect, our buddhi.

Yesterday we have seen that Brahma, Vishnu, Shiva were three names of the same Brahman, according to the characteristics It puts on Itself, or rather according to the characteristics we perceive (because Brahman has no characteristics, but we perceive such characteristics through Maya). We can see that it is the same Brahman with the symbol of Trimurti, the triple face: three in ONE. Three general characteristics in one. Then, to come back to Durga, why is it said: *Vishnu maya iti shabdita* and not Mahesh, or *Brahmamaya iti shabdita*? It is very simple. If Vishnu were not there, Brahma would create things that will be destroyed immediately by Shiva, nothing would remain, so nothing would exist. If Brahma were not there, nothing would be created, so nothing would exist. Then with which would it be possible for Maya to play, to exert? Nothing. Se can only exert with

things that exist and last. It is why she is called *Visnumaya*; she is Vishnu's Maya, Visnuyogamaya.

Now let us do good psychology. Not Western psychology based on recurrence of facts and on assumptions, but objective psychology and the very base of any true psychology. Let us begin with this: what is Maya? The best English translation it is possible to get is « illusion ». You believe something, but you are deluded: actually it is wrong. Now I'll try to make you understand through a pretty simple example, that everybody thinks to know but that nobody knows and that all of us are the victim of illusion.

All of us have a mind; you think. Now how this mind does work, how does it function? Mind can only exert itself through perceptions it receives from senses. It is from what you hear, from what you see, from what you touch, from what you taste, from what you smell, that you perceive things, and so you think from those things. (Even the words you hear have come from perceptions and your mind has made with them some arrangements, in the same way you first learn words and after that make arrangements to build sentences.) And (and this is one of the greatest parts of illusion), you think that you are the mind. And in your mind are stored all the perceptions you have got in your innumerable past lives. Mental consciousness is not Consciousness, it is not you. (And therefore to go to a psychoanalyst in the way westerners do cannot do anything for finding yourself, for finding your true self. What it can do is to put some order in this store of the mind, in the arrangements the mind does in

this store, for your mind to get clearer, but it will not allow you to find your true self - even if it can help in putting the mind in a better condition, and that can be a good help - and so to find what your way in life is, what you have to do and so on.)

There are a lot of people here. All of you see that big tent above and around us in a certain way. Each of you sees the same tent but he sees it in a certain way; nobody sees it in the same way as the others, because each sees it from a different angle, even if that difference of angle is only 1° . Therefore no one sees it, perceives it in the same way. The perception of the same thing is different for each one of you. Now let us imagine a little mosquito that flies here under this big tent above our heads. Imagine how it perceives things, the manner it perceives you. It perceives you in a totally different way from a man who perceives you. However it is always you, the same you. But following the being who perceives you, you are not perceived in the same way. Tell me, who is right? The mosquito or the man? Which one is the right perception? Now let us imagine that this mosquito lands on you. What will he see? For him, it will be like a continent, your body will seem to be a continent, and however your neighbor sees you in a total different way. So what you think you are, you are not. Everyone thinks in a different way following his own perception; and this means that everyone has "his" truth, but that nobody is in possession of "the" truth. Everyone is wrong. This is illusion, this is Maya, and everybody thinks he is right. Now let us see how to find the 'objective truth', valid for

everybody and everywhere with another example. How to be true.

Here is a house with 4 walls; one is green, one is red, the other blue and the last one yellow. Then you have some people settled in the north who see the yellow wall: “Ah, they say, look, the house is yellow.” Then they hear suddenly other people, settled in the east, shouting: “No, no, no, you are wrong, it is blue”. But they only see the blue wall. And the others: “Stupid are you, it is obvious that it is green!” and the other group will shout: “God! Is it possible to be so blind? It is yellow!” That is the illusion. That is *manas*, that is the mind, which follows perceptions and runs with them. But, however few they can be, there are some sharp and clever people who know about this illusion and proceed otherwise. What they will do is to go above things; they go upwards, and when they are above this house, they are able to see that the 4 walls have a different color. (Another way will be to go round the house for getting a true understanding, but this would be not enough, because you will never get the whole at the same time, including perceiver and perceived. The so-called intelligent will do this; however they will not fully understand). This is the difference between ‘*manas*’ and ‘*buddhi*’. And more than that, those people above also understand why those groups are so sure of themselves, and also why they are disputing and shouting at each other, and also the way to make them aware of their mistake and in this way to end their war. But the problem is that, taken in their own mind, they will never listen and will continue in their own way, in telling you: “Pff! You think you are always right! How

can you know you are right and I am wrong?” As long as they don’t go above like you, they will never understand neither you nor the truth of the things, while you understand them and their behavior and everything and why they are like that. So you can see also that mind is selfishness, and that buddhi is unselfishness. Mind separates and buddhi unites. Mind is selfishness and buddhi creates love. The mind will go to a psychoanalyst but that will never make the person go above as it will deal in the same courtyard of past perceptions. At the best, it will allow the person to go round the house, but never above. But the ‘buddhi’ will go inside and above and will perceive the truth. So Durga, who has become all those things, is Maya, and this Maya deludes the mind.)

(Ganesh)

It is why I will take profit of this to explain the concept of Ganesh.

Who is Ganesh? In Sanskrit, Ganesh is made of two words: “*Gana Isha*”. Another name of Ganesh is “*Ganapati*”, made also of two words: “*Gana-pati*”, same thing: “the Lord of Ganas” or “the Father of Ganas”. I’ll come back to this later.

You know that Ganesh is said to be Shiva’s son. Let me be precise: at the beginning, Ganesh is not Shiva’s son, he only is Parvati’s son and he has not that head of an elephant. Later he will become Shiva’s son, but at the

beginning he is only Parvati's son. That is very very important to remember. If not, you will not understand anything. A lot of people write about Ganesh and don't understand this, so all that they write is nonsense. Every detail I'll give is important, so be very attentive please.

You know that, while Shiva is outside, (his wife) Parvati creates a small boy with sandal paste emanating from her own body. (Here some funny digression: maybe you have never hear about some people named Theosophists, but those people, reading this tale in the Shiva Purana, have completely misunderstood it because, instead of using their buddhi and understanding the symbol, they have read it with their mind. This is another example of illusion that leads you to wrongness. So, reading this, they have not only formulated the hypothesis, but they have asserted that in past of yore, children were taking birth in that way! That some paste was coming out of the body of the mother and that the child was born like that, out of that paste. And you have a lot of people believing that rubbish. Funny, isn't it? But let us come back to the main subject). So Parvati creates a small boy when Shiva is out, and this out of some sandal paste emanating from her own body. (That means - and this is very important, and all of this is given in a small sentence - that Parvati's child is of the same nature as Parvati's nature, but he has nothing from Shiva. It means also that this small boy can only appear when Shiva is out. Now look: you know that Parvati is Durga in the form of Nature, and that Shiva is Consciousness. So it means that the boy does not come at all from Consciousness, from the true being, the true Self, but he

only comes from energy or Nature. And you know that another name for Parvati is Maya, Illusion. So it means that the little boy is the creation of the illusion. And do you know what for this boy stands? I tell you: the mind. So it means that the mind is the creation of the illusion and not of the consciousness (and so it is not you). It means also that when Consciousness is there, there is no mind. (It is funny because most of people, especially in West, think that there is no difference between mind and consciousness, and it is why they are so mental but not very conscious..., but they are sure they know everything). And it is since the creation of this little boy, that is to say from the moment man thinks (through perceptions from nature) and thinks he is right with his little 'I' : "I, (Sanskrit:) *aham, aham*, etc..." 'I I me me I I', that he is completely deluded. And from this moment it is impossible for Shiva to join Parvati again, that is to say : Consciousness cannot anymore join Nature for Cosmic Wedding, the divine comprehension, the comprehension of God, to know that God is everything and everywhere is no more possible, this because of the mind. Consciousness cannot enter the body.

Now Shiva tries to come - that means: it is the inside Law to unite, it is in all beings, their destiny – but the small boy: « No no, no question! ». Shiva tries to go there in spite of him but this small boy reveals himself very strong. Impossible for Shiva to enter. Impossible for Consciousness to come inside man because the mind prevents him to do so and is very very strong, in spite of being a small thing. As Shiva comes with some more strength, the little boy goes and brings back all his

buddies to chase Shiva – the mind rebels and go deeper in perceptions, desires, enjoyments and so on. So Shiva goes and brings all his servants, all his Ganas. Who is Shiva? We have already said: he stands for Consciousness. Consciousness, Truth, Ram, the same. It is another name for Consciousness. And Ganas will try to get rid of the little boy. But he jibs at opening and fights: « no no no no, no question!” and succeeds in standing up to all the Ganas. Some Ganas even die! What does it mean?

Ganas are serving Shiva, they are serving Consciousness, that is to say they are all the good tendencies and virtues, all good feelings, all of them coming from the heart, from the true being, which the human being has in himself. So that means that, in order to go on the end of its own desires instead of following Consciousness - his true being-, the little boy, the mind, our selfishness, our ignorance, will fight against the good tendencies and even will kill some of them, this just for going to the bottom of its own desires. Then, at the end, only one solution remains for Consciousness, for Shiva. It is to take the Trishul and to throw it at the head of the little boy and to cut his head. It is only in doing so that he is able to join Parvati. What is the meaning of this? That means that, as long as man thinks he is the mind and thinks, « Me, I, I do.... », it will be impossible for him to find Truth or God (or any deep truth) because the little boy will always be there to prevent him to do so. It is only when the little boy's head is broken, cut, meaning when one enters in what is called a state of meditation, where there is no more thought but the thought of

Brahman, of Shiva, of what can unite us with God, or in doing Ramnam japa etc., that it will be possible to find God. But more, this is true and relevant for every thing. It is the process of knowing a thing, to get the true knowledge of it, beyond the perceptions we have got of it. But as long as we think through the mind, that is to say through illusory perceptions, it is not possible.

Well, that being said, Nature is not happy. Parvati is not happy at all to see her son killed. She groans and yells a lot at Shivji. And what Shiva does? He asks to get the first being that will pass by, to cut his head and to put this head on the body of the headless boy. And guess which one comes? An elephant! As a matter of fact! So, his head is cut and put on the little boy, and it is only from this very moment that Ganesh becomes also the son of Shiva. (By the way, I wonder why the Theosophists have not said, following their readings, that it was also what was done at that time!). Look at the way. Since then, he truly becomes Ganesha, Ganapati, the Lord or Father of the Ganas, the Father of all good tendencies that man has in himself. Good tendencies will come out of Ganesh also. Here we are no more at the level of the mind, but at the level of buddhi, of intelligence, of viveka, discrimination. Now why an elephant's head? It is so simple, so obvious! You will have noted that the elephant has very developed senses. First big ears. This symbol means that he will be able to discriminate the essence of the perception he gets through ears. As for us, when we hear some thingy, immediately our mind begins to give out and we do anything. This is mind and ego, working immediately after perception. Here on the

contrary, amidst of all this din, we will be able to find the truth that is in the heart of the perceived things. You will immediately see that the house has walls with four different colors. You will have also noted that Ganesh has small but very piercing eyes. He has a protuberant nose also. All Ganesh's senses are prominent, and it is why the symbol of Ganesh is an elephant's head. It is also said that Ganesh is the Lord Remover of obstacles, and that means that as long you follow the mind, you will fall; as long as you will follow your selfishness, you will fall flat on your face; but obstacles will vanish the day only when, instead of doing anything and to think of yourselves, you will try to go deep in the things to see the Universal Truth, the Sanatana Dharma, the Universal Truth enshrined in everything. And that is true science of psychology, and that is the way to remove obstacles within ourselves.

Ganesh, the buddhi, is the son of Shiva, the son of Consciousness. And it is why, in all the mandirs of India that are dedicated to Shiva, on the left side before entering the mandir, you will always find Ganesh. This simply means, for the one who enters the mandir, that is to say in himself : 'You will find God (or the truth, any truth) only if, first of all, you shut your mind and salute Ganesh, who is buddhi, who is true intelligence, who is discrimination, who is the fact to go in the core of things. Only in going to the core of things, then you will find Shiva, you will find Consciousness, you will find God, you will find Thyself. »

That's the meaning of Ganesh who, at the beginning, is a little boy, son of illusion, son of Durga Ma. But that understanding, you will never find in any book. It comes within you as a revelation.

Durga Mata ki jai!

In addition
(27/09/2005)
(not part of the speeches)

I

Here I would want to take another example between *manas* and *buddhi*. As we have seen, *manas* deals through the perceptions of the senses. In *manas* (in *chitta*) are stored all the perceptions and arrangements of those perceptions we have got since time immemorial in our past lives. Let us take an example with music. When, for the first time, you hear some music from another tradition, you may not like it at all. Let us first look at this at the level of *manas*, and we will come later to the level of *buddhi* and beyond. You may not like it at all because your mind has never got those perceptions. There are not habitual for it. It is often the case for somebody who has never listened to operas, often they reject that: "I don't like that!" they say. Or for a Westerner the first time he listens to Indian karnatik music, it can be repulsive for him. Because he has never got those perceptions, because he has the habit of the Western music, because his mind has got until half-tones but never just comas (1/9th of a tone)... That is new perceptions for the mind. But if we listen to those 'new perceptions', again and again, the mind will take the habit of them. It will begin to accept them. And it is only after that we go to another level, that is to say: that music will speak or not to his soul and this will depend on the

inner level of the music or on the level of his soul, on his own level.

This being said, let us look at the difference between the level of *manas* and the level where the head of the little boy has been cut, meaning beyond *manas*.

There are a lot of different kinds of music. Some are ‘variety’, some are for dancing, some are love songs etc... Most of music speaks to the mind. Music speaking to the soul is rarer. Music is an expression and, as already said, what will be expressed in it will depend on the level of the composer. So most of the people like variety but rare are those who listen to the music of the soul.

Now let us take, say the *Benedictus* of Beethoven’s *Missa Solemnis*. I can tell you it is the highest level of soul’s expression. But, in the same way we have seen with the house of different colors, the perception will not be the same for people, and it will not be the same at all depending on the level you perceive it, whether you perceive it from the level of the mind, or from beyond. The ‘non-spiritual’ being, who believes he is the mind because it is the only level he knows, will perceive that music in a total different way from the person who has gone beyond the mind. The mind will just perceive outside perceptions he has the habit of, meaning notes and arrangements of notes, a melody, some harmony and so on. And he will say, depending of his ‘tastes’ that depends on his mind : “it is beautiful etc.’, but his perceptions will stay at the level of that set of melody-harmony, will stay at the level of the ‘senses’, that will be

a 'sense enjoyment' or a 'sense non-enjoyment', and that will never go beyond. This beyond he is not able to perceive, to live. But the person who has cut his mind, and so who is the only one really 'spiritual', experiencing spirituality, living it, will perceive the inner harmony, the universal harmony, the inner message of this music, and this doesn't speak at all to the mind, but to the soul, to himself. So he unites with this harmony and becomes it himself. No words can reach there.

I often take the example of the telephone. The telephone is just a way to hear somebody at distance, and this goes through wires or nowadays through waves. But when somebody calls you or you call somebody, you listen to the voice, you are concentrated on the voice and on what it is said, but never on the waves or on the wires. Waves and wires are just a means to convey the message of the voice. In the same way, for the composer who has reached beyond mind and for the listener who has reached beyond mind, the notes and their arrangements are just a way to convey an inner message, in the same way words are a means to convey a message to the mind or to the intellect. For this composer, they are the means to convey to this listener the universal harmony, the harmony of *Om*, so to say, he has lived. But the people who listens to it at the level of the mind will be pleased or not by the 'melody-harmony', they will enjoy it or not, but they will never get, never live what the music conveys really.

You may have the same taste as somebody else for arranging a house, for instance, the same idea of

harmony. Both of you may enjoy the same kind of music for dancing, because that stays at the level of the mind, of enjoyment of the senses. But it is not for that that both of you will have the same taste in music that speaks to the soul, because one of you may stay at the level of the mind when the other one will go beyond. And the first will think, seeing you out of this world, that you are 'crazy'. For the spiritual people, it is for instance absolutely impossible to listen to rap music, he finds it totally opposite to the universal harmony, but this is possible for the only mental people. And this is the same for philosophy. Some are just at the level of the mind and are just arrangements of mental perceptions and imagination, while some are the expression of the inner experienced truth that is beyond mind. So he knows and laughs about the mental philosophies or creeds. Because, as in the case of the house, he has gone beyond and understand all, included the way other people listen to the music and why they don't get the inner meaning.

I speak of music because music is the highest art (sound is the first expression in the manifestation). And I'll give three sentences of Beethoven who was far beyond the mind, to express exactly the same as what has been said above:

“Music is a revelation higher than any philosophy.”

“Yes, from above comes ... what has to touch the heart. Otherwise it is only notes,

bodies without a soul; and what is a body without a soul? Shit or soil, isn't it?"

And this:

"You ask me from where I take my ideas (in Plato's sense – ndt)). They come without having been called, in a immediate way or not; I could grasp them with the hand, in the free nature, in the forest, while walking, in the silence of the night in the early morning, under excitation of 'Stimmungen' that ... become converted in sounds in me, tinkle, rustle, storm, until that, at the end, they stand before me in the form of notes."

This is exactly what I have said.

So the one who listens to the *Benedictus* and who is at the level of the mind can enjoy the notes, but the one who is beyond mind will live the truth. The latter understands the level of the first, but the first can't understand the level of the latter ... and maybe will judge him. But for the latter it will be impossible to make the first 'live' the inner truth. It will be only possible if the first takes the latter as his own guru, put his ego down, accept to surrender; and then this guru will make it eat the orange... and live the same truth.

II

Now I would want to make a parallel with another tradition concerning the mind. I like to do such things, as I have already done in a paper entitled *Ramayana and Hebraic Genesis* and on some other subjects, Gospel and Vedanta, ‘Om’ and the Prolog of St John’s Gospel, etc.

We have seen that the mind is a good help until we have to enter the temple, ourselves. We have seen how much this is obvious as the mind works with perceptions while spirituality is beyond perceptions and so beyond mind. We have seen that the mind prevents the Consciousness to join Nature, prevents consciousness to enter “the body”, prevents man to find Himself.

The same teaching exists in the Christian tradition. In this tradition it is said that an Archangel named Lucifer has, after some time, turned against God! Let us see what the meaning of this is.

This Archangel was very powerful. His name, Lucifer, comes from Latin *Lux* (genitive ‘*Lucis*’) and ‘*fer-*’ that comes from a verb meaning ‘to bear’. So his name means “the bearer of Light”. So why has this bearer of Light turned against the Light Itself after some time? This Archangel stands for the mind. It is true that the mind is a bearer of light. This mind appears with the senses. This mind allows us to grow through the perceptions. It arranges those perceptions as we have already seen. But its role stops as soon as its field of action stops. Concerning the world beyond perceptions, it has nothing

to do, nothing to say. It is totally and completely impotent. Entering the temple, as we have seen, is first to use buddhi, the enlightened intellect, then to enter the temple, ourselves. And the only way to enter the temple is to close all the doors of perceptions, all the senses: hearing, touch, vision, taste and smell. In the process of yoga, that stage is called “*pratyahara*” (senses withdrawal). It is the stage that allows *dharana* or concentration, which will lead afterwards to the state of *dhyana* or meditation then to the state of *samadhi* or union. That means that the perceptions have to be completely avoided, and so that the mind (the head) has to be cut.

The symbol of Lucifer is very good too. As long as the mind is here, there is no spirituality at all. There is mere talk. Lucifer has turned against the Light, and this means that the mind not only prevents to find the Light but leads to the opposite. A lot of people think that spirituality is a thing of the mind; this because they think they are the mind. They analyse, they speak, they talk about spirituality, about peace inside, about truth, about unity, about harmony, about Love, about freedom etc., but they have not lived them at all. They have just a mental concept of them and this very concept prevents them to live, to experience those states. They are states of being; they are not located in the illusory mind. We have seen that the mind is the son of Nature and in no way the son of Consciousness. So the mind, that was a very good tool in the field of the gross world (*sthula sharira*) that can be perceived by the senses, must go away, must vanish, must disappear if we want to continue to go upwards and

to become conscious of ourselves. If we continue to use the mind, not only will we not live and find anything, but we will go against ourselves, against our being, and we will be lost to ourselves. It is in that way that a lot of people go in occultism for instance, taking this for spirituality! That has nothing to do with spirituality. And this is a big trap. That is the trap of occult powers, that is the trap in which the mind is caught, where it will build castles in the air and fanciful explanations, going more and more away from the truth that can only be perceived through “direct perception”, meaning: “the self perceiving the Self”. There is nothing there that can be perceived by the senses and so by the mind. Absolutely nothing. Here we are even beyond buddhi. Occultism, as I have expounded in *Hamsa*, can also be a stage. That stage could be said standing between mind and buddhi. But even there, there is on one hand the simple talk about it, and on the other hand there is the experience. Experience is good; it is the only way to know. Talks do not lead anywhere. I have also practiced occultism when young, and this was a help, but it was a help because I was interested not by the practice of occultism, but by the truth I searched for. And it is why I have left it after some time.

Nowadays you can see everywhere people talking about things that are just fruits of their own imagination. They are taken in the trap. New Agers and all those people with a lot of theories and so-called experiences that are just experiences inside their own mind, all of them have fallen in this trap. They arrange things they have taken from diverse traditions, most from Hindu

tradition (as notions of karma, reincarnation etc..., notions that even they have understood in a wrong way, because through their mind). All this is arrangements in the store of the mind, as we have already seen. Instead of discovering themselves, they want to discover something out of themselves, like so-called masters or I don't know what, to receive messages from this one or that one, and for sure this is of the domain of perceptions, so of the domain of the mind, and this has nothing to do with spirituality that is beyond the mind. Here there is a subject wanting to perceive an object. This is Lucifer. The mind, the ego, trapped in its own net. (1)

This is terrible, because those persons will lose themselves. They will become pure mental persons and they will live in their head. They will lose their self, they will lose their heart, and they will not feel anything of the self. They will be busy, only with their mind, for them meditation is mere thought. They are afraid of going really inside. They are unable to be happy, to enjoy the 'here and now', they fly away from true happiness, they are full of doubts and are just enjoying their own mind. They don't love; they like but use the word 'love'. They like society for exchanging those things that reside in their minds. In society they can talk. They are lost as soon as they cannot talk and are in front of themselves. They are lost to themselves, their minds going here and there and changing; they will go for 'mind readings' and all that stuff that will just put them deeper in the trap, instead of trying to go in themselves to find their self, and in doing so find their way and their life. They will have to wait for another life to go out of this self brain-

washing. Being so mental, those people are totally unable to surrender. Surrendering means leaving the ego, but they are just minds, so they are just 'egos'. They speak of the "whole" but they have never lived it inside, they have never become one with this "whole". They are lost to their self and they are prisoners of their own mind. Nothing can be done for them. Only some drama appearing in their lives could save them from this terrible trap or some unexpected inner experience that can be brought to them through somebody else and touching their inner self under their thick mental carapace that hides them everything. It's for them the only way to be saved from the trap in which they are, however nice they can be.

So let us say that people who just make speeches, who speak on truth, who want to explain spirituality, with their mind and with words, are in the intimacy of Lucifer. They are Parvati's kids, just kids. And all kids are nice ... and they like toys... But they don't know who they are.

DURGA AS MAYA

Mind and buddhi

4th lecture – 6th October 1997

Om Ganeshaya Namah

Yogi Ramsuratkumar Jaya Guru Raya

Brothers and sisters, pranam!

Why is the mantra: “*Om Ganashaya namah*” chanted? It is to follow what we have said yesterday, to call wisdom in ourselves. As we have seen, Ganesh represents the enlightened intellect, buddhi. As such, he is the son of Shiva. All the gods are the servants of Consciousness. All gods are not outside; all of them are within you, in ourselves.

Now, to make you understand this well, I’ll try to take some examples between Consciousness and Maya.

In Indian scriptures, there is the story known to all of you where Shiva and Parvati ask their two sons, Kartikeya and Ganesh, to go round the Universe. Right away, one of them departs like a mad people and goes, goes far away, far away, while the other one thinks about it, goes within himself (don't forget he is Ganesh, the buddhi) and then just goes round Shiva, going round the universe in doing so. That's the difference between mind and buddhi, intelligence. Buddhi knows that Consciousness is here, is in the very place we are, within ourselves, while the mind reacts immediately and rushes anyhow anywhere; and Kartikeya has come back very very long afterwards! This is the difference. When one appeals to Ganesh, '*Om Ganeshaya Namah*', one doesn't go like a mad people, one does not react. This is an experience of every day. For instance, when you are at your work, when you work and your boss admonishes you, the very first thing is that your mind will say right away: "Ah, this idiot, he makes me nervous; I'll try to catch him up somewhere." » This is useless, you get worked up, and this is Maya, you are caught in the trap of Maya. So, buddhi is to say: « O.K., this is the Lord's leela and that's all. » This is a first example.

Another example. Here you see a white man delivering you a speech. Automatically you get ideas: « Oh, whites! Oh! » This is Maya. Do you know me? You don't. You know the body, you see it's white; this is the appearance, Durga Ma, the energy, the appearance taken by Durga Ma; but the atman inside you don't know, you don't know me. My Guru says (Hindi :) "*Toumhara nam Krishna hai.*" "*Mei Bharatmata ka*

putra hou” (“Your name is Krishna”. Bharat Mata is my Mother.) But you see a white body and then, automatically, your mind runs. If you were to say, “*Om Ganeshaya namah*”, you would go within yourselves and you would see the atman. And it is like this we behave with all our brothers and sisters every day, instead of appealing to Ganesh, to true intelligence, to buddhi, to wisdom that is within us; we go at once, we gallop, and we do anything. That was a second example.

A third example: my Guru, Yogi Ramsuratkumar, had a dog formerly. He had named this dog “Sai Baba”. Once, a Satya Sai Baba’s devotee comes to Tiruvannamalai to get Yogi Ramsuratkumar’s darshan and, during the conversation, Yogi Ramsuratkumar calls his dog: “Eh Sai Baba, Sai Baba, come here!” The devotee of Satya Sai Baba becomes crazy: « That’s a sacrilege! When I get a dog, I’ll name it Yogi Ramsuratkumar!” This is *manas*! And buddhi, Ramsuratkumar, has replied immediately in smiling: « Ah, you will do well. Doing so, at each time you will call your dog, you will think of me. » Such is the difference. Seeing always the soul in things, the core of things, going beyond Maya.

Another thing, another example: We have seen that Durga Mata became all the things in the universe as she was *Adi shakti*, the Primordial Energy. This *Adishakti* becomes everything, whether this table or those chairs etc.; all those are forms taken by *Adishakti*, but you call them a chair, or a desk or a window. Actually they are

forms of Durga Mata. Thus, here also it is an illusion. We constantly live in illusion.

Now, if even in the things you saw Durga Mata, you would respect things more than you do. If you saw Ram in others – because everybody has Ram in him – you will respect others more than you do. Presently we are living in a civilization where young people have lost their culture and are blindly imitating Westerners. But look at this only thing: if all Hindus here came back to the Hindu salutation, the anjali (folded hands) “Namaste”, instead of shaking hands like – excuse me to tell it – assholes! things would change so much in a moment! ‘Namaste’ is respect, respect of the other one. The meaning of “Namaste” is ‘I bow to you’, and this with the folded hands that mean: “You and me are one,” It is the most wonderful salutation that can exist. Let me explain you where the gesture of shaking hands comes from. Because, as you will see, that is completely Maya! But as you see whites doing this, automatically everybody does the same! The handshake comes from medieval times in Europe where knights were sometimes fighting in a duel with long spears, on horses or on foot, this sometimes going until the death of one of them. Before the fight, they met and they shook hands with each other, and this in the strongest manner they could, as to say: « ME, I am the strongest! I’ll defeat you!” in order to show strength. That remains me also the English « I », written with a capital letter while the ‘you’ begins with a small one. What a pride! And nowadays everybody, instead of saying, with the anjali: “you and I are one, in the Lord, in Shivji”, says: “Look here, that’s Me, look how I am

important and an individual!” This is what we have become! This is what the Hindu civilization has become here! This is absolutely deplorable.

Again another example: Durga Ma has become everything. In this way she has also become the earth and the soil, and Her name in that form is Bhumi Ma (Mother Earth). On one hand, you believe that Bhumi Ma is a goddess, there above in the sky. No, Bhumi Ma is here, around you, everywhere, under your feet. But you say great prayers to Bhumi Ma, asking: “Oh Bhumi, give ME this, give ME that” and so on... “Bhumi Ma, Bhumi Ma, make my carrots grow and become splendid, ô You, great Goddess!” And on the other hand you throw to Her all your rubbish! You throw your papers, your plastic bags, your empty Coca Cola bottles, etc.! No! It is better not to say any prayer to Bhumi and to truly respect her. This would be a true prayer! This would be true Sanatana Dharma, true Hinduism! Hinduism is not to go in temples to say prayers. The first prayer is to follow dharma in your actions. The respect of Bhumi is but the respect of the soil and environment. Environment policy is there in the scriptures since times immemorial! It is first not to put your ugly chemical fertilizers... True religion is not something that exists in the sky; it is something of day-to-day life. There is not an office here, the work there, health somewhere else, pharmacy in another corner and religion somewhere else. Religion is everything. One could say that religion is the application of spirituality that is a state of being, in day to day life. When you breathe, you don't say: « God, I have to take care not to forget to inspire now, otherwise I'll die! » No, you

breathe automatically every second. Each gesture in life, each second in life is religion. Religion mean « to tie together, to link »; the word come from Latin « religare », that which links the human being to Himself, to God in himself. And what is the meaning of “Yoga”? Yoga is not at all what Westerners believe and do, that is to say physical exercises! That’s crazy! The word “yoga” comes from the Sanskrit root ‘yuj-’, which means “to tie together, to link, to unite”. So ‘religion’ and ‘yoga’ are two different words that mean e-xac-tly the same thing. Therefore it is better to be a complete atheist who respects the real Bhumi Ma than a so-called religious people who prays selfish prayers to Her and at the same time throws Coca cans on Her and spits on Her in this way. The true religious one is the so-called atheist. Imagine you had a son who tells you: “Ah Mum, I love you! Ah Mum (Hindi :) *Mei tum se piar karte hou!* Ah Mum! Mum!” and that just after goes and comes back with hands full of mud and throws it at you! You are doing exactly the same, but you are not aware of this at all! Ignorance! Maya! Maya! Maya! Illusion! Illusion! Everything is like this. Therefore we must try: “*Om Ganeshaya Namah*”, to go deep into ourselves to see where the deep truth of things is.

Yesterday some youth have asked questions on a piece of paper about Durga. I have asked somebody to translate some of them. What I have seen is this: questions are about details of external things and appearances, but not on the understanding of things! For instance it was asked if, in the offerings to Durga Ma, mushrooms had to be there, coconuts, etc... I’ll tell you in few words what has

to be done and what is the understanding: what you have to put is yourself. What you offer is yourself! Those external things are ritualistic things for you to concentrate on this. So, fundamentally, what you put doesn't matter, for the goal is to offer your heart. The goal is to offer one's own heart, and one's own head to forget it in cutting it. One offers oneself.

(But I will give you an example to make you understand this. I often ask Hindus why they break coconuts. They don't know. So I ask them: "You mean you act like monkeys? You mean you don't know what you do but you do it? You break coconuts without knowing why? Just because you have seen your father doing the same, your mother, the others? So you just imitate, like a robot that has been programmed? Is it? God, how can this be?" I ask the same to all of you You don't know. Don't you think that is important to know what you do? So let me explain about the coconut, and why you offer and break it. All of you know pretty well what a coconut is. There are plenty here. You know that a coconut has several components, the first being an envelop made of fibers. After you have removed it, you find a very hard shell. When you have broken it you find white copra, and at the end, inside this copra, you find the coco juice. The coconut is a symbol of ourselves. First, the external envelop is our gross body. The hard shell is our subtle body. To reach the level of the subtle body you have to remove, to forget the gross body, and to remove it you need the knife of detachment. Now you have found the subtle body, the shell. This is the mental plane, the mind, and you can see how hard it is and

difficult to break! But if you want to get the juice and to drink it - and you like coconut only for that, don't you? – you must break it. But look how hard it is! Incredibly hard! But once you have broken it you find the white copra that is delicious and that symbolizes the causal body. And, beyond those three worlds, you find the juice, pure, never touched by anything, the nectar, the nectar of immortality, the amrita, the fourth state, turiya. So the offering and the breaking of the coconut means that: you offer yourself, going to the very essence of yourself after forgetting your body and after breaking your very hard mind. As we have already seen, it is impossible to go to the core of things, to the truth, any truth, and obviously to God, to Yourself, to reach immortality, without breaking the mind. We can say that breaking the coconut has the same meaning as cutting the head of Parvati's son.)

Now where and what are all those pujas coming from? Why is it required to do this or that? Long long ago, millions of years ago – and not thousands years ago as some says... That is also Maya, which makes man believe that the world has just begun 5.000 years ago. During the Satya Yuga, at the time of Rishis, those rishis had a divine consciousness; they were in total harmony with the Sanatana Dharma, the Cosmic Law, the Divine Consciousness. In the Bible this is symbolized by Adam who was 'in the image of God'. So, they knew about the truths and they have given them in the form of mantras, but this in another story. A Mahayuga includes four ages: Satya Yuga, Treta Yuga, Dvapara Yuga, Kali Yuga. To make it short: at the beginning of the Satya Yuga, man is "in the image of God", he has Divine consciousness. At

the end of it (1.600.000 years after) man's consciousness is no more completely divine. It would be possible to say that, because of desire (and in the Bible this is also symbolized by the serpent) and because of his head that begins to work and therefore of illusion that begins to enter, the 4/4 or 100% of consciousness have become 75% and the mind, the ego, the ignorance, is 25%. So, at the beginning of the Treta Yuga it is already no more possible to understand very well the Veda (meaning Knowledge) and so Puranas have appeared. Actually it is completely stupid to reject Puranas; all the truth is enshrined also in Puranas, even if they are no more *Sruti* but *Smriti*, even if it is there in a symbolic form – like Ganesh in the *Shiva Purana*. If you don't appeal to buddhi, you will never understand scriptures. Yesterday I have given an example ... Once I had also explained the true inner meaning of the Ramayana... Let's get back to the subject. At the end of the Treta Yuga, Consciousness has become 50% and ego is 50%. Ego gets stronger and stronger, and after some time man does not understand anymore the Puranas. He begins to believe that there is a Ganesh in the sky... That becomes to be dramatic, but it is like this. Unconsciousness, Ignorance gains ground. Then, at the end of Dvapara Yuga, what does one do? Ritual appears, and pujas begin. Let me say this: you will never find Rama in a mandir. You will never find Krishna in a mandir. If you have seen one of them in some mandir, tell me where. Never, never! You can read the entire *Ramayana*, whether from Valmiki or from Tulsidas (*Ramcharitmanas*), you can read the entire *Mahabharata* - and it's a lot to read – you will never find any mandir, even one temple. All those things have

appeared with the Buddhist time, and after Buddha's death. In the time of Satya Yuga and for avatars like Rama and Krishna, those mandirs and rituals were not necessary for the human being because he was perfectly aware that "*Sarvam kalu idam Brahma*", God is everywhere, God is in everything, Durga Ma has become everything. No need of that. (Mandirs have appeared with the Kali Yuga and with the Buddhists). And at the beginning of Kali Yuga Consciousness has become only 25% and ego-mind is 75%, and this Kali Yuga has begun in 3.102 BC, that means about 5.100 years ago. Nowadays man has become so ignorant that he needs a mandir, he needs performing pujas. (God that was everywhere and everything has become a small thing put inside a temple. Absolutely incredible. And with mandirs religions have appeared too, and with them sanatana dharma has been forgotten, and with religions the will to convert the others, and the wars, and the blood bathes and look nowadays what the world has become! Man needs to go to temples, he needs pujas! (God! but the temple is everywhere, Nature is the temple! There are two temples: first Nature, second your body. That's all. But no, man needs temples and pujas!). Now when do you need all those qualities of Those herbs are not needed for this, they are needed for that, depending on which god...? Actually, as already said, those things are for helping man to concentrate on the deity, on the divinity he will worship. And those rituals help him to do so. (Because his mind has become so strong and hard and his unity with everything so tiny that he has to go deep inside to feel it. His mind has cut him from the whole, he does not feel the link with everything anymore, and he

thinks he is the mind, he has become a small thing himself, separated from everything, individualist and so materialistic.) Why all those things, pastes, incense, flowers, coconuts and so on? The time he prepares all those things, his mind thinks of Durga Ma. (But let me tell you that normally he has to understand the meaning of each thing he prepares. But nowadays, even that has been lost! He does all the things without knowing why!). And nowadays people have completely forgotten the meaning of the ritual and they don't think anymore to Durga Ma, but they think: "Oh, I need ... damn, I have forgotten the anise ... let me look what the pundit has said? ... oh yes, I must go to the shop to get coriander..." They just think of that, they don't think of Durga Ma! In our times, man is even no more able to understand rituals!!! Sages knew it will become like this in Kali Yuga. It is the natural trend and it will become like this.

At the end of the Kali Yuga, the ego will be 100% and Consciousness 0! It is the natural trend; it is the Sanatana Dharma, the Cosmic Law. So the sages of yore knew that also, better than me, and they have said: for the Kali Yuga, only one thing is valid, yes, the greatest thing for the Kali Yuga is the repetition of the name of God, the Namasmara. Why? It is very simple. During the Satya Yuga, man was living in the Divine Consciousness. Nowadays in this Kali Yuga, man lives only in the consciousness of his shoes or his clothes he will wear the next day. He has forgotten God totally, he has forgotten Himself totally. (But he says he is spiritual! What an illusion! What a pride! What a lie! What a joke! What Unconsciousness! What Ignorance! Look at this: he will

put a nice tie, a beautiful suite – or she will put a marvelous dress and will make-up and go to the hairdresser – and he will go and deliver a so-called spiritual speech that will be mere blahblah, and if he or she can get money from this, it will be good! His or her God is no more Consciousness, it is money. He speaks of God but he is just materialistic! He does not know what he says! He repeats what he has read somewhere and that is only in his mind, he has not experienced anything, he believes he knows the taste of the orange but he has never eaten any one. And he will create things, no more ashrams, no more temples, no, no, but other things, a new generation of things, using so-called spirituality to make money. And you will see Ignorance spreading everywhere. You will see ignorance dressed in the clothes of spirituality spreading in the world. Everything is reversed: look: ugliness has become art, rumblings have become songs, noise has become music, money has become god, pornography has become love, psychoanalysis has become meditation and materialism has become spirituality! And look at this, my friends: if you say this, you will receive names, like fascist, ‘has been’, medieval and what else!). Let us listen to the sages of yore: only God’s name is good for this time. All sages who had Divine consciousness have said the same. No need of the speeches of ignorant people of Kali Yuga, no need of rituals having become no more understandable, just God’s name repetition, what is called japa, the simplest, only one name! Only you and He, you and It! True Yoga, true Religion, linking you to yourself, directly! Incredibly simple! But no ego! This is not for the ego that desires to be on stages! No, brothers and

sisters, true spirituality is to fly away from stages, it is to bow in order to pass the gate that is low, it is to crash the ego, to forget oneself! Nama smarana! Rama Nama! That's all. You and God, and '*Tat Tvam Asi*' « Thou art That ». Finished!)

As we have said, the goal of any puja is to do in such a way that one remembers God, that one becomes aware that God is everywhere. So why is the japa of God's name, Ram Nam, the best? (By the way, that makes me remember that a true sannyasin and high Master, called Jesus, has also said the same: "Hallowed be Thy Name!". You don't know the Bible, but here you can find also the same in David's Psalms). Why? Because, if you have God's Name on your lips constantly, the thought of God will be there constantly. Now let me try to explain in a more intellectual way, let us speak of right psychology, of psychology as a science. Name and form are the two faces of the same coin. They are indissociable. When you say 'chair', the form of the chair appears in your mind. When you see a chair, the name 'chair' comes to your mind. When you say 'Mum', the same; when you think 'Mum', the same, when you see Mum, the same. So when you repeat God's name, any name, God will be in your mind, constantly, provided you don't repeat it like a parrot. It is a process of the science of yoga, like meditation. Your mind becomes fixed on the name, so on the form, and afterwards you reach a state of meditation, and after that you unite with it, you become it. It is certainly the most wonderful and easiest way. And this is the only manner, in a world that goes madder and madder.

(So please stop to imitate westerners like monkeys. That will not do any good. Do that only if you really want to fall flat on your own face. Don't repeat things like parrots, take help of Buddhi in order not to be deluded, and you will understand the essence of things, you will understand what Durga Ma is. The saying of King Solomon: "There is nothing new under the sun" is so true! Only the mind thinks it can discover this or this, but truth is beyond mind, so mind is helpless. It will only go in building mental castles in which it will lose itself; and the being will be lost to himself, he will become unable to know himself so much his mind will be lost in its own creations. No, brothers and sisters, everything has already been said since long. Since the beginning and until the end, Truth is enshrined in Nature, in Durga Ma. Shut your mind, use buddhi, open your heart and you will find It.)

Durga Mata ki Jai!
Yogi Ramsuratkumar ki Jai!
Rama Nam ki jai!
Chitrakut ki jai!

MAYA MAKES US BELIEVE IN MAYA

(5th lecture – 7th October 1997)

(chanted :)

Om nama Sivaya Om Nama Shivaya
Shivaya nama Om Nama Shivaya
Shivaya nama Om Nama Shivaya

Paritranaya sadhunam
vinashaya ca dushkritam
dharma samsthapanarthaya
sambhavami yuge yuge
(Bhagavadgita)

Punditji, and my own atman in your forms, brothers
and sisters,

We come tonight to the continuation of what has been
seen together last time, and now we hope that, at the least
for those who believe in it, you don't believe anymore
that gods and goddesses are little or great persons living
in the sky... Because if you still believe so, I'll pray that

the next little boys that will take birth at Chitrakut come with a child's body and an elephant's head. I think that you will be very happy. Or we can pray for them to come with 4 arms. You will see, Chitrakut will be filled with children having 4 arms and an elephant head. You will see, with 4 arms it is very easy to wash dishes or clothes.

So, all of that is Maya. It has to be remembered that gods, goddesses are in ourselves and in the universe; that gods are features of Consciousness and goddesses are energies (energies as Physics understands them and, please, not as so-called American spirituality sees them. Here we speak of reality, not of imagination). God, I think ... everybody would want to get a little Rama or a little Krishna in its family provided he is not blue. But nobody would want to get a little Vinayaka... If you ever have a Ganesh coming, truly, actually, as a child in your family, you should be happy; but no, you will go in saying: « Woaah, woaah, what is this? What is this? », and right away you will go to a 'traiteur' (wizard, magician). And it is where I wanted to come tonight.

I have learnt, during this year after my arrival in Mauritius, I have seen, that huge amounts in rupees are spent among Hindus, through jealousy, to harm others, through people who are called 'traiteurs' and are called wizards elsewhere. It is a very serious subject, because here, it is truly Maya, Maya, Maya, the deepest of Maya. So I would want to speak a little bit to my Hindu brothers. I'll not speak about witchcraft in itself, how it works and so on, because it is not the subject. I would just want to take an example I have lived this very year.

At the very beginning of this year, I have known a young man who has fallen sick suddenly afterwards. He has gone in a really serious sickness, a viral sickness. I was in India at that time. I came back at the beginning of January and, in February he went out of the hospital. He was a little bit better. Then, on Mahashivaratri day, he watched a movie on Shiva, 'Jaya Bolenath'. The next day, his family calls me in a panic: « Please come quick, come quick, something's going wrong. So-and-so has gone mad!» Then I go on bike until there and, at my arrival, the young man begins to bless me, telling me 'Om Nama Shivaya'. You have to know that I knew that young man very very well. However I ask him for his name. He answers: "I'm Acharya Anand". This was not at all his name. (First for sure he was not an acharya, and his name was not Anand, but, to tell you the truth, he was so in the condition he knew then). I stay a little bit with him to see the signs and to feel and know about the matter, and then I tell the parents and the family: « Well, there is nothing to be afraid of. He is not mad at all. This will last some months, Yogi Ramsuratkumar will bless and cure him" and I leave. The next day, new call: he has been arrested by the police because he had left the house and was going in the streets, striped to the waist and blessing everybody. I found him at the police station, with handcuffs, blessing the policemen. I told them that he was not mad and that the best for him would be to let him go. But they had to follow their own proceedings and I could not prevent them to follow their duty. And, following those proceedings, he was brought to the psychiatric hospital at Beau-Bassin. I was saying again and again to the family that he was not mad, that he was

living an inner experience from which he will come out greater and that Yogi Ramsuratkumar will cure him definitely after some months. But people go on praying in mandirs and nevertheless are full of doubts because they don't understand what is beyond mind. However, at Beau-Bassin, in a hospital only knowing very tiny and narrow western understanding of the psyche, it begun to go too far, and doctors came to want to proceed to electroshocks. (You know, when you are feeling God and living It, you are mad and deserve electroshocks). This to tell you how much it was serious ... for them, in their minds clouded by Maya. They proceed following what they have read in books. The fact remains that something (completely independent of what the doctors have done with and to him, the main thing being sleep) happened that made him settle down and he has come out of the hospital. April came. One day he takes his bicycle, goes to Priests Valley and comes until here at Chitrakut. And what happens? [(note: the readers have to know that Chitrakut is a little village on the hills of Mauritius and that to go there you have to climb a steeply sloping small road)] He goes down by the other side of the village, a bus overtakes him on that narrow and sinuous slope, this bus makes a maneuver, the young man tries to brake but the bicycle had no more brakes, as most of Mauritian bicycles (smile)... And he falls in the ravine... Conclusion: hospital, head in blood, stitched up again everywhere on his face, blessing everybody but really very very tired. And I have seen him resembling a human rag. And at that time again, the family, especially the mother, wanted to go to the 'traiteurs', because, at once, devil is there, devil has come there. The poor son, the

poor son is under the influence of the devil! Is it not fantastic? A boy is under the influence of the devil because he blesses people and speaks of God! Now for anything devil is there. If you have a toothache, it is because some spell has been cast on you! Like they all think in Africa! You feel pain in your little finger? A spell has been cast; you have to go to the sorcerer. Note that it is not better in America. I have read some article written by some people who explains and believes that a toothache or a pain here or there is the external sign of some inner initiation you are going through! Is it not funny, in those times of science and objective knowledge? To say that this is karma is enough, as karma is the result of some action or the result of some absence of action that had to be done. But no, or it is the devil or it is an initiation! So the more you suffer physically, the more you are an initiate. Great! Really the mind is wonderfully imaginative. Alice in Wonderland... That's where we have come through Maya, through imbecility. And I had to go and see his mother, because she had gone to the "traiteur". This guy asked her to pay 10.000 rupees when her salary is less than 2.000 a month. It is in this way that a lot of people go in destitution and others become very rich. Hindu priests, some of them so-called "traiteurs"! Through human idiocy. Human idiocy, Maya at the deepest of the hole. I went there. And I was obliged to shout, it was my dharma to shout, to yell. I said: « What's that business? What will be the next thing you will do? Spend all your money? What for? For nothing at all! Because he chants *Om nama Shivaya, Om namah Shivaya*? What will you do? You will go to the mandir? So go to the mandir and chant *Om Nama Shivaya!* Go to

the mandir and chant *Om Nama Shivaya* in order he stops to chant *Om Nama Shivaya*! Who is the maddest? He or you?" It was total, total, total Maya!

So, brothers, sisters, I beseech you! In the Divine Name, in God's Name! Stop that nonsense, stop with your jealousies, stop with those *traiteur's* things! And know one thing, that all magic acts one can do, through tantric formulas, through mantric formulas, through yantric formulas, touch first of all the undeveloped being. But the more you grow in consciousness, the more you approach God, the less magic can do against you. And the best protections, the best talismans are not to ask the '*traiteur*' to make you a small necklace with a small formula. No: It is to have, in you, God. And the best talisman is to have on your lips, and so in your heart, God's Name. And, as already said, it is for that that God's name japa, especially the Ram Nam japa ... For it would be possible to explain why the name 'Ram' is so important. It is the name of Consciousness, and not the name of Ramachandra. I repeat that Ramachandra has received the name of Ram from Vashistha, because Ram means 'Universal Consciousness'. And when one says '*Ram*', '*Om Sri Ram Jai Ram Jai Jai Ram*', one does not speak of Sri Ramachandra. Everybody believes it is spoken of Sri Ramachandra. Not at all. It is spoken of Universal Consciousness, of which Ramachandra was an incarnation. When we say '*Om Sri Ram Jai Ram Jai Jai Ram*', that means 'Victory to the Universal Consciousness! Victory! Victory to Consciousness!' That means that we must kill the ego that is in ourselves, the mind, Maya that is in ourselves, Maya that makes us do

those stupidities ; yes, to kill this ego in order to find again our true Being that is the Universal Being with Which we have to unite. And if you have always the name of Ram on your lips, the name of Ram who is Universal Consciousness, in your heart, then I ask you, 'What are the forces of evil that could act against you? What are the forces of evil that can act against God, against Consciousness? None!

Ram Nam ki Jai!

Gurus, the Guru, Yogi Ramsuratkumar

(6th lecture)

Excerpts

(Chanted :)

*Gurur Brahma, Gurur Visnu, Gurur Deva Maheshvara
Gurur Sakshat Parambrahma
Tasmai sri guruve namah*

Punditji, and all of you, beloved brothers and sisters,

Tonight I would wish to tell you about the Guru, and then about my Guru, Yogi Ramsuratkumar.

This for two reasons. First to tell you about the Guru from an observation I have made in Mauritius. Then about Yogi Ramsuratkumar because of His greatness...

The observation I have made in Mauritius - and for sure the same can be done somewhere else - is this one : As soon as it is said : « ah, a swami coming from

India ! » for you it is the same as if God was coming from heaven. « Ah! A swami from India! » If we took a duck and dressed it like a swami, I'm sure you would go to the airport for touching its feet! Know that in India 90% of the sadhus are just lazy people who take advantage of the soup of others. True sadhus are extremely rare. But, by Heaven's grace, there are some, and some are very very great. In Mauritius I have seen so-called swamis coming from India to perform Bhagvats. Actually it is nothing more than a good commercial operation. They are not at all great saints, but people who take advantage of you. Therefore, please, as we have seen, make your Buddhi work! Look at this: first of all you have to pay their trip, then their food, sometimes they ask for 20.000 rupees a bhagvat, the money from the arti, and they do 3-4 bhagvats. In this way, within a month or a month and half, they go back to India with 400.000 rupees. It is a very good operation. Thanks God, they are some true swamis that come from India also. .. Remember that in Hindu society, priest is a profession and that the priest is here to perform rituals. That doesn't mean he is spiritually developed.

There is a Hindi saying (Hindi :) "*Ghar ke murgi, dhal barabar*" [(equivalent of "No one is a prophet in his own land")]. In Mauritius also, by God's grace, there are some wonderful persons. And there are some persons who are able to perform Bhagvats wonderfully.

What is meant by 'Guru'? The guru is the one who brings 'a' knowledge; he will give others a knowledge he possesses. In this way you have gurus in mathematics, in

Physics, etc. For instance, I would need a Hindi guru to communicate with you in a better way. Every guru brings you the knowledge he possesses. But no guru is able to bring you any knowledge he doesn't possess himself. Therefore don't rush always like this to touch the feet of a man wearing rising sun color clothes, it is useless. Make your buddhi work and discriminate to know whether that man is really a sage. A man is known through its acts and not through his words. In spiritual matter, the guru is somebody who is able to bring you the knowledge he possesses. But take care, because as we have seen, the spiritual knowledge cannot be found in books! True spiritual knowledge is beyond mind! You have to discriminate if this man has really eaten the orange! The sage is the one who knows God. Few on earth know God. Very few are they. You know, I have met a lot of gurus or so-called gurus. I have met a guru every body knows, even in Mauritius, he is the person who has established the American company ISKCON, Srila Prabhupada, and I have met him at his very beginning. His success is due to the reaction against the war, particularly Vietnam War. It was at this time that a lot of young people became what we called in France 'babacools', "do love, not war" and so on. For sure they were right. I have met disciples of Maharshi Mahesh Yogi, you know, that person who came to be known because some English group of singers named Beatles had taken him as a guru. A very good operation for him too... That was long ago! The first true sage I have met was at Belur Math in Calcutta in 1982, at the Ramakrishna Mission. He was the President, and spirituality emanating from Him was enveloping you.

But sadhus, I have seen thousands. Only the ‘Sad-Guru’, that is to say the guru who has ‘realised’ God, who has become one with Brahman, only he is able to bring you the final Knowledge, is able to bring you Vedanta, Vedanta, the end of all Knowledge, Vidya, no one else.

(But look at this, nowadays every little guru is called ‘Sad Guru’, or calls himself so! It is absolutely incredible! Now you have plenty of sad-gurus, anywhere, everywhere! What a game! A guru is able to lead you only to his own level and that’s all. Never will he be able to carry you beyond his own level. There is something very typical of this present world: yes you have plenty of gurus, you can find millions! Each of them as false as the other, and each of them establishes his own very peculiar school. This one will teach this kind of yoga, that other one another kind, that other another thing and so on. There are also a lot of inventions. In France, it is particularly funny to look at the ‘spiritual’ magazines. There are very few, I must say, very few, but I make the bet that they will multiply, you will see. But God, they are full of advertisements, and it is the funny side of this. You find this kind of things: “Come for a seminar, in the Alps, in a wonderful landscape, you will be transformed by the I-don’t-know what yoga, or ‘primal cry’ or I don’t know what else”. The more the name is complicate, the more it seems to be good, and for sure the more it’s expansive. Very good advertising! And you find a lot of ‘so-called gurus who are nothing but good shopkeepers that don’t know anything in the field of true spirituality. No need to tell you that a lot of those fantasies and sometimes hilarious creations are coming from America,

the land of nice kids who like toys but are spiritual dwarfs, where any beginner can be a guru. Giants like Swami Vivekananda and Swami Rama Tirtha have gone there to educate them spiritually a little bit, but to tell you the truth, Vedanta is not good for trade, and anyway they can't understand. I am naughty. That's not true. I'm speaking about the average society and of some funny groups, this from what they write ... They don't want wisdom, they want, kids as they are, Alice in Wonderland...and they are very nice... But let us continue. So you find a lot of phoney people that delude people, this everywhere; but people who have met God, I have seen very few. You know, that's like in music, it goes from the animal rap to Beethoven! But if you want, you can take a guru amidst the rappers, he will lead you to his own level, no problem.

Some years ago, in 1990, I got the good fortune and blessing to meet a true sadguru who is known all over the world, Sathya Sai Baba. It is this same year and a short time after that I have met my Master, Bhagavan Sri YOGI RAMSURATKUMAR.

One thing you have to know. All people go to gurus, and they will find gurus for them. I too have been a spiritual tourist like that, hoping to meet a guru, years ago. But those that I have seen were just normal men for me, and I stopped my quest. You will find a lot of them. But the Sad-guru is not at all the same; the Sad-guru is very unique: He chooses His disciples; He makes them come to Him. Look in the Gospel how Jesus has chosen his disciples. Look how Sri Ramakrishna has done the

same. It is not at all the same level. Here we are far above! Yogi Ramsuratkumar is one of these incredible sages. My life is not interesting, I count for nothing, I'm a stupid one. All that I do, I had already gone in India, in 1981 and 1982. But what I know is that it is in 1988 that Yogi Ramsuratkumar has taken my life in His hands, 2 years before I met Him. First a lot of things have happened suddenly in my life. Then, I have felt inside of me an appeal from India. God, it was so strong! I was crying, and shouting: « I must go back to India ». But I did not know why, neither where to go. But that appeal was so strong and powerful inside! I had to go to India. But I had no money at this time. So I make it short, just for you to know that things have happened in such a way that I got money for that. But I did not know where to go, so I said: "Let us see, I have heard of Satya Sai Baba since long, so let us go there". Before departing, I received an invitation for the Jayanti of a sage I had never heard of before. So I answered: I'll go. That is in this way that I have reached my Master's feet.

Why to speak to you about YOGI RAMSURATKUMAR? Yogi Ramsuratkumar is one of the greatest sages presently living on the soil of Bharat Mata and therefore one of the greatest sages presently on earth. (You, who imitate Westerners, let me tell you that) Bharat Mata has, as her dharma, to be the Guru of the world. She has always been and She will always be. (All this Western civilization and so-called values you see now, all that will vanish, all that will continue to create problems, and they go and will go in acceleration. India will grow and will come back, even economically. West

will be obliged to look towards Her. Bharat Mata will save the world from the cataclysm to which this world is leading us. Selfishness and the Money-God, the selfish extreme capitalism that puts war and blood and misery everywhere for its own pockets will go on and on but crisis will come.) You can't see that now. No one sees it, no one knows it. But it is only Sanatana Dharma, which is still in the bosom of Bharat, which will save this earth and will save civilization.

Yogi Ramsuratkumar is a very special sage. He has nothing. I have rarely seen gurus without anything at all. Generally they have nice cars, a lot of things like that, TV, VCRs and everything. He has NOTHING; He has been a beggar all his life long. There is a big ashram in construction since 2 years in Tiruvannamalai, but his devotees have wanted to build it. He has NOTHING. He is barefoot; his clothes are this (showing what he wears). If I wear that, it is because He has asked me for doing so, saying: « Krishna, this beggar wants you to wear it. » That's the symbol of Vairagya, renunciation, Yogi Ramsuratkumar. I have rarely seen 'gurus' without any ego. He doesn't say: « me, I ». He speaks of himself as « this dirty beggar ». You go to him and he will ask: « What this beggar can do for you? » Very rare are the men without any ego! They are very very high. Is not the goal of life the annihilation of the ego? He has another characteristic: most of sadhus establish their particular school and give courses. Yogi Ramsuratkumar does not speak. The transmission is direct. No words, no speech. Like Dakshinamurti. It is beyond mind. Yogi Ramsuratkumar is a book. A lot of people go to Him.

They see a book, well, OK, then they leave, because they 'think' that all the pages of the book are white. They don't see anything. They want to read, to use their mind, to see with their senses what they have read in books about the guru. But there is not one word written there. It is beyond mind. So they leave, they don't understand, they can't understand. But you know, there is a special ink, a subtle ink named 'invisible ink'. When you pour a certain liquid on the leaf, ink reveals itself and you are able to read everything written there. The one who possesses this product is able to read some pages of this book, and in this way to come in true contact with Yogi Ramsuratkumar, and then the darshan is never useless. In Mauritius as somewhere else, a lot of people, when somebody talk to them about a sage, want to know only one thing:" Has he some powers? Which powers? What can He do »? Does not matter! A true sage doesn't care of his powers! Every true sage has powers. Yogi Ramsuratkumar cures a lot of people and performs miracles. Yes. But never before people. Never, never.

(And let me add that powers are not at all signs of wisdom. Powers are things of the subtle field. The sage is beyond this. Powers are a having, not a being. It is not because you have that you are. Actually, to have and to be are somehow opposite, and very often the more you have and the less you are. But with money and possessions you feel important and you have the illusion to be somebody. Those powers are a little bit like money. You stick on them and cannot go above. Money is a power, the most visible, but the most illusory. To have and to be are like mind and heart; the more you have a

mind, the less you have a heart. But no, people are deluded and they only ask: “Has He some powers?” If you want only to see powers, go to movies, but if you want Happiness, go to Him and listen to your heart.

And it is why, before leaving the word, I will dare to ask all of you, beloved brothers and sisters, to chant the Name of Yogi Ramsuratkumar, which has become one of the names of the Divine, as He is one with Brahman.

Conclusion

(added 8 years after, on the 27/09/05)

It could be said that all that have been said here is enough to understand a lot of things. We are in the Kali Yuga. People have gone so far in ignorance that they cannot grasp any '*veda*' directly, they have gone so far that symbols are mere drawings or stories impossible to understand so much they seem crazy, like a goddess with four arms, seated on a tiger with weapons in hands.... They have gone so far in ignorance that they have recourse to so-called magic they don't understand or to imagination in building mental systems regarding spirituality, taking those mental castles as true spirituality when true spirituality is beyond the mind and experiencing truth. We are also in a world that tries to understand what matter is, that goes deeper and deeper into things. Normally, this would have to lead to the end of superstitions and mental castles! But it seems not to be the case ...

So, please, let us put away those two words: religion and science. Let us take only one: Knowledge. It is in this word that we can reconcile both religion and science. And it is what existed before, and what we find in Indian scriptures. You will neither find the word 'religion' (in the sense of 'organised' religion) nor the word 'science'

in them, but you will only find the word 'knowledge' or the word 'union' (yoga). The word knowledge comes from 'to know'. To know is not to assume, it is not to believe. Indian philosophy has never been religion as we understand it nowadays, it has always been 'knowledge', and knowledge through experience, beyond the mind, and this is the only way to know, as we have seen. After that knowledge is expressed through buddhi for other people to go the same way. Look at the Indian scriptures; they go in all the fields of knowledge: mathematics, astronomy, logic, grammar and so on. But, in a way different from Western science that deals only with material things and begins with them, the knowledge goes directly to the source of everything, going far far above, in the firmament, at the zenith, from where it is possible to see and to understand everything. So this knowledge doesn't concern only the material world, which is called *sthula*, but also the subtle, *sukshma*, and the causal, *karana*, the three worlds and their interrelations. This is far beyond Western science that is like a baby in the field of psychology for instance. Look, is it not funny that the Sanskrit, really the mother of all languages, is discovered as being a perfect language, so perfect and logical that it is thought to be used as a perfect computer language? So in those times, the language was more perfect than any present languages. But they don't see that those people had, in the same way, the most perfect understanding of things and the most perfect understanding of the whole universe!

So we have first to use buddhi and to enter the temple of ourselves for discovering the truth. This means to

leave all the superstitions and blind beliefs and mental castles like the present American New Age movement that can be ranked with superstition and blind belief and that spreads ignorance everywhere. You know, with that any ignoramus can believe he is great because he takes his imagination for the reality and he believes he has been in contact with some so-called universal master, or an extraterrestrial and so on ... You can see the level! They have never got anything beyond the mind, but they believe to be spiritual! Let the kids be kids. As for us, we have to shut the mind, to cut the head and in this way also to prevent mere imagination and blind belief in it. True spirituality is the way to discover truth. Spirituality is not to talk, it is the exact opposite. You will discover truth in the silence of your own being, not in talking to others. All that I have said is not spirituality, it is an indication of the way you can live it. Those who do mere speeches are at the level of the mind. They believe to be spiritual but they are just Parvati's little boy. They don't understand anything, and this mind, this little boy, this ego makes them believe they are great spiritual ones! No, they are just the kid. The true spiritual one doesn't speak. He can express the things he has discovered in himself through experience for helping others, in the same way the great composer does through his music, but, like the great composer, he goes first in the silence of his own being in order to unite with Truth. He doesn't go the Western way, the mind's way, dealing with details and trying to understand them, speaking of them in expressing assumptions; no, he goes to buddhi, he enters the temple, he goes at the zenith, at the deepest of the being, and from there he understands everything and is

able to explain even the details, because he knows where they come from.

Tamaso ma jyotir gamaya!

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(Sept. 05)

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Conclusion

(added in Sept. 2005)

- Spirituality has nothing to do with mental castles
- Let us forget religion and science, and let us live knowledge
- The western way tries to go in analyzing details, the sage goes to the Universal truth and understands everything
- Spirituality is not mere talk, it is entering the temple

