CHAPTER-II

THE MASTER AND THE WORLD

One of the brilliant lights of spirituality in the twentieth century for guiding the humanity through the turbulent waves of emotions and social problems, Master E.K’s exposition of religion in the light of philosophy is highly enlightening. With his sharp intellect, insight and gift for expression, he taught the world the meaning, aim, purpose of spirituality dispelling many common misconceptions relating to religion and related ideologies.

Kulapathi Ekkirala Krishnamacharya, popularly called Master E.K. was also known as a New Age Teacher. The New Age Teacher is one who demonstrates divine life in all facets of the modern life and to him, there is no such demarcation as divine and non-divine. According to him, all is divine if one’s attitude and approach are divine and even divine activity turns out to be diabolical if the motive is tainted. Business, profession and even politics are no bar to a divine life since these are meant for serving the society. He gave a comprehensive understanding of scriptures and their usefulness in daily life. Through his life style, he proved that the scriptural way of living is perfectly possible in order to be joyful even in this modern world. He made it clear that the so-called matter is none other than the offspring of the spirit; hence is spiritual in essence.

Who is a Master? Why people called him with that title?
The term ‘Master’ is first used by the Theosophical Society as a synonym for the term ‘Spiritual Leader’ or the Sanskrit terms- ‘Sadhguru’, ‘Rishi’ or ‘Mahatma’ - which mean a ‘Perfect man’ who can lead people on the path of light. There is no equal term in English language for the Sanskrit terms. The definition of the word ‘Master’, as given by Annie Besant, is -

A master is a term applied to denote certain human beings, who have completed their human evolution, have attained human perfection, have nothing more to learn so far as our part of the solar system is concerned, have reached what the Christians call ‘Salvation’, and the Hindus and Buddhists ‘Liberation. That means, a ‘master’ is one who is perfectly in tune with life (The Masters: 58)

Master E.K. was born on 11th August 1926 in Bapatla, Guntur dist. Andhra Pradesh, South India. He received a Doctorate in Oriental Literature from Andhra University, Visakhapatnam. He accomplished a successful career as a professor between 1949 and 1974. Master E.K.’s father, Dr. Ekkirala Ananthacharya was a renowned Vedic scholar, and was a great source of knowledge to many. Master E.K. learnt many intricacies of the Vedas (which are considered the reservoir of wisdom) and their symbolism even as a child from his father.

Master E.K’s exposition of the vedic concepts, interpretation of the holy books-Bhagavath Gita and Bible, and the elucidation of the theosophical and Buddhist philosophy is enlightening and illuminating. He has built a spiritual bridge between East and West through his message and exemplary life style.
His writings are varied but the undercurrent of every topic drives the reader into synthesis. Under his guidance, a numbers of schools for children were opened to impart man-making education. He founded “The World Teacher Trust”, an International socio-spiritual organization. The ‘world teacher’ is Lord Sri Krishna, Lord Maithreya, Gauthama the Buddha, and Jesus Christ and the main motto of this organization is to spread their messages, making the people realize that the background light is the same, though the human forms are different. On invitation, he visited many countries in Europe and America to impart spiritual guidance and delivered lectures on the synthesis of world scriptures, providing a socio-economic basis of spiritual life. Through his simple and direct approach to the scriptures, he aroused and awakened many into the path of Truth in the East and the West. Master E.K. established several charitable Homoeo dispensaries in India and Abroad. He was the founder of Homoeo International Brotherhood at Liege.

He also courted enough opposition in the society by encountering certain rigid traditions of the society. Master E.K.’s was a multi-cut diamond-as poet, a Vedic scholar, a teacher, a healer, an extraordinary astrologer and a social reformer. He departed from his mortal body on 17th of March 1984.

Dr. K. Parvathi Kumar, a close associate of Master E.K says,

He frequently used the etymological, astrological, metrical, and cyclical keys to interpret the World Scriptures. Such usage enabled unfoldment of the hidden aspects of the scriptures such as, Ramayana, Mahabharata, Bhagavad Gita, Bhagavatha, The Old Testament and The Secret Doctrine. He
not only taught the hidden side of the scriptures but also taught to his followers the Occult sciences, such as Spiritual Astrology, Sound, Colour, Number, Symbolism, Tantra, Mantra, and even such Middle East sciences such as Ramala.

*(The New Age Teacher: pp 52-53)*

If one studies the works of Master E.K., it would be clear that his approach is afresh and it does not carry any stains of traditional and religious types of interpretations. Perhaps, he is one of the very few spiritual masters of the world that have synthesized the most essential aspects of the scriptures of all religions. In his lectures and writings, one will come across the extraordinary aspects of Lord Krishna and Jesus Christ, hither to unknown. About Master E.K.’s elevated understanding of the scriptures of the East and the West, what Dr. Parvathi Kumar says is-

Master E.K. demonstrated a great synthesis in his life. He was also frequently quoting in his teachings from the Old and the New Testaments; His knowledge of the secrets of the Old Testament is unparalleled in recent times. The 93 meditations that he gave in the book ‘spiritual Psychology’ speak of the profundity of knowledge, he carried relating to the Old Testament. To him, Master Jesus was very dear. We frequently encounter the inner life and dimensions of Master Jesus in the writings of the Master. There is a meditation which he gave, which speaks of the veneration that he held for Master Jesus. His Spiritual Astrology speaks of the ‘the White Robe’, ‘the two fishes and the 5 loafs of bread’, ‘the fisherman’ ‘the star of light’ and such other profound symbols of wisdom. In him, there was the synthesis of the Teachers of
all times, from Veda Vyasa to Jesus, the Christ. He had ready solutions and answers to every theistic path, Indian or non-Indian. (*The New Age Teacher: pp 68-69*)

Wisdom flowed through Master E.K. in the form of the following books.

The following Booklets in English were written by him-


The following books were written by him in English-


Master E.K. carried out the writing work amidst the hectic activity of teaching, healing, training and imparting yoga. His mastery over wide ranging
subjects is, indeed astonishing. He wrote more than 50 books ranging from commentaries on Scriptures to Astrology to Homoeo-science and Health. His books give deep insight into Srimad Bhagavata, Bhagavat Gita, Astrology, Vedic hymns, Patanjali Yoga, Rituals and other facets of wisdom. He also conceived four booklets for initial training of the children by the parents.

There are innumerable books by Master E.K. in the regional language Telugu. They are the treasure house of inexhaustible wisdom. The highly acclaimed one is “Bhagavatha Rahasya Prakasam” (the occult secrets of the stories of the Lord Krishna in 16 volumes), a rendering of the story of Lord Sri Krishna, unveiling the secrets of His life that are highly useful for one’s sadhana, i.e. spiritual practice.

It may be due to the inspiration from higher sources, there is immense variety in the writings of Master E.K. He spoke and wrote about varied themes in an appealingly lucid style, which has touched the hearts of the thousands in the East and the West. A serious effort has been made to study most of the books of Master E.K. to understand the themes of his writings and speeches as well as his language. All the available lectures of Master E.K. through CDs have been listened to and it is astounding the way he answers to the questions of the listeners extemporaneously with great ease. For the research study, chiefly the “Overseas Messages” (vol. I & II) and also the “Overseas Messages” Vol. III (to be published) besides other books of the master have been selected and studied. His choice of words and structures for expressing the eastern thought and eastern way of spirituality to the West in a sweet and
sonorous manner have been a motivational force for discussing Master E.K.’s vision and language.

What the common people see in the world is entirely different from what the spiritual masters perceive. In the view of the spiritual writers, the ‘Good and Bad’ of the world has a different connotation. Because, they see the world with the heart’s eyes. To Master E.K.,

“There are no bad people in this world, but there are people with badly arranged thoughts.”

These are the words of wisdom of the Master about good and bad people, delivered to the Western brotherhood in a lecture, in Belgium on 3rd Oct 1981. He feels-

If thoughts are properly arranged, then the magnetism begins to manifest itself. Is there any difference between an iron piece and a magnet physically? When you begin to think that the work is for others, the change begins to occur; so that an iron piece begins to become a magnet.

*(Overseas Messages: 232)*

In just two short compound sentences, Master E.K. has explained two complex concepts that the mankind has been struggling to understand the fundamental human nature and ignorantly dividing the humanity as good and bad. Master E.K.’s aphoristic expression– There are no bad people in this world; there are people with badly arranged thoughts– stands as an explanation for the Biblical sentence or the Gandhian thought, why one should ‘hate the sin, but not the sinner’. The sentence beginning with the expletive construction – ‘there are’ indicates that the so called ‘good’ or ‘bad’ people cannot be
specifically found anywhere. For, there are no sinners or bad people, but there are only those who perform bad actions and those who commit sins. Indeed, the traits -bad or good, sinful or noble are related to a person’s nature only, but not related to his being, the self. Both the compound sentences start with the subject ‘there are’. The simple expression- ‘magnetism begins to manifest’ will drive the readers towards action. Through rhetoric, Master E.K. has tried to explain that there is no difference between a piece of iron and a piece of magnet in their basic nature. One who has trained himself to organize his thoughts acquires that magnetic power. The word ‘rearranged’ indicates that the primary problem is the disturbed thought waves and if they are arranged in a harmonious way, the life will be systematic and joyful. In fact, power generates from order, since the very fundamental principle of nature is ‘perfect order’. From the unfolding of a tiny flower to the rotation of the mighty stars and planets, everything in the universe is in perfect order. Since man is a part of the nature, regularity of life is imperative.

Regularity does not merely indicate a physical routine but most essentially, the order or the regularity of thought process. Once the thoughts are processed into practical and constructive way, then the power of magnetism begins to ‘manifest’ in a person. Master E.K. has not used such words as ‘transformation’, ‘change’, ‘conversion’ etc., which will give the impression that the entire basic nature of a magnet has to undergo a sea change in order to acquire magnetism. He used the word –‘manifest’, since it is already has the potential of a magnet, and the only thing required is to – ‘awaken it’. The
repetition of the verb- ‘begins’ three times, with ‘to infinitives’- ‘to work’, ‘to occur’ and ‘to become’ is only to make men and women realize that it is the beginning of ‘positive work’ that is highly important and the expression also indicates that if a man leads a meaningful life, which is intended for him and expected of him by nature, then the ‘magnetism’ which is natural to man, starts functioning. That magnetism is no other than the god consciousness or self realization which starts shining forth. This is the only difference between a realized soul and others. A realized soul is a magnet. Hence, hundreds and thousands of beings are attracted to such personalities. Why is that a few men and women can spontaneously draw millions towards them during their life and after the life also? That is – Magnetism, god consciousness. Another important aspect of igniting magnetism in man is to ‘work for others’ and more importantly ‘work with the consciousness that one’s work is for others only, not for oneself’. A person might receive some remuneration in the form of kind or cash for what he has done, but fundamentally he gets it for ‘working for others’ only, whether he does it intentionally or unintentionally. If a person does his work with dedication, with god consciousness, it also becomes a prayer in action.

The purity of thought being wrapped in a chaste language of a spiritual writer about the universal human problem such as good and bad people can be seen in the above lines. Spiritual masters will never view things the way the world looks at them. To them, there is nothing like ‘good and bad’, beautiful and ugly, divine and devilish in the universe. It all lies in the attitude through
which one beholds the outer world. Division is an endless trap and the mire of the mind.

People have different opinions about the ‘thinking’ patterns of human beings and more so the ‘Positive thinking’. Strangely, there is a lot of discussion on the concept of ‘Positive Thinking’- the ways to develop it. It clearly connotes the ‘negative attitude’ of the ‘thinking beings’. Human beings are always engulfed by the negative thoughts. It has become a herculean task for man not to be mired in the negative thinking; the unnatural state of mind has become natural. In this context, it would be highly enlightening to understand the views of the Master E.K.

Master EK explains to the gathering in a lecture, delivered at Geneva on 16th Oct 1981 about what Positive Thinking is, according to the scriptures, in his own narrative style with common examples bringing an uncommon effect-

One of the most important commandments is- do not have opinions about others. To every one of us, our own opinion and our own viewpoint is the most valuable of all. Unless we make a sacrifice of it, we cannot make a yoga practice. This is one of the injections of the Scriptures. Do not suppose or pre-suppose about anyone in this world, because it is your mind that is bearing the burden of impressions. If you have a thousand friends, you will have thousand impressions in your mind which will help neither you nor your friends. If I have malice towards you, I am the sufferer of the malice. Because of my malicious nature, I will not be able to sleep. If you call me a fool, and I begin to feel for it, I am making the words true. Take the behaviour and response of the child
which is always positive. The child is continuous in its mind, with the capacity to feel play of everything. Whatever happens around him has no effect upon him.”

*(Overseas Messages: pp 224-225)*

The instruction of the master- ‘do not have opinions about others in your mind’ is very succinct and aphoristic, which at once makes a person ponder over at a deeper level. The noun phrases- ‘burden of impressions’ and ‘thousand impressions in your mind’- make men and women realise how unbearably they are burdening the mind for absolutely no reason. Humour, which is the underlying current of the master’s lectures and writings, can be clearly seen in his example of a person meditating over somebody’s harsh words aimed at him. Master E.K. says that a person has absolutely nothing to do with somebody’s opinion about you. Indeed, it is not at all related to you. In which way anyone is responsible for others’ opinions about them? Opinions are like waves and no one can ever ride on them. Usually, people tend to believe everything that their minds tell them and live their lives according to their beliefs. All the opinions and ideas, a person entertains spring from what one is exposed to. People are always anxious to jump to conclusions, with which they identify themselves. The moment one starts making conclusions and opinions about people, it means, he is trying to constrict himself since life doesn’t fit into one’s narrow grooves of life. He is bound to destroy the possibilities of boundless life. Most of these thoughts are only random raves and rants of the mind.
Master E.K. subtly indicates that one’s suffering is due to one’s own ‘malicious’ nature, but certainly not due to the thorny words or thoughts of others. The noun and adjective forms—‘malice’ and ‘malicious’ in the expressions—‘if I have malice’ and ‘my malicious nature’ emphasize the level of deep-rooted negative attitude, nurtured by the people unconsciously. The possessive auxiliary ‘have’ and the possessive pronoun ‘my’—indicate that the people are in possession of such harmful traits; hence, suffering is mostly self inflicted in unawareness. Unless there is the receiving mechanism and the software in a person in the form of negative emotions which are highly inflammable, even the razor sharp words cannot touch him or her.

Master EK advises that one should sacrifice one’s viewpoints in order to stand in yoga. The word ‘sacrifice’ is used very sagaciously. It might appear as though Master E.K. has used a very weighty word, but it is the most appropriate word since sacrificing one’s opinions and viewpoints is a mighty thing; almost next to impossibility. Instead of using any of the words—give up, leave off, relinquish, abandon, desert, or even renounce - Master E.K. has chosen to use the word ‘sacrifice’ which highlights the immense difficulty involved in doing so. Shedding a deep rooted thought is so difficult that it is equivalent to beheading one’s own head.

One of the significant aspects of the symbolical story of Lord Ganesha is in regard to this only. When Ganesha, as a boy obstructs Lord Siva’s entry into his own house, the boy’s head is beheaded by Lord Siva and afterwards, an elephant head is installed. The boy (son of Lord Siva) is ignorant and fails to
recognize his own father. Hence his head, filled with ignorance, is beheaded to be replaced with the head of an elephant, which is considered a symbol for wisdom and humility. Therefore, changing the head is symbolical for changing the ‘thought process’, leading to awareness. Madam Blavatsky, the founder of the Theosophical society also has used a phrase ‘widow’s children’ to indicate that the men and women are ‘ignorant’ of their father- ‘God’, being attracted to by the Mother Nature alone. In India, the belief of the people that they will not face any obstacles if they worship lord Ganesha, (a deity of Indians whom people pray before starting any work) implies that if they also chop off their heads, burdened with impressions and emotions, (i.e. change their ‘thought patterns’), they will not face any hurdles or hindrances in their lives.

Master E.K. gives the example of a ‘child’ as an embodiment of ‘positive thinking’. The sentence- ‘the child is continuous in its mind, with the capacity to feel play of everything’- is a revelation. Though the ‘adult’ thinks that he has attained a level of maturity, he should realize that he is not mature enough to have a ‘continuity of mind’ i.e. the capacity to be ‘continuously happy’ by being able to feel play of everything. An adult feels happy and joyful only when some profitable situation occurs to him, or only when he does something beneficial. Otherwise, he is not in the state of undisturbed happiness. But since the child is ‘unaffected’ by the external environment, the child can be in the state of ‘perennial happiness and joy’. It is for certain that external environment can never be always congenial and comfortable to anyone. In whatever position one may be, he can never control the surroundings
completely. Hence, he should continuously suffer. This example reminds us of Wordsworth’s words ‘Child is the father of the man’; so also the words of Jesus Christ who said, “Only children can enter my kingdom.” A child’s state of mind is, indeed very exalted, though the child is unconscious of it. Being ‘unaffected’ by the circumstances is a noblest quality, which has to be learnt from a child.

Another principle, Master EK brings out from the scriptures is –

Do not talk about the defects of others in their absence. If I find some defect in you, it may be your defect or it may be my defect. So there is only a 50 percent chance and if I talk to him about you, can I have any scope of rectification? I cannot rectify either of us but the only thing I can do is to pollute the third person also. All these themes are in scriptures which the lord spoke in parables and allegories also. If he had spoken only directly, we would not have understood at all. So such things only make positive things.  
*(Overseas Messages: 236)*

Master EK makes it clear that the parables and allegories that we find in the scriptures are nothing but the stories of Positive Thinking. The ‘symbolism’ behind these stories should be properly understood. Most people who think that they are sincere followers of the scriptures or the saints are not aware of the esoteric implications of the teachings of the scriptures in the true light and they understand in their own dim light of ignorance, missing the quintessence. It is through a few enlightened souls, one can perceive those eternal truths that are present in the scriptures. When the master speaks about fifty percent chances,
he clearly indicates that one’s perception about others is not at all complete and there is every chance of misunderstanding the other person. Fifty percent suggests that a person’s understanding of other person is only partial and it can never be complete since one tries to judge people based on one’s own emotions, perceptions and beliefs. One’s own instrument of judgment - mind, created out of one’s weaknesses, misconceptions and illusions cannot be the ultimate thing to assess someone’s personality.

Hence, the celebrated American author and speaker, known for her bestselling book - “The Work”, a method for self enquiry, Byron Katie says:

“I used to believe my thoughts and I suffered. The day I stopped believing my thoughts, my suffering ended.”

A highly thought provoking aspect of one’s mind is given forth by the author. When she stopped believing her thoughts, she became happy, because her thoughts are not herself. The mind and senses are only one’s light but not oneself. As long as one identifies oneself with the mind and senses, so long one suffers. In the Katie’s method of self inquiry, there are four vital questions meant for finding out one’s own state of truthfulness and understanding. The questions asked of a thought are-

“Is it true?

Can you absolutely know that it is true?

How do you react when you believe that thought?

Who would you be without that thought?” (Source- Wikipedia)
If only one introspects, one realizes how far one’s opinions are accurate, acceptable, logical and reasonable. The above four questions are like four vessels for travelling to the bottom of one’s core of personality amidst the waves of emotions only to realize that –

“Our opinions, our senses often deceive us and we discern very little.”

(The Imitations of Christ : 3)

Master E.K.’s subtle way of striking at the others to bring a ray of realization can be seen in the sentence when he says that the so-called ‘defect’ that one detects in another person may be nothing but one’s own reflection of defects. Even after being with one’s friend and one’s spouse very intimately for 40 to 50 years, to what extent, one would be accurate in judging them? Can one gauge the other person’s innermost intentions? Hence, no one has a right to criticize or condemn others. The commandment of Jesus- “Judge not, lest thou shall be judged” is well understood through this explanation. Judging others always is an act of ignorance.

Then the solution comes from the Saint Thomas a Kempis,

Turn your attention upon yourself and beware of judging the deeds of other men, for in judging others a man labors vainly, often makes mistakes, and easily sins; whereas, in judging and taking stock of himself, he does something that is always profitable. We frequently judge that things are as we wish them to be, for through personal feeling true perspective is easily lost.

(The Imitations of Christ: 11)
Judging others is a gateway to sinning and the most intelligent beings in the creation spend their time lavishly on accumulating sins instead of heaping blessings and virtues. The modern man’s thinking is mostly in terms of loss and profit and even if one looks at from that commercial aspect also, in no way this sort of behaviour benefits. Another striking dimension is that people judge things purely from the window of their likings and disliking only. How they want the objective world to be is the only criterion in judging anything. Scriptures never accept empty criticism or vain judgment as it demeans all. The criticism should always be in the presence of the person concerned only, but not in his absence. Unfortunately, men fight for their own concepts and ridicule those of others. In fact, all religions are concepts and even the best religious heads have trouble getting beyond their circumscriptions. One should realize that God is beyond concept and God is the basis of all concepts.

Master E.K. unfolds the secret of how one’s thoughts have the potential to be as disastrous as gas cylinders—

“There are many inflammable gases kept within us and many cylinders are placed in our mind just as hundreds of gas cylinders are placed in a big truck. Whenever a person lights a match, there may be an explosion with us”.

*(Overseas Messages - II: 168)*

In order to throw more light on the point ‘suffering due to one’s own malicious nature’, Master E.K. has brought in a befitting analogy of a gas cylinder and gas. Instantaneously, this example makes one realize the horrors
of one’s own problematic nature. The comparison between a big truck with gas cylinders and the mind with malicious emotions will set fire to the accumulated ignorance of men and women. Master E.K. makes it unambiguous that it is not because of a match stick but it is due to the gas stored inside the minds and hearts of the people, the fire happens. The more the stock of irritability with a person, the more the chances of becoming highly susceptible to the explosion.

There are many types of gases within men and women- gases of jealousy, hatred, sorrow, fear, suspicion, faultfinding and being over critical about others. It would be very appropriate to remember one of the greatest saints of India Sri Rama Krishna Paramahamsa who often used to quote the example of a postal letter that returns to the ‘from address’, in case the person to whom it is addressed to, does not receive it. So also if one declines through one’s silence in receiving the reproof or rebuke of somebody, it straight away reaches the person from whom it has come. That is all. For that, one need not create any sort of combustion inside and suffer himself and transmit the same heat to all those who are around him.

There appears to be a prism between the persons and their mind and its thoughts, which distort every aspect of reality, before delivering it to the brain. Something appears like blue or red, some people appear to be good while others seem to be bad. Life alternates between good and bad, beautiful and ugly, truth and untruth, and acceptable and unacceptable. Things always seem to be different on the surface from what it is at deeper levels. Since people get a distorted view of life, sometimes it makes sense, while often it might seem
senseless, purposeless and chaotic. This results in conflict, futility, despair, annoyance, unhappiness and unfulfilled desires. If only one can train oneself to clear the clutter of the mind and enjoy the quiet of emptiness, one can have better relationships and better lives. Indeed, complicated relationships are nothing but the result of past baggage. If only mind is freed from the most undesirable and highly unwanted luggage of impressions and opinions and the bitterness of the past, life cannot be a joy and a celebration. It is only the fresh mind that can accept and receive, hear and register, and can absorb the beauty of life. Then it can simply be the abode of peace, quiet, bliss and solitude. When a person rises in soul consciousness from the level of body and mind consciousness, then these opinions, indeed, become nothing but the items of the child’s play of his mind. The perception of something wrong or even good will vanish from his comprehension. Then, real positivism of life begins. Since health is an aspect of mind, healthy body will be natural to his constitution, while hope and positive thinking becomes natural to his intelligence. Man is immensely misled by his opinions. The entire humanity is highly concerned about ‘health’ and health related issues and there have been endless discussions about the upkeep of health and preserving physical fitness. Strangely, the more the humanity is after it, the greater are the woes of ill health. Despite unusual advancement in the field of medicine, people are relentlessly suffering from hazardous and undetectable diseases. Then, the detection of the root cause of the disease and
the befitting solution to this problem comes from the spiritual masters who found out the relation between Positive Thinking and Health.

Another rule of Positive Thinking, Master EK gives is-

Do not be inquisitive about what others think of you. It is a typical test of a diseased mind that when two of you are talking to each other, I think, it is only about myself. We do not understand this as a disease normally. Therefore, we do not find the cause of disease. Even though you are really thinking bad of me, why should I react and be a shareholder of your suffering? This is the logic of a healthy mind which we only find in the scriptures and which we have to practice and begin to understand.

*(Overseas Messages: 228)*

Master EK detects the root cause of a disease, which is hidden in the negative thinking of men and women. No doctor deems ‘inquisitive nature’ about others as a disease. Moreover, Master E.K. feels that it is a ‘typical test’ to find out whether the person is diseased or not. It is like some blood tests in the allopathic way of system. As an authority on Homoeopathy, Master E.K. scans the diseases of a patient through certain psychological symptoms. Homoeopathy treats the patient first at the psychological level as the system believes that the origin of the disease is in the mind. He says that the modern medical science is still in its infancy not able to understand the subtleties of the human body and mind. He restates that it is only through scriptures one can make an understanding of what health and disease are. Master E.K. indicates
that the intelligence and logic that we gain from the scriptures is completely different from that of the university studies. Mankind can develop healthy and positive logic from the scriptures and there is absolutely no scope at all for a hair of negative thought. Hence, it is wisdom and this wisdom is given to the humanity by the spiritual leaders in a ‘universal language’, English. It is the spiritual leaders that gave the humanity the subtle laws and regulations related to health.

The noun phrase ‘shareholder of your suffering’ speaks about the descriptive style of a spiritual writer who sprinkles humour and satire throughout his writings and spontaneous speeches. If one goes on responding to everybody and everything - to their intentions, feelings, views and opinions, then he loses his basic nature of happiness and unconsciously becomes a part of misery, created by him only for himself. Thinking ill of others is nothing but becoming a part of some sort of suffering unknowingly which forms the basis of a disease. One of the interesting features in the two masters that have been taken up for this study is that both of them are experts in using modern day vocabulary to explain age old wisdom. The term - ‘share holder’ is an example of Master E.K.’s sharing of spiritual wisdom with the people of present generation through most intelligible as well as interesting examples.

Therefore, what the master instructs is – one should be friendly with everybody irrespective of opinions of others about ‘you’ and ‘you’ have nothing to do with the behaviour of others- and this is a potential key for a healthy living.
Master E.K. says that the causes of ill health are not understood properly. They lie in the mental plane as seeds and then reflect on the physical plane. It would be appropriate to quote the story of Mahabharatha. It is said that Dharma Raja, the elder one of the five brothers (Pandanvas) is known as ‘Ajatha satruru’ (meaning one who does not have any enemies) and one wonders how it is possible when he has a big band of enemies (kauravas); the answer is that Dharma Raja does not consider any one as his enemies even though the other person may treat him as an arch rival. To them he may be an enemy but they are not enemies to Dharma Raja. No one exists as enemies in his mind. Whether one is a dreadful enemy or a darling friend is only an impression of the mind, just created by oneself. Strangely, to one’s false impressions and notions, one starts supplying immense strength and energy, which takes different forms in the physical plane. In fact, a person with tremendous positive vibrations can turn even the enemies also agreeable.

Another important aspect of Positive Thinking given by the Master is-

“Learn to be active but not at all busy. Being busy is a mental disease, which gives you tension and hypertension, where as to be active is health.”

(Overseas Messages: 237)

The subtle difference between the adjectives – ‘busy’ and ‘active’- is very well explained by the Master. People are usually confused with these two concepts. The word ‘busy’ involves other associated ideas also, i.e. lack of time in one’s schedule for anybody or anything and a person gives an impression that he/she is so busy that they cannot meet, speak or attend to anybody.
Gradually one becomes snobbish and develops a sort of aristocratic complex that makes one dis-eased. Whereas, the word ‘active’ has positive connotations, i.e. a person has time to take care of everybody and everything with a smile and makes others also comfortable in his presence. Master E.K. says that if a person is active, he can undertake any number of tasks without any complaint and enjoys leisure at the same time and remains healthy and happy. This particular sentence reveals how the masters of spirituality make use of language to express their thoughts. In the present scenario, where everyone is suffocated by one’s own concept of ‘busy’, putting aside precious aspects of life, this sentence works as a mantra and offers a sure solution. Any help to the mankind - major or minor - has been done by those who are very active, but not busy. The metaphor ‘busy is a mental disease’ is a novel expression, used by the Master connoting ‘tension and hypertension’. Spiritual writers use very interesting expressions to convey their ideas very effectively through very familiar and simple words.

Master EK explains the science behind Positive Thinking, given by the scriptures-

Unless there is positive thinking in a human being, the lines of force in the vital body will not be properly arranged; the tissues in the physical body can never properly form. When the daily metabolism does not allow the tissues to form properly, the existence of disease in our constitution can never be eliminated. Any part of the body may contain the germ of a disease as long as there is unsocial thinking in us. The sentence, ‘Love thy neighbor as thyself’ cannot be
properly understood, if there is no healthy thinking. The unhealthy mind questions the sentence. How can I love my neighbor if he is a bad fellow? This is the reaction of a diseased mind. So the scriptures wait and wait until we begin to follow them. *(Overseas Messages: 228)*

This explanation about health and positive thinking from a spiritual master may be, beyond the reach of even a physician of great repute. The link between the positive thinking and the vital body and physical body is very well explained in simple language without using any medical jargon. The absolute clarity of thought is reflected in the lucid language of the master. Instead of saying ‘metabolism’, perhaps the master may have used the word ‘daily metabolism’ only to stress the point further. The connection between the ‘unsocial thinking’ and the ‘existence of the germs in the body’ is beyond the comprehension of modern Allopathic science whose understanding of disease is just physical. To certain extent, Homoeopathy advocates the theory that disease does start at mental plane manifesting on to physical plane; how one’s thought is directly related to the well being of ‘Physical body’, strengthening of ‘Vital force’ in the formation of ‘tissues’ as well as in shattering the ‘germs’, is the understanding of a spiritual master. The adjective ‘unsocial’ is very interestingly used with the gerund ‘thinking’. The adjective ‘social’ is used with different expressions like- social responsibility, social equality and social gathering; but the use of ‘unsocial’ with ‘thinking’ is a rare usage, which gives a tinge of spirituality. If people can understand the subtle link between these two, many problems of body and mind will automatically dissolve themselves.
Master E.K. has unraveled the link very authentically between disease and unsocial thinking. Unsocial thinking works as a fertile land for the breeding of germs in the body. This explanation of the Master makes one realize that the force behind the formation of the tissues is something different and it may not be intelligible to a mere physicist.

The words of a great master Lahiri Mahasaya to one of his disciples will throw greater light on this concept.

It has been your thoughts that have made you feel alternately weak and strong. You have seen how your health has exactly followed your subconscious expectations. Thought is a force, even as electricity or gravitation. The human mind is a spark of the almighty consciousness of God. I could show you that whatever your powerful mind believes very intensely would instantly come to pass.

(The Autobiography of a Yogi: 112)

The disciple narrates his experience of how he felt an instant increase not only of strength but of weight also. The words of Lahiri Mahasaya indicate how powerful one’s thoughts are in making one healthy or sick.

Master E.K. brings out some mysterious truths of health by hinting at how one’s health follows the ‘subconscious expectations of one’s mind’. This expression subtly explains the thought power. The striking metaphor ‘thought is a force’ and the thought provoking simile ‘thought is like electricity and gravitation’ in fact, electrify one’s thoughts. People usually take mind for
granted as a source of origin of thoughts and consider it an instrument of discrimination. But, mind is beyond these things; ‘it is a spark of the almighty consciousnesses’ and the masters who realized this great truth have exhibited to the world, the massive powers of the mind which may be mistaken as miracles.

The reference to the Biblical sentence explains the need for positive thinking in comprehending the scriptures and throws light on how people misinterpret and misconstrue even the holy books studded with pearls like sentences. Master EK makes it clear that the misunderstanding of the scriptures is nothing but the logic of a diseased mind. Unless one has the faculty of positive thinking, he cannot understand the scriptures in their true light. In fact, what all the scriptures say is that ‘you should love thy neighbour as thyself because your neighbour is none other than your own self.’ That means, the one Universal soul has possessed all these bodies.

Sadhguru Jaggi Vasudev throws light on this dimension-

Unless you have fallen in love with the creation, how you can love the one who created it? Like Jesus said, ‘Love thy neigbour’ is a very good device for breaking your illusion of loving the one who is in the heavens.

*(Mystic’s Musings: 65)*

Sadhguru shatters the illusions of people about their devotion, which is mostly nothing but an expression of emotion with the use of action verb. In the rhetorical sentence, the subordinate clause and the main clause are very well balanced with the same number of words- ‘Unless…., how …..it?’; the noun ‘creation’ in the subordinate clause and the verb ‘created’ in the main clause
remind the people of the creator instantaneously. One of the important aspects of positive thinking is loving one’s neighbour and one cannot deceive oneself that he is in love with god without loving one’s fellow beings. For that, one has to fall in love with the creation; with all the creatures, created by God and it requires lot of understanding as well as courage. For, love should flow from every human being whether other person is good or bad, whether you like him or not. It is, indeed, a great ‘illusion’ of the mind thinking that he loves God but it is nothing but ‘fearing’ god and seeking security, solace or the fulfillment of one’s desires. It cannot be an expression of love of God, but a mere confession of their greed and fear. The noun ‘illusion’ is the key word that opens the gate for truth and paves way for one’s real vision. The illusion is- ‘loving god in heavens’ i.e. people exhibit enormous love towards God whose habitat, they think, is in the so called heavens, somewhere above or below, being completely ignorant of the living creatures in different forms around him. Sadhguru’s use of language can be seen in the expression- ‘…a very good device for breaking the illusion of loving the one who is in the heavens’. Comparing the preaching of Jesus Christ with a ‘device’ for breaking the strong shell of ‘illusion of loving god’ seems to be a new dimension. Sadhguru has not simply left out the gerundial sentences saying ‘loving the god’ or ‘loving the creator’ but satirically uses the words- ‘loving the one who is in the heavens’; so Sadhguru wishes to highlight that it is the ignorance of the human mind to link God and the heavens. Swami Vivekanada wonders how a man can ignore his brethren, when he calls God, his father.
Unlike a psychologist who deals with theories and definitions, Master E.K. seems to have delved deep into the mystery of the Mind. He has revealed to the humanity, the mysterious facts of mind, the true science of Thought and its Power. In the analysis of Master E.K., ‘Thought is the source and the channel of Energy’-

Thoughts produce channels of energy. When two people converse, they produce thoughts and you can find the game of thoughts, a play of thoughts. Conversation is often, but a play of thoughts. You can observe it as clearly as a game of Football or a play of Tennis. We have mainly three types of thought-force: a battle of thoughts, a play of thoughts and a responsible play of thoughts. When we remember the need of responsibility, we will have a good idea of the power of thought. Thoughts are transmitted from person to person through the medium of sound. I make some sounds here. The sounds escape into space. They are translated into vibrations. Your ears receive the vibrations. Your mind translates the vibrations into syllables, syllables into words, words into sentences and sentences into thoughts once again.

*(Overseas Messages: 256)*

Master E.K.’s felicity with the language is seen in the above sentences. Language is a dress of thought and the lofty thoughts of the Master are expressed in a befitting language. The statement – ‘Thoughts produce channels of energy’ is a pithy statement, coming from the profound observation of the Master. This is like a meditative thought. The more one ponders over this, the more the truths surface. Through this one can understand, when one releases a
thought, it is not a simple thing; it is accompanied by a channel or a force of energy. When one releases a thought, he should realise that it is he who is supplying strength and succour to that thought. Indeed, a thought can take you all over the world. A mere thought can lead a person to the peaks of bliss or throw him into the bottomless valleys of despair by forcing him to commit such acts. Such is the power of thought. This explains elaborately John Milton’s message, that it is the mind that makes a hell of heaven and a heaven of hell.

Master E.K. explains the mechanism, involved in the production of thoughts in an interestingly simple way. He explains the process of how a sound takes the shape of a thought. Sound changes to vibration; vibration to syllable; syllable to words; words to sentences; sentences to thoughts. This explanation can be rendered by a spiritualist only but not by a linguist though the subject is related to him. Master E.K. has created a sound effect by repeating the word ‘thought’ twelve times in ten lines in different ways. ‘Thought’ is used as a subject twice, once in the active and once in the passive sentence- ‘Thoughts produce channels of energy’, ‘Thoughts are transmitted’. Once as a direct object of the subject (a pronoun) – they; ‘They produce thoughts...’ Unless one has learnt the intricacies of the language, the expressions such as the noun phrases– ‘a game of thoughts’, ‘a battle of thoughts’, ‘a play of thoughts’ and ‘a responsible play of thoughts’, ‘the sounds escape into space’ will not flow. The images, given as examples – ‘foot-ball’ and ‘tennis’ will explain the readers very clearly, the point that the master is speaking about.
Master E.K. further explains the concept of a thought, producing energy,

Each thought works as a channel of energy. Thoughts stimulate energy centres and produce power vibrations. Observe a group of people quarrelling in the street. When one fellow speaks, he makes the other one red faced. It makes him speak more vehemently. His speech makes the first one ferocious and see how he dances. After two or three conversations, the thoughts produce redness of eyes, increase temperature and the commonsense is clouded by the emotion. There will be a stir of the beast, which we call emotion. The two fellows appear like the muddy lakes stirred by buffaloes. You have to wait for a long time before the lake is clear once again. When a channel is made from a river in a steadied manner, it makes the land fertile for agriculture. When the thought is produced in a steadied way, it works as a channel of energy in others and you in such a way that the mind is cultivated and the lives are made fertile.

(Overseas Messages: 260)

How a thought can wreak havoc is very well explained through striking images such as- ‘red faced’, ‘ferocious ... dances’, ‘redness of eyes’, ‘stir of the beast’, ‘muddy lake stirred by buffaloes’- Another befitting comparison Master E.K. has brought in very aptly is between a ‘steadied channel of river’ and a ‘steadied thought’; the former cultivates the land for food and the latter prepares the mind for a divine life. Master E.K. has very effectively explained how a thought can manifest itself in the form of a muddy lake and make men beasts. The simile of beast and emotion, at once, drives the reader straight to
the point. The vibrant words-‘stir’ (noun) and ‘stirred’ (verb) will stimulate even the casual reader or listener and infuse a sort of enthusiasm about the path of thought. How one’s emotions are none other than beasts is described in a picturesque manner. This is the reason why the author of ‘The Imitations of Christ’ says, “Fire tempers iron and temptations steel the just.” (p.10)

The adverb ‘vehemently’ and the adjective ‘ferocious’ definitely make deep impact. The word-pictures will make people realize the unspeakable slavery in which they are caught. Man has become a slave to none other than his own thought. Pitiably, being ignorant of that fact, he is mired in his imagination of mastery over nature. Master E.K has used a very potential sentence such as ‘Thoughts stimulate energy centers and produce power vibrations.’ The abstract subject ‘thoughts’ has taken two active verbs which have taken two dynamic objects. The first verb- ‘stimulate’ has taken the object ‘energy centers’ and the second verb – ‘produce’ has taken ‘power vibrations’ as the object. This active construction is studded with energy filled words to reveal the power of thoughts.

But, the sentence, ‘After two or three conversations, the thoughts produce redness of eyes, increase temperature and the commonsense is clouded by the emotion’, sounds slightly incoherent as the active voice and passive voice in the sentence are not properly balanced. The entire sentence should have been in active only to maintain parallelism. Instead of the second part of the sentence ‘and….clouded’, it would have sounded better if it was written as ‘and the emotion clouds the commonsense’. But one should bear in mind that
this is a spontaneous lecture. (delivered in Geneva on 18th Oct, 1981). When enquiries have been made with the publishers whether they had effected any changes while bringing out the speeches in the form of books, it was informed that there was no alteration at all. To get it confirmed, all the speeches of Master E.K. have been keenly listened to and got impressed at the spontaneity of the Master’s on varied themes. Indeed, a high degree of coherence between one’s thought and language while delivering a lecture, is required as there will not be any chance for the speaker to come back and correct the expression unlike in written language.

“Learn to grow passive to the animal behaviour of the emotional beings around you. We do not find time to fear the thorns, because we have to enjoy the roses while ignoring the thorns.” (Overseas Messages II: 64)

The narrative technique of Master E.K. is revealed here; the way he concluded his lecture resulting in the scriptural solution to the problems of the individual and the society is appreciable. The sentence- “Learn to grow passive to the animal behaviour of the emotional beings around you.”- has a great potential in it. This can be understood only when one elevates oneself to the higher mind. The comparison of the ‘emotional beings’ with the ‘animal behaviour’ speaks about the predicament of an emotional man who is downgrading himself by becoming a slave. The most unfortunate aspect is that many leaders with animal instincts of emotions are hailed as the Leaders and people are emotionally following them, leading the society to destruction in the name of wars and battles. The massive scale of destruction that is being carried
out anywhere in the world is by those human beings whose emotions are at the peak. A responsible human being should learn to be passive, in the sense, he should not respond to the thought waves of the emotional beings. Attitude produces thoughts and thoughts produce attitude. The two should go in alternating succession. Hence growing passive is the best solution, given by the Master as given in the Scriptures. An apt comparison to explain this concept, quoted by the Master is ‘the thorns and the rose’. So, the message is - why one should lament over the painful part of a plant- ‘thorns’; instead he can touch, feel and enjoy the beauty of the colour, softness of the petals and the lovely fragrance of the flower of the same plant which has thorns also. One should be thankful to god for bestowing upon mankind, the most beautiful rose, though it has thorns. Then a person becomes a best architect for producing beautiful thoughts, which can contribute to the peace of the world.

Master E.K. explained the very ‘architecture of thought’ which can help man understand the ‘Gospel/ Scripture’ in its true light. Master E.K. used novel expressions extemporaneously such as- ‘architect of thoughts’ and ‘architecture of thoughts’. Seldom one comes across such expressions. The use of the word ‘architecture’ in regard to the quality of ‘thoughts’, is an atypical usage. Every man is an ‘architect’, as he is the source of thoughts; he is the creator and generator of thoughts. Master E.K. elaborates,

Great authors have beautiful architecture of thoughts but many times, we cannot enjoy them as we are not trained to enjoy the beauty. Whenever we read the books of the great authors, we are decoding the thought script and revealing to
ourselves the architecture. The more carefully we learn to decode, the more we can enjoy the perfection of the architecture. The more vaguely we read a book, the hazier will be the picture of the architecture. Sometimes, in fact, many times, we produce our own thought architecture after reading the great books. While doing so, we are producing our own pictures, made hazy of cross currents of thoughts. In this process, we do much injustice to the great authors. At the same time it is really injustice to believe that our impression is the architecture of the author.

*(Overseas Messages: 257)*

Master E.K. has explained how ‘reading’ a book is ‘decoding’ the ‘thought script’ of the author. The expression ‘thought script’ may be a coinage of Master E.K since it is an uncommon usage. The spiritual writers like Master E.K. have gone beyond the common usages, in order to decode their thoughts into the best possible language to make it most intelligible to all the people. Many people are aware of the ‘architecture’ in regard to the ‘construction’ of buildings, but not related to the thought process. Master E.K. uses the word ‘beautiful architecture of thoughts’ which is highly thought provoking. The comparison such as –‘The more vaguely we read a book, the more hazy will be the picture of the architecture’; and a phrase like ‘hazy of cross currents of thoughts’; and an expression such as ‘our impression is the architecture of the author’ have lent greater clarity to the author’s ideas.

The science of understanding a book is revealed by the Master. Reading a book, being passive but careful is indeed a complicated and an intricate thing.
Otherwise, one will be tricked into believing that one’s own thoughts are the thoughts of the author. He starts ascribing his own ideas and concepts to the author and conveniently concludes that the author also holds the same level of ideas as those of his. This seems to be the opposite of the concept ‘plagiarism’, which is literally projecting the ideas of the other person as one’s own. But, in plagiarism, there is no risk of a vibrant thought or a radiant idea, being distorted, whereas, here, there is a great danger of a holy thought or a divine idea, completely disfigured and garbled. There are a number of books of saintly writers whose loftiest ideals have been misunderstood and presented to the world in the light of their own little or ignorant comprehension.

Master E.K. is of the opinion that even a great scholar like Max Muller had wrongly translated several concepts due to his poor understanding of the scriptures, as he could study them only as a scholar without being able to catch the ‘thought script’ of the author. For example, he had taken the literal meaning of ‘cow’ from one of the hymns of Vedas and accordingly given his commentary, keeping Indian agriculture in mind, but the intended meaning of cow is ‘ray’; cow also means a ray in Sanskrit. Master E.K. aired his ire over Max Muller through an idiomatic expression in one of his lectures that “Max Muller had the wonderful cheek to express his ignorant opinions”. He says that Max Muller imagined things and wrote accordingly and Madam Blavatsky has mercilessly criticized many a scholar like Max Muller since she does not have any business to spare ‘enthroned error’ or ‘enshrined ignorance’.
So also, Master E.K. says that those who did not have the knowledge about the thought script or the thought architectures of the authors have translated certain terms into English from Sanskrit and the result is disastrous. For example, the key terms in ‘Ayurveda’- kapha, pitta and vata have been translated as phlegm, bile and wind respectively and it was further written that due to these three tissues only the human constitution existed. Master E.K. says that this explanation is laughably wrong and it is all due to language problem.

Master E.K. says that when India was under the British rule, there was great autocratic intelligentsia who had the audacity to do these kinds of things. One can understand the priceless injustice done to the scriptures as well as the oriental sciences like Ayurveda and the loss is to the entire humankind and disgrace is to India. The service of the spiritual writers is commendable in regard to the use of language, presentation and preservation of the original scriptural thoughts. In the shade of one’s own umbrella of ignorance, attempting to throw light on the works of the great that receive inspiration from the higher circles, is indeed, an inexcusable injustice that can be done to any author, especially in the name of ‘critical analysis’ which is highly ridiculous.

(Yoga and the Evolution of Consciousness : C.D.:12)

Master E.K.’s agony can be understood about the injustice done to the writers due to the misunderstanding on the part of the critics. He feels,

Different critics produced different books about great authors like Shakespeare and John Milton and we find diametrically opposite views about the same book. This is the result of producing the critic’s thoughts in the name of the author’s thoughts. If this were to be the fate of
the renowned authors, what would be the fate of those who misunderstand each other in conversation? When we do not spare great authors, why should we spare the partner of our conversation? The result is the battle of thoughts.

*(Overseas Messages: 258)*

Master E.K. humorously says that this is the reason why Bernard Shaw wrote lengthy introductions to avoid misinterpretations of his works by the so-called critics. Master E.K.’s explanation for ‘battle of thoughts’ has concluded with the rhetorical sentences. When one realizes the process of thought production and the power of thought, then only the battle of thoughts can be avoided. The satire in the two questions can be clearly seen. One who consciously observes oneself while speaking to another person understands the power of thought which could avoid ‘the battle of thoughts’. The repetition of the word ‘fate’ subtly indicates the miserable state of the writers that have fallen prey to the readers’ thought process. It indicates the so-called critics’ mental condition, which misleads the readers indeed. Instead of producing ‘a battle of thoughts’, if one were to produce a game of thoughts, one requires certain amount of awareness.

Master E.K. elaborates on what is a game of thoughts,

To produce a game of thoughts, it requires discipline. When you are talking to the other mind which is also disciplined, it presents a positive thought in a beautiful way through conversation. So the game of thoughts continues and this is possible between two disciplined souls. When thoughts are transmitted between two such persons, the sound vibrations produced will be harmonic. If one person is
disciplined and the other belongs to the emotional plane, he receives it in a different way and has a stimulation of his own stuff. Then the emotion is bound to be disharmonic. It produces a reaction instead of a response in the other person. But when you pay proper attention to your thoughts and study the quality of thoughts, you produce; you will automatically develop shock-absorbers. Then you will never produce any shock to others by your thought production. Not a single conversation of yours, a single item of your behavior produces any jerk to anyone. In addition, you will live without receiving shock or jerk from the thoughts of your neighbours however ugly and hurtful, they may be. (Overseas Messages: pp 258 - 259)

Master E.K has explained how one can lead life in a harmonious way through handling one’s own thoughts and through conscious observation of one’s own self. The true ‘Art of Public Speaking’, as per the scriptures is given by the master. We see the psychologists and in recent years, some personality trainers giving some suggestions and instructions regarding communication skills for successful social interaction. But here we find the Master Trainer training the human beings in a different dimension altogether. He gives the key of filtering the effects of the turbulent and tumultuous thoughts from an untrained mind. One can develop the art of not receiving them. Incase one’s vital force in the body is very low, and then he is easily susceptible to every kind of disease. If one has a sturdy constitution, nothing can affect him. Bhagavad-Gita says that he is an expert who never causes a single jerk to anyone and who does not receive a single jerk from any one and he is the one.
who does things perfectly. An important aspect of the scriptural or spiritual training is ‘conducting a harmonious conversation’ or ‘effective communication’, resulting in the play of harmonious thoughts. The expressions-

the game of thoughts … between two disciplined souls;
a reaction instead of a response…;
stimulation of his own stuff;
shock to others by your thought production -

are highly thought provoking. They have the potential to turn a person introvert and ponder over one’s own quality of thoughts, which can act as a sharp weapon either to hurt others or to become shock absorbers to protect someone from the unwanted dagger-like words. Understanding the difference between the words- reaction and response- in this particular context, one should turn spiritual. A poised person only can respond; others will only react. In reaction, one’s own bad or negative ‘stuff’ is stimulated or stirred up. In ‘response’, one’s positive stuff will be stimulated; hence it will be harmonious and beneficial to both.

Master E.K. discloses the secrets of right perception of the scriptures. He says,

If we train ourselves to grow responsible in producing our thoughts, we can understand the above sentence from the gospel. Otherwise, we will read the Gospel and try to interpret in a poor, narrow, religious manner. Sometimes, we may conclude that the sentence in the Gospel is too mystic or
too cryptic. At times we may venture to think it does not mean much.

(Overseas Messages: 256)

The reason why scriptures are often (mis)interpreted in different ways is only due to irresponsible thought patterns. Responsible delivery of thoughts will purify the emotional and mental planes and bestow upon the person wisdom and discrimination and enables one to perceive the truth behind the symbolic stories, parables, proverbs and hymns of a scripture. Otherwise, a person will be reading the holy books in the dim light of his own logic and reason, which leads to complete misunderstanding resulting in misinterpretation. Only when one develops responsible thinking, one grows beyond the ‘religious outlook’ and starts perceiving truths and facts from the ‘spiritual outlook’, one rises from religious frame of mind to the spiritual broadmindedness. In the absence of the purity and responsibility of thought, attempting to understand the scriptures would be a mockery of the holy books as well as the persons themselves.

Master E.K. explains the greatness of the scriptures in comparison with other books. Once again, he throws light on a completely new dimension. He says;

The scriptures contain such thoughts which work as the direct presence of the authors to the readers. Other books also contain good thoughts, but there is a difference. The scriptures contain thoughts, which are the authors themselves. Whereas, the other books contain the thoughts of the authors. When you make an approach to the scriptures in the proper
way, you will understand that you are approaching the author and not the book.

(Overseas Messages: 266)

Master E.K. has unlocked the difference between a scripture and other books. What is the difference? What is the significance of a scripture? Scriptures are dynamic and vibrant and give mankind direct presence. The scripture is just not a mere book but is a door to enter the heart of the author. The scriptures contain the clues for approaching the sages through thought. With a simple definition, Master E.K. has brought out the vast difference between a scripture and any other good book. A scripture is the author himself and a book is one, which contains the thoughts of the author. That means, a scripture itself can work like a magnet. A magnet gives the presence, where as a book gives principles about a magnet. The word ‘direct presence’ at once evokes the presence of the composers or the mediums of the scriptures.

A scripture is equivalent to the author himself and one can feel and enjoy the very presence of the author. It is not just reading about the light or heat, but directly experiencing them. The triangular relation between the reader, the book and the author has been very subtly brought out. When one approaches the author directly, there won’t be any sort of misunderstanding since the reader establishes a direct thought contact. Even while delivering a lecture, some sentences that flowed from Master E.K. are very balanced. For example, in the simple sentence- ‘the scriptures contain thoughts, which are the authors themselves’ – the conjunction ‘which’, which also acts as a relative
pronoun, has balanced the sentence with equal number of words, on both sides. The consonant sound-‘s’ in two words on each side of the conjunction is producing a rhythm.

Scriptures are uttered forth from the cosmic consciousness, though they are exposed through the chosen mechanism. For this reason, scriptures are not man written. They are god’s spells and hence called ‘Gospels’.

Master E.K. dips deeper into the theme of understanding the scriptures -

When one’s thoughts are not properly disciplined, one will have the difficulty in understanding some intricacies of sciences and arts. When one begins to make a special study of one’s thought force, one will discover that any difficult subject automatically explains itself to him. No need of any expert to explain, except the technicalities of any subject. The so-called difficult books begin to open their pages to you between the lines. You will learn any language within a short span of time since you learn the logic of the language. From the stage of reading a book, you will come to know how to read the author. During conversations, you will be reading other person without tackling his thought. 

(Overseas Messages: 261)

Each of the above lines reveals the potentialities of thought force. These lines stand as the testimony for Master E.K.’s deeper insights of the scriptures and the power of thought. Master E.K. has given the keys for ‘how to unlock the heart and mind of the author?’ Another pivotal point, he has explained is ‘reading the person without tackling his thought.’ ‘Tackling someone’s
thought’ is an expression of deeper significance. Usually people are struck at the level of responding to one’s thoughts, as has been explained by the Master already; but, when one grows beyond this thought level, he will try to understand the person directly by establishing a heart to heart or mind to mind link; i.e. he grows from making out meaning from mere spoken words to understanding thoughts and from thought level, he grows to heart level; i.e. ‘reading the person’. As the mother understands the needs of her child, irrespective of the child’s language, one can understand the other person without even reading his thoughts also.

Mankind is ignorant of the immense capabilities of the mind-power. Human beings are benefited by the nature according to their own awareness and capabilities but they do not even realize the very existence of those gifts, given by nature as gratis. Master E.K. gives out the key of unlocking the treasure of wisdom. If only one can discipline and rearrange one’s thoughts, the Holy Scriptures will be revealed of their inner meaning, in between the lines. Dr. Parvathi Kumar gives an account of how the scriptures of the world were opened up to Master E.K.

The method of his writing was extraordinary. The writings were all inspirational writings. The novels that he wrote on the life of Lord Krishna stand out as a good example of inspirational writings. Writings came through him. He never proposed to write anything. This was a dimension of impersonality in relation to writings. In fact, he never wrote; he dictated. Whenever writings approached him, he used to become suddenly very alert and ask the ones
around him to pick up pen and papers; he would start dictating and that would result in a book for the benefit of the truth-seekers. Until the subject exhaust itself, the dictation would continue. The books- Spiritual Astrology, Mandra Scripture, Music of the Soul, Man Sacrifice, and commentaries on Srimad Bhagavatha- are all outstanding examples of this process of inspirational writings. When asked, he told the associates that in the Buddhic plane, sometimes, he gets a sudden call and sees a script running in the ether, which he reads out for dictation, or he sees a running movie and he describes it. This is how he dictated books.

(Master E.K. - The New Age Teacher: pp 56-58)

Dr. K. Parvathi Kumar is of the opinion that the inspirational writings are not new in India. Originally, the Vedas and Upanishads were so conceived. Scriptures such as Bhagavad Gita, Mahabharatha, Bhagavata and Ramayana, were also similarly conceived. Through fit instruments, they are transmitted. The most recent example of such transmission of wisdom was Madam Alice A. Bailey to whom a Grand Master from Himalayas transmitted wisdom to her who is in New York. The goal of revelation of wisdom is one's identification with the Universal Spirit. There is wisdom in the space and cosmos. The revelations of wisdom dawned upon some souls from the Indwelling Light, the One in all. Such records of compilation are called The Vedas and the Upanishads; the Bible and other scriptures. (Master E.K. - The New Age Teacher: pp 56-58)

It would be very apt to be reminded of Swami Vivekananda’s words,
“The powers of the mind are like rays of light dissipated; when they are concentrated, they illumine.”

(The Complete Works of Swami Vivekananda: vol-1: 129)

We find extraordinary events in the life of Swamiji in regard to his brilliance of mind. It would be appropriate to quote some inspiring incidents from Swamiji’s life.

Swamiji was once unwell and staying at Belur Math. One day his disciple Sharatchandra Chakravarthi came to see him in his room and found there a new set of the Encyclopedia Britannica. Sharatchandra looked at those large glossy volumes and remarked ‘It is indeed very difficult to read so many volumes in one lifetime.’ Swamiji did not agree. ‘What do you mean?’ he said, ‘Ask me anything you like from the ten volumes I have just finished.’ The disciple asked Swamiji a number of questions from each volume and, to his wonder, Swamiji passed the test. Not only that, in many cases, Swamiji quoted at the length the very words of the books.

Once he astonished Haripada Mitra, the sub-divisional Forest Officer of Belgaum, reciting from memory a large portion of Dickens’s Pickwick Papers. Haripadababu was more wonder-struck when Swamiji told him that he had read the book only twice. The Raja of Khetri was equally amazed by Swamiji’s mode of reading. Swamiji would simply turn over the pages of a book quite hurriedly from beginning to the end, and that was all- the book had been read!

Swami Vivekananda explains that when a child first learns to read, he fixes his attention on a particular letter of the alphabet, pronounces it twice or
thrice, and then moves on to the next letter to utter the whole word. As he
masters the art of reading a little, he keeps his attention on each word. After
much practice, he can read a sentence at a glance. If one goes on increasing his
power of concentration, one can read a page in the twinkling of an eye.
Swamiji gives the key for acquiring that state of mental caliber, To achieve
this, three things are necessary- Continence, Practice and Concentration. They
sharpen the mind.

(Swami Vivekananda – The Friend of All: pp 21- 22)

No one can be irresponsible in producing one’s thoughts, warns, Master
E.K. and further explains why people cannot be irresponsible –

It is not proper that you are irresponsible to yourself. Thought is yourself before produced. You will also
understand how the whole creation came into existence. It
came as a thought of the One Thinker, God. First, there was
the word, the word was with God, and the word was God.
(Overseas Messages: 265)

Master E.K. has unraveled the mystical sentence of the Holy Bible. He
says that one cannot be irresponsible with the thought since the thought itself is
oneself before it was produced from any one. Master E.K. makes the concept
more intelligible with a most befitting example -

Before the wave emerges from the ocean where the
wave was? How did it exist? The answer is that there was no
wave, there is only ocean. Similarly, after the thought
emerges, there are two items, the mind and the thought.
Before the mind emerges there was only one item, the mind.
That proves that the thought is nothing but ourselves. The wave is nothing but the ocean. *(Overseas Messages: 265)*

Master E.K. has very beautifully explained a mystical sentence from the holy Bible by invoking a striking imagery through his plain language-the ocean and the waves- in comparison with the mind and thoughts. As wave and ocean are the same, so are the word and God; so also the thoughts and the man. One should realize the origin, the source, the birthplace of the thoughts. Before the thought arose, where had it existed? Indeed, it is yourself, but it is different from you now. Since it is you, you cannot be irresponsible in producing your own thought. But, unfortunately, majority human beings live in emotion and produce thoughts from the mirth and mire of emotion. The result is always an emotional response. Human history has already recorded many painful lessons in the name of war. Every war is a sign of animal nature in the human being. That means the beastly, irresponsible play of producing thoughts and attitudes. Thought is yourself before it was produced, and you should learn to grow yourself before it is produced and one should be responsible for a thought already produced. Thoughts take their origin in you and begin to travel from you outwards. Then they produce their effects upon others as well as upon ourselves.

If one can observe the thought process very cautiously and with awareness, he realizes that he is the background and thoughts emerge out of that background. Then gradually he realizes the 'power of thought’, which contributes to the creation of either peace, or to the disturbance of it. This is the
fundamental reason why in India, people always conclude any prayer with ‘Lokah Samastha Sukhinobhavantu’ (let the entire world be happy and peaceful) and ‘Saarve Jana Sukhinobhavantu’ (let all the people be happy and peaceful). A mere thought, released by a person from a deeper desire for peace and harmony, will certainly contribute to the peaceful world. He will understand his contribution to the peace happiness of the world. Then one will comprehend that a great responsibility lies with oneself as well as with everyone. A thought can bind a man or release him. For thoughts lead into action, which conditions the mind to produce a similar thought; and each thought makes its own blossoming, resulting in its own behaviour. A thought comes from us and pulls us into action. Thought decides one’s action and one’s behaviour decides the thought. People are conditioned by their own behaviour, based on which they keep getting thoughts. This is like the process of a germination of a seed into a tree; and a tree into seed. If one gains mastery over the thoughts, then, instead of a thought propelling him, he propels a thought, directs and manifests it.

Master E.K’s impressive style of explaining the most seemingly complex ideas of the scriptures can be seen here. He has explained the genesis of thought in a very interesting manner. This is a lecture given abroad. It is very difficult to deal a topic in a lecture in a sequential manner, holding the interest of the audience, leading to the beautiful unfoldement of the scriptural sentences. The metaphor “Wave is ocean and thought is yourself.” - is highly
thought provoking. The more one delves deep into this ‘mantra like’ sentence, the more one finds the pearls and diamonds.

Entire mankind, especially the present generation is thirsty of the ‘Experience of Happiness’ since it has become a scarce object. Then where is it available and how can it be obtained? Master E.K. unravels the secret behind happiness, the true experience of happiness for which the entire mankind is struggling -

Sometimes, according to the environment, warmth is happy and sometimes coolness is happy. The life principle oscillates between the two extremes. So, life requires something cool when it is hot, and requires something hot when it is cool. When is that we have real happiness? At what temperature we will be really happy? So, what we call happiness according to the external sensations is only relative and is only temporary and it depends upon the environment. If environment were to decide happiness, happiness will be always oscillating between happiness and unhappiness, and that is the sum and substance of human life. To many of us, happiness is only an idea and not an experience. We live in hope of happiness and many times, we live in the absence of happiness, but in the total presence of the idea of happiness. When happiness is only an idea, it cannot be an experience. So, when we want to understand what real happiness is, we have to understand ourselves away from the external sensations. (*Overseas Messages- III; Chapter: Work as discipline and prayer; 2*)
Master E.K explains the distinction between the ‘idea of happiness’ and the ‘real experience of happiness’ in an unambiguous manner. People always hanker after happiness day and night throughout their life, till the last breath, but most unfortunately without experiencing the much desired happiness. As people often mistake their emotion for devotion, so also majority of the humanity is not capable of distinguishing between the ‘idea of happiness’ and the ‘true experience of happiness’. It is like running after one’s own shadow for rest. This expression of Master E.K. is a testimony for his felicity with the usage of that form of spiritual language, which is intelligible to one and all.

By using the rhetoric, ‘at what temperature, we will be really happy?’ Master E.K. has touched the core of the reasoning and the logic of mankind. Indeed, this rhetorical sentence turns the intellectual humanity inside for finding out the answers for real experience of happiness. To explain that the so called happiness which we imagine, is only relative and nothing to do with the real experience of happiness, Master E.K. has used very interesting prepositional phrases, such as – ‘in hope of happiness; in the absence of happiness, in the total presence of the idea of happiness’- which speak about mankind’s ignorance of much sought after ‘Happiness’. The subtle humour is conspicuous here, when he says ‘but in the total presence of the idea of happiness’. The conjunction ‘but’ and the modifier ‘total’, heightens the effect of the abysmal ignorance of the mankind in regard to happiness, for which man does everything.
“We never live; we are always in the expectation of living.” are the words of wisdom from Voltaire.

Instead of being the ‘embodiments of happiness’, human beings are in perennial ‘pursuit of happiness’, a life time pursuit. The last letters of the names of many saints indicate that human being is an epitome of happiness-Swami Vivekananda, Paramahamsa Yogananda, Sivananda- ‘ananda’ is Sanskrit means – happiness and bliss. This concept is reflected in all the Indian scriptures and the Christian revelation. The same teaching- that the very being of the divine is fundamentally happiness and not misery, bliss but not sadness- is found in the scriptures of both. Those who rise beyond senses and environment will experience happiness in every situation. The solution given by the Master is that one should not be affected by the external environment. The reason why it happens is – people perceive happiness through their senses. Human beings feel that the feelings of senses constitute true happiness, forgetting that ‘they’ are not ‘their senses’. ‘I’ am does not mean sense organs, but I’m soul. The reason behind this sort of hallucination is that the five senses are continuously working in the environment and the mind is responding into the environment. Whenever the mind comes in contact with the environment, then the mind behaves according to the environment, and the result is the absence of happiness. When the mind undergoes change continuously, how can there be happiness to a human being? If mind is the sole authority in determining one’s joys and sorrows, then naturally one is continuously affected by the environment which always undergoes change, since change alone is
constant. Only when a person rises beyond the senses, and begins to experience a dimension beyond the physical within himself, then only he can play with the physical world, whichever way he wants without being disturbed inside and lead life like a song and dance. What Master E.K. says is that one should be ‘established in happiness’ and just not experience like a ray of lightening now and then. This is possible when one grows beyond senses. Then only one can be in a perpetual state of happiness, whether one is eating food, cooking food or cleaning the plate.

Then what is that method or practice to be adopted and followed to rise beyond the body and mind and stop the effects of the environment and begin to live the real life? Master E.K. says that it is all possible only “when we practice the science of spiritualism.” (Overseas Messages - III: Chapter: Work as discipline and prayer: 2)

From a philosopher to a film director, everyone speaks about the ‘Desires and Needs’ of the mankind. People spoke out volumes and volumes in regard to these two. Here is a spiritual master that speaks about the subtle difference between the Desires and Needs-

We have desires and needs mixed and confused in our life. But the person, who has gone to the soul consciousness, knows immediately the difference between needs and desires. Desires belong to the mind. In fact, there are no needs to the mind at all. The need of food is to the body, though the taste of food is to the mind. Food is not eaten for the taste but to sustain the body. (Overseas Messages - II: 17)
Master E.K. unfolds the concept in his own style. He attempts to make it clear what a ‘desire’ is and what a ‘need’ is, since people are highly puzzled about these two. Needs are falsely misunderstood as desires and imagined that it is impossible to live without desires. Indeed, desires are produced by the mind and the benefactor of those desires is the body but not the mind; Master E.K. quotes the example ‘food’ to explain this confounding concept. The paradox is, the body doesn’t desire; it is the mind that is highly desirous of different tastes, but in reality that tasty food is for the nourishment of the body, not for the mind, but, body never craves for tastes. Since human beings are identified themselves with their bodies, they are tricked into believing that their bodies are craving for taste. This difference between the needs and desires can be understood by a man who has crossed the personality level and reached the soul level and he only can fix up needs and will not take cognizance of desires. And he will never try to fight out desires, since fighting with desires involves thinking too much about the desires. A man of soul consciousness is always aware of the needs, only of others but not at all of the desires of his self or the others.

On observation, one aspect seems to be confirmed that the spiritual writers have carved their niche in presenting the facts of life in palatable expressions. Otherwise, ‘desires and needs mixed and confused in our life’, ‘desire belongs to the mind’, ‘the need of food is to the body, though the taste of food is to the mind’, ‘food is not eaten for the taste but to sustain the body’ will not flow.
Another highly perplexing problem to the humanity is their ‘Likes and Dislikes’. About likes and dislikes in one of his Overseas Messages, Master E.K. says, “Everyone has his own likes and dislikes according to his own state in human evolution.” (Overseas Messages-II: 161)

Master E.K, here gives a key for understanding the very basic nature of the human beings in a simple syntactical structure. The sentence is very well balanced with seven words on each side of the preposition – according to. Once a person starts liking and disliking, he cannot be alert to the sensations that are happening inside his being and the happenings the nature. The sensations gradually become dimmer and man is invariably caught up in the tangle of what ‘should be’ rather than experiencing that which is vibrantly present in and around. What should be is merely a non-fact and the only fact is – the present happenings and sensations. Spirituality is to be with the fact but not to be with the non-fact.

Likes and dislikes are like waves of an ocean and they keep tossing men and women making their minds restive. If one is restless inwardly, the mind pollutes perception. If the mind is calm, one can see situations objectively. If disturbed, one sees things only in a distorted way. Then, that person starts living in his private world of ‘pains’, ‘problems’ and upsets, ceased to be living in the objective word of Almighty. If only a person learns to live in gratitude and is grateful to nature and society, his likes and dislikes gradually disappear and he is more awake to life and sensations. One of the stylistic features of Master E.K. is – the use of short sentences even to analyze an enigmatic
Master E.K. has used potential sentences with just as few as four words.

Sometimes people are puzzled and perplexed even with the strange behaviour of their own people, with whom they are very well acquainted. The reason is -it depends upon several factors- the level of their evolution, their awareness, their understanding, and their surroundings. Why someone likes something very dearly which is detested by somebody else purely depends on one’s state of evolution. But, a person may have stronger likes but not dislikes. One’s liking for a person, a place, a book, a thing or an art may open some new dimensions in him but a strong dislike towards a person, a place, or something will surely become an impediment on his path. Because, even a strong liking itself can create a sort of bondage. Whether it is a gold chain or an iron one, a chain is a chain and it prevents one’s movement and progress. Hence Swami Parthasarathy advises,

*Do not fall prey to your likes and dislikes. Nor yield to your feelings and emotion. Learn to become self sufficient.*
is the prerogative of the human race. *(Times of India- The Speaking Tree- 30th Aug, 2012)*

The phrases - ‘do not fall prey’, ‘nor yield’, ‘learn to become self sufficient’ – indicate that people have become slaves to their own nature. Most disgraceful aspect of human mind is that it rejoices in entertaining certain strong emotions and passions, likes and dislikes not realizing that they have become puppets in the hands of likes and dislikes. An ardent disciple of a Master usually nurtures a deep rooted hatred towards another master. That means one’s strong liking is followed by a shade of a disliking which is naturally a big obstacle on the path of progress. When a person has a liking out of heightened awareness, his liking will not suffer from other shades; if one’s liking is due to one’s emotion, then the problem arises. Because, these likes and dislikes have risen from one’s enslavement to the duality of life, which is the bedrock of ignorance. “The very word ‘Yoga’ means to transcend this duality and know the oneness of existence.” *(Essential Wisdom: 29)* And that realization, indeed, is a ‘prerogative of the human race.’ Prerogative is a – birth right, privilege and an entitlement. Unfortunately man is ignorant of such prerogatives bestowed upon him and ‘yoga’ is a key to awaken man into reality.

Likes and dislikes vary vastly among people, so also Good and Bad. Master E.K. explains this baffling problem thus-

The human being with his behaviour created sometimes bad days and sometimes good days. God never created any hell or any sin. He never wants us to throw any
one of us into hell. All that greatness and credit goes to the human being. To create hell is the greatness of the human being and to throw himself into the hell is the greatness of the human being. Man created devil, God created the universe. And no wonder man created devil and hell. Everyone is expected to clean his own hell, created by himself and kill the devil created by himself. God is under no obligation to kill the devil for us. So all these things we understand when we are in an elevated plane of living.

(Overseas Messages- II: pp 270 -271)

Master E.K. shatters the so called illusory creations of hell, devil and heaven of man with the subtle satire by using the pithy expressions such as-

Credit goes to the human being;

Everyone is expected to clean his own hell;

God is under no obligation to kill the devil for us;

Master E.K. has explained how one is responsible for one’s own creation of hell and devil and suffering from that. In thankfulness to God, man has created his own world of illusions, fantasies, falsities, fears, passions, enmities, desires and disappointments, troubles and turmoil and finally blames God for all those things. ‘Clean his own hell and kill the devil’ is very rhythmically and meaningfully given by the Master. The assonantal effect in the sentence can be strikingly felt. The adjective ‘own’ makes it very clear that man alone is responsible for his creation of hell, i.e. his own misery. Cleaning the hell indicates the huge dirt that human beings have gathered, in the name of their intellect. Men do things based on their likes and dislikes and suffer from
the result. If he does things, what is required of him, then there would be no problems. Without understanding the truth, he ascribes things to God or nature. When the Master said that God is under ‘no obligation to kill the devil for us,’ it clearly speaks about the ignorant creations of man; how can God kill that does not exist at all? Human beings gave flesh, bones and blood to their own gigantic statues of ignorance and started living with them and finally became prey to them. It is only to man, God has given the power of discrimination and with that rarest of the rare gifts also, man is making his life most miserable. How the language and the style of a spiritualist is different from that of a philosopher can be observed through the aphoristic sentences -

Man created devil, God created the universe;

Clean his own hell and kill the devil;

God never created any hell or any sin.

The two compound sentences and one simple sentence stated above, speak about the very sinful and hellish nature of the human beings against their original divine nature. Each and every word is used to strengthen the point in a direct way, without any scope for any sort of ambiguity.

There is a deeper link between happiness and desires and needs, likes and dislikes. People think, gratifying their sensual pleasures is happiness; for gratification, the source or means is- wealth, and to acquire this wealth all men and women are craving and yearning for everything. Indeed, certain cravings, wants, desires and demands of the body are once satisfied, weariness takes the
place of pleasure and satiety, the place of satisfaction. The limit of enjoyment is quite narrow to the physical body and once that limit is crossed, stronger stimulus does arise in the body. That is the reason why even the wealthiest people miss the enjoyment of life. Wealth, indeed is enjoyed to the fullest by the unprivileged due to their suppressed and concealed cravings. Any amount of money cannot satisfy the endless cravings of the senses. After a span of time, any amount of prosperity will lose its gratifying effect. One must realize that the desires of the body are multiplied faster than the objects or the items of the desire. It is a fact that production is always far lesser than consumption. The fate of an individual or a nation that seeks contentment in luxury, elation in the multiplication of wants, comfort in the duplication of desires, peace in the gratification of emotions, is only doom and destruction, but not life and bliss.

Then what is the means to happiness?

“Virtue is the means to happiness. Virtue is the only road to permanent happiness,” says Annie Besant. (The Search for Happiness: 2)

All the religions in the world speak of happiness as the outcome of right doing since good and happy are ultimately identical. Man’s happiness lies in the growth and development of the life within and not in the outside. The deeper the internal happiness, the more lasting it is, in its nature.

About the utterly undesirable ‘consciousness of body and soul’, Master E.K. says,

Still man believes that ‘people’ means, people buried in physical matter. We are not people because of
our bodies though we exist in bodies of matter. The fact
that we are intelligences existing in the body, the fact that
we are units of consciousness existing in matter, proves us
that we are not bodies.

(*Overseas Messages -III; Chapter: Electron: 3*)

Hence, man is not merely a body and he is much more than that and the
most miserable aspect is that people identify themselves with their bodies and it
is like identifying oneself with one’s coat or one’s car. The human constitution
cannot itself be the man. Since one is residing in a particular house for a long
time, he cannot identify himself with that house. The man in the human is the
‘pure consciousness’ and ‘intelligence’. The adverb ‘still’, placed at the
beginning of the sentence indicates how man is conditioned by his thoughts
even in this ‘technically advanced age’. The more the man is technically
advanced, the deeper he is getting identified himself with the external objects,
forgetting the inner self. Man should learn to change his material consciousness
to god consciousness which will be like rubbing one’s hands with the oil before
break opening the jack fruit whose sticky milk cannot smear one’s hands.
Anything done from the background of god consciousness will be different and
doesn’t entail any sort of adverse consequences.

Coming to the lexical analysis, the phrases- ‘intelligences existing in the
body’, ‘units of consciousness existing in matter’- will certainly turn one
introvert and enable a person to meditate upon who ‘I’ am. The linking verb-
‘are’ - is very effectively used to link the subject and the complement in the
above passage to make the construction precise and meaning deeper. The
linking verbs are also called ‘copula’ which links the subject of a sentence with an adjective or noun phrase, complement or predicate.

We (sub) are (v) - not people because of our bodies;
We (sub) are (v) - intelligences existing in the body;
We (sub) are (v) - units of consciousness existing in matter;
We (sub) are (v) - not bodies;

The repetition of the subject as well as verb - ‘we are’ - four times, highlights the point that the speaker wants to emphasize in four definitions about the same thought. This stylistic technique is often employed by the speakers to draw the attention of the audience to the point.

Master E.K. gives out the key for rising beyond body to experience the boundless –

The holy creation comes out of the background, the nature, and beyond nature, there is ‘I’ m. (In Sanskrit it is called ‘aham’) By meditating upon that, man can liberate himself from bondage; the bondage of matter, the bondage of force, the bondage of self conditioning, the bondage of intelligence and the bondage of his own concepts. Bhagavath Gita teaches us that there is no one greater than ‘I’ m. Gautama Buddha initiated his seven disciples saying that there is no greater light than ‘I’ am. Jesus initiated his followers saying, ‘I’m the way.

(The Yoga, the evolution of consciousness: C.D.:12)

Master E.K. unravels the divinity, hidden in the treasure house ‘I’ am which has been misunderstood by the humanity at large. The pronoun ‘I’ is
misunderstood for a proper noun, being ignorant of its implication as a common noun and people started taking the names of those who have given it for granted as that ‘I’ am. The so called devotees of these great lights ascribed the first person pronoun ‘I’ am to them only (to those who tried to enlighten them; the common pronoun is mistaken for a proper noun). The devotees of Sri Krishna think of him as the supreme since the Bhagvath Gita declared that there is nothing greater than ‘I’ am; and the disciples of Gautama, the Buddha consider him as that ‘I’ am since he preached them that there is no greater light than ‘I’m; so also, the followers of Jesus, the Christ decided that Lord means Jesus only since he proclaimed that ‘I’ am the Way, ‘I’ am the Truth, ‘I’ am the Path. In fact, there is no meditation more sacred than the meditation ‘I’ am, which can liberate oneself from all sorts of bondage and make one realize the very existence of ‘I’ am. Master EK says that there are two I’ ams – one is in the mind, the I’ am of the mind, the conditioned mind. We know only ourselves as the conditioned mind but not a free mind- unfettered and unconditioned. The ‘I’ am that we know is only ‘the suffering ‘I’ am (Yoga of Patanjali- Family, Life and Education: C.D. 17) not the real ‘I’ am. The real ‘I’ am can be experienced if one is freed from the fetters of the mind.

The word ‘Fear’ has percolated into the human psyche so much that it is inseparable from mankind. The greater the wealth and prosperity and the faster the advancement of science and technology, the more the ‘fear’, the modern man is experiencing on daily basis. Master E.K. elucidates the root cause of Fear, and various types of fear that man is suffering from psychologically.
Master E.K. analyses ‘fear’ not from the perspective of modern psychology, but from the perception of spirituality-

Fear is of two types: (a) Instinctive fear (b) Intellectual fear. The first type of fear belongs to the animal kingdom and the human beings of primitive nature. Such a fear is beyond analysis, its sole purpose being protection. Animals are protected by fear. Owing to this fear, they want to fight out or escape from the unfamiliar elements of the environment. They protect their young ones due to the instinct of fear and thereby they grow ferocious. It is strange to see that fear causes cruelty and animal courage which defies analysis and reasoning. This fear exists latent and manifests as long as there is a cause of insecurity. Cats, dogs and pigs threaten human beings when they become mothers. At other times they fear human beings and run away. This is an example of protective fear culminating in courage. All these aspects of fear contribute to the one useful end i.e., protection.

(The Science of Man: 41)

Master E.K.’s classification of fear and the analysis of it brings out the very genesis of fear, the very purpose of fear in all the creatures of nature. When there is a common trait with the beings, there must be an intended purpose by the nature. The usefulness of fear is conspicuous in the animals as well as children since it functions as a protective shield to them, but the same trait, ‘fear’ has resulted in the insanity of humanity since fear gripped man in every facet of life. Master E.K. makes it clear that the origin of fear in mankind is due to their sense of illogical insecurity at every moment of their life. That irrational insecurity has been presented by Master E.K. as ‘intellectual fear’,
since it is born out of the intellect of man. Man is capable of generating his own unhappiness and misery through multiple sources of intellect. So long as the seeds of insecurity exist in the human beings, they are haunted by varieties of fears resulting in the disaster of mankind. The juxtaposing fact is that mankind makes deadly weapons in the name of security. It is like forming a number of trade unions in the name of unity and amity. Master E.K.’s analysis of ‘fear causing cruelty and animal courage’ gives the key for understanding why man is madly producing deadly weapons which are causing massive destruction of life on the planet. Each and every country on this globe - rich or poor, is allocating more budget for the weapons of mass destruction than the basic amenities like food, education and health put together. Man might land on moon or mars or touch the bottom of the sea bed for diamonds and crude oil, but not able to eradicate the crude feelings of intellectual fear.

The more the technological and economical advancement of the countries, the greater is the grief and anguish. In the name of security, mankind is in the lap of insecurity and adversity. The same feeling of fear has become a boon to animals and a bane to the higher beings in the evolution. When Master E.K. has used the passive construction - Animals are protected by fear- he wants to dwell upon the fact that ‘fear’ is bestowed upon animals by nature as an advantage to purely protect themselves from the antagonistic and alien environment. But with humans, this fear is successfully alienating them from nature and from life itself.

Master E.K. further analyses the dimensions of fear-
Intellectual fear is characteristic with human beings. It is analytical in its nature and admits motives into its field. Man has invented money, insurance, provident fund, savings bank etc., due to his intellectual fear. Many aspects of law are meant to satiate intellectual fear in the name of restoring justice. ‘What we call rights are only the various projections of fear.’ Fighting for rights and trying to establish one’s own rights are all sure signs of intellectual fear. Trying to own a thing proves existence of fear, the possibility of not owning it. Registering the contents of a book for copyright proves the presence of fear. The author fears about losing the ownership of his own thoughts. “What if, any one owns our thoughts? Is a question which is foreign to human nature?”

(The Science of Man: 41)

Strangely, the intellectual fear has turned out to be an integral part of the brainy beings. It has become a predominant trait leading mankind on to the road of doom and destruction. Master E.K. dissects this peculiar feature of fear and finds out that it is all encompassing by embracing all the motives of mankind into its fold. In the name of security for life in the present and future, man has invented several things which are highly valued by him, even more than life itself. Like ‘A House for Mr. Biswas’ (by Naipaul), man thinks that a house gives security and protection and entire life is dedicated to pay off the debts incurred on the house. Most unfortunately, human beings are strapped by the illusions that only the external objects can give them security and shelter. Another striking aphoristic statement is- ‘What we call rights are only the various projections of fear’. The view of a spiritual leader about the rights and
privileges that mankind fervently fight for is a real eye opener. In the present world scenario, in every corner of the world, where agitations, protests and confrontations are a common phenomenon for the so called rightful rights and privileges, Master E.K.’s comparison of rights to fears will help introspect oneself. In unequivocal terms, Master E.K. utters that ‘fighting for rights’ is a ‘sure sign’ of ‘intellectual fear’. The use of simple adjectives- sure and intellectual- lays greater emphasis on the point projected by him. Everyone fights for one’s own rights and no one respects others’ rights. This is the intelligence of human beings who have constituted different laws only to protect and ‘satiate’ their intellectual fear. In the name of ‘copy rights’, human beings are highly apprehensive of their thoughts. In the name of patents, advanced countries are very possessive of their thoughts, lest those thoughts may be stolen. If one observes, all the rights are only about possessions, not about contributions.

In the name of law and justice, civilized society is strengthening its possessive instincts which are certainly not the inherent traits of human beings. It is only for sharing and sacrificing that the human beings are placed in the divine plan, but out of their intellectuality, they have dragged themselves into the dirt of rights- only rights- human rights, constitutional rights, civil rights, civil liberties- all these are nothing but different shades of human fears, germinated from human desires and selfishness. Master E.K. points out the deep rooted possessive instincts and fears of the civilized beings through his rhetoric “What if any one owns our thoughts?” One cannot bear even the very
thought of ‘one’s thought’ being entertained by one’s fellow beings. It is in this context Master E.K. mentions that no writer of the epics or scriptures ever claimed their ownership or copy rights as all of them believed that wisdom is no one’s possession and all belong to wisdom only. In every nook and corner of the world, people are relentlessly ‘fighting’ and ‘struggling’ for asserting ‘their own rights’. Most unfortunately, fighting for one’s own rights is leading the ‘right-conscious citizens’ into suppressing the rights of others. It is like possessing weapons in the name of protecting one’s own self. Everybody does the same only to become an eternal threat to others, jeopardizing the rights of others.

Another strong shade of all pervading fear is analysed by Master E.K. -

Envy and jealousy are but different forms of fear. Miserliness is but a form of the fear of one’s own future. The miser saves money, lest he should be penniless sometime after. All these forms of intellectual fear are manmade and they do not belong to the natural form of fear that is found in the animals. Intellectual fear is the curse on man, since it has no purpose.

(The Science of Man: 41)

Master E.K.’s epigrammatic style can be once again seen in the above four sentences which are the startling facts of life in succinct expressions. In the above sentences, Master E.K. has rendered definitions for the abstract feelings-
Envy and jealousy - are but different forms of fear;  
Miserliness - is but a form of the fear of one’s own future; 
Intellectual fear - is the curse on man;  
That means- envy is a fear; jealousy is a fear; miserliness is a fear; one aspect of intellectuality also is a fear; 

The intellectual fears of the technological beings are breeding diseases in man. Master E.K. mentions that envy and jealousy are nothing but the byproducts of fear. Intellectual beings, being unaware of these facts, go on breeding these diseases in great measures. Envy and jealousy are the commonest feelings among men and women who are fearful of the people around them. They are highly anxious and apprehensive of their opportunities and possibilities. Because of their possessive instincts, they feel threatened and endangered and become highly susceptible for all sorts of diseases. Disease manifests in the mental body before it surfaces on to the physical. If a person is in the habit of sharing and caring, nothing can depress him. Master E.K. dwells on another dimension of ‘fear’- ‘miserliness’, which, he says, is a result of the ‘fear’ of ‘future’. Amassing immeasurable wealth, without any concern for the fellow human beings, is definitely indicative of deepest fears. Being ignorant of the fact that they are in the grip of fear, people go on hoarding wealth, thinking that they are highly honoured due to this wealth. With great intellect, man is tricked into believing that all these fears are their virtues and capabilities and these are the very purpose of life- a false sense of protection.
When an individual is not an individual and gathers a whole mass of everything, around him, either he clings on to the past or the future. Sadhguru reasons out for this sort of behaviour- “If fear rules, past will be very important for you. If desire rules you, the future will be very important for you and life here becomes very unimportant for you.” *(Don’t Polish Your Ignorance- It may Shine: 167)* The reality is- life has its affiliation with the present only. it never has an experience of the past or the future. What is mostly happening with the people, in the words of Sadhguru is, “You remember the past and you imagine the future, but your experience of life has always been this moment.” *(Joy- 24 x 7: 120)* If only man can learn to live ‘moment to moment’ like a snake ‘leaving the skin behind’ *(Essential Wisdom : 80)*, fear doesn’t grip him.

In the present societies, where a person’s honour is measured by what he has, in terms of wealth, Master E.K.’s analysis of fears and their origin will help mankind make an introspection of their value systems.

Another incurable fear of mankind is – ‘the Fear of Opinion’ which, Master E.K. compares with a devil—“Fear of public opinion is one more devil that chases the modern man.” *(The Science of Man: 72)*

Fear of the public opinion is a giant fear controlling many who conduct their lives based purely on the opinions of the people irrespective of their interests and disinterests, likes and dislikes. The opinions and judgments of the people are purely based on the culture, environment and the value systems of the society in which they are living. They keep changing. These
platforms of societal ethics and principles based on which, majority try to behave, (at least externally), have no base and stability at all.

In just a thirteen worded simple sentence, Master E.K. exposed one of the baseless, but unfathomable fears of human beings. Though it seems to be a common usage when he says, ‘one more devil’, it speaks volumes about the unspeakable human debilities. Another word of action- ‘chase’, indeed loudly speaks about the infallibilities of the ‘modern’ man. Those who are daunted by the devil of the public opinion will never be able to perform anything. The opinions of the people widely differ based on different things. A person holds divergent opinions about the same situation based on his understanding, convenience, usefulness etc., Hence those who work with certain level of awareness will never yield to or scared of the public opinion. In spite of the entire nation opposing Mahatma Gandhi’s withdrawal of Non-cooperation movement due to a violent incident, Mahatma Gandhi did not withdraw his decision, fearing the public opinion. It is the clarity of their thought and the commitment to the work, they have taken up, that give them the strength to face anything.

It was his style that he did not live up to the social opinion. To him, the social opinions are too shallow and temporary, and the work, he needed to do was profound and therefore, many times, was not understood. – says Dr. Parvathi Kumar about Master E.K.

(Master E.K. : The New Age Teacher: 54)
The two modern masters- Master E.K. and Sadhguru Jaggi Vasudev have been widely acclaimed for their use of common words to bring an uncommon effect. The intentions of Master E.K. are very clear through such usages like - ‘modern man’ and ‘civilized mind’.

Master E.K. brings out deeper dimensions of the kaleidoscopic fears of man-

The fear of the human being, unlike that of the animals is projected in the future and the past. This is because the human mind is more powerful and more advanced in its mechanism. The range of worries varies according to the strange ways of our living. The vibrations of fear in terms of health, money, popularity, success and failure, are ever at work with intelligent mind. They are transmitted from man to man and receive back in terms of reaction. As a result, many people live with their fear in a society of big mirrors facing each other. The fear in you multiplies in a crazy society living under social tension in an atmosphere of pollutions caused by the industries of opinions and suppositions. The greatest fear of the civilized mind is the fear of failure.

(The Science of Man: 71)

Most astonishingly, the intellect and vision of the human beings is bothering and pestering them persistently about their future instead of enlightening them. Without any intellect, animals are happy and are not haunted by any sort of fears; whereas, man, with his massive intellect, is always in the grip of and at the mercy of fear of the future. No creature in the universe has had such strange fears about future. It is all due to his great intellect which is denied to other creatures. Just because, the human machine is
more powerful than any other living being, it is able to manufacture its own inexplicable misery of the future. Master E.K. has unraveled the unintelligible aspects of fear of the modern man. Fear has been magnified, enlarged and stretched to the unknown regions of future. The mighty intellect of the human beings has neither created faith in the almighty nor in their might. Faith and fear are juxtaposing.

Master E.K. has explained another piercing fear- the ‘Fear of Failure’ – which is one more devil, created out of human intellect. Master E.K. has used the superlative- ‘the greatest fear’ for failure to explain how mankind has been suffering from the phobia of failure. Failure and success are indeed different shades of man’s imaginary intellect. The strange aspect of the so called success is that it doesn’t give them any happiness. Even the most successful people in the world are not happy. They are suffering their success as those that suffer their failure. For, success is equated with some material possession which can never bring joyful living. No conqueror on this earth has ever been happy.

Master E.K. has used remarkable phrases and expressions to explain his point-
The vibrations of fear in terms of health, money, popularity, success and failure-
The fear in you multiplies in a crazy society-
An atmosphere of pollution caused by the industries of opinions and suppositions-
The range of worries - the strange ways of our living- Civilized mind-

The abstract noun phrase- ‘the vibrations of fear’, is used in a subtle and deeper manner. Vibration is an inner feeling or a sensation. Fears have become
vibrations and those vibrations of fear are the vibrations of health, money, popularity, success and failure. Popularity and success are also suffering human beings. Fear of failure and fear of future haunt many people and chase them to death like a hound. Another impressive noun phrase that Master E.K. has used is – ‘the industries of opinions and suppositions’; in using the term ‘industry’, Master E.K. has highlighted the hazardous side of the intellect that is used as a factory generating most undesirable pollutants like – opinions and presuppositions which result in causing a huge range of worries. Master E.K. Ironically says that the ‘range of worries’ depends on the ‘strange ways of living’. The adjective ‘strange’ is not merely used as a rhyming word for ‘range’ but is indicative of several sad shades of human behaviour. Another satirical expression is – ‘many people live with their fear’ which indicates the gloomy aspect of human attitude. Instead of enjoying life with the beings around, human beings are living with their own baseless fears and weird worries. The civilized mind is producing windmills of worries, fears and suspicions. The broader intellect of human being is leading him towards a wide-ranging problems, sufferings and miseries. Instead of using ‘civilised man’, Master E.K. has used the collocation- ‘civilised mind’ which indicates the feeling of ‘superiority’ of man over other creatures.

Of the eight sentences of the above quoted passage, four sentences begin with the subject ‘fear’, one sentence with the synonym of fear ‘worries’, and one with the pronoun ‘they’ referring to ‘fears’- only to indicate the effect
of it on the human beings. Excepting one sentence, all the sentences have begun with the definite article for emphasizing the ferocity of fear.

The fear of the human being;
The range of worries;
The vibrations of fear;
The fear in you;
The greatest fear;
They are transmitted;

One of the striking aspects of Master E.K.’s style is – short and succinct sentences- of the eight sentences of the above passage, the longest one has only 20 words; whereas the shortest one has 13 words. Every sentence carries a grand seed of thought. Nowhere in his works, can one come across the complexity of language and even the complex thought is expressed in a simplest sentence.

The satire associated with the expression ‘civilized mind’ connotes man’s immaturity in the important aspects of life. The 21st century man’s mind is identified with the terms- ‘modern’, ‘civilized’, ‘advanced’, ‘technological’, and ‘scientific’ etc., and the most primitive of him is – fear. Fear of and for everything. Fear has become an ingredient of the texture of his life. Almost all the thoughts of human beings are woven with and around fear. Human beings are haunted by the fear of the past, present and future only due to their intellect. All creatures of nature live only in the present and do not carry the dead weight of the past and the colossal fear of the future. It is only the intellectual being, capable of visualizing the misery of the future and contemplating upon the
melancholy of the past. He seldom lives in the present times. Only a tiny percentage of non-intellectual beings live in the present. If man lives only in the past or future, then his very survival is not at all a reality.

Master E.K. unveils the mystery of the ‘Fear of Death’-

“In many cases, the fear of death makes the mind die, before the physical body is left.” (The Science of Man: 74)

From birth to death, man is caught in the myriad shades of the fear. One of the mightiest fears of man is Death which happens due to the fear of possessive instincts of man. Human beings want to possess and amass even the trivial things enormously thinking that his life will be quite comfortable forgetting that it becomes highly burdensome. Due to these possessive instincts, the life journey becomes a vexing voyage with huge luggage. “Man’s happiness does not consist in the possession of goods” says Thomas a Kempis. (The Imitations of Christ: 20) And when it comes to body, it is the most valuable and priceless thing which he never likes to leave even when it is completely worn out and is in the state of decay. It is only due to the abysmal fear of death; people get into unconscious state and leave body in that state only. No other creature in this universe has such a fear of death. Human beings are continuously haunted by that fear since their birth itself. When man is so scared of death and “if it is so terrifying to die, it is nevertheless possible that to live longer is more dangerous. Blessed is he who keeps the moment of death ever before his eyes and prepares for it every day.” (The Imitation of Christ: 21).
Animals experience this fear of death only when they are attacked (mostly by the human beings). Animals never die of the phantom of fear. Man is scared of death means, he is exceedingly conscious of the body, as he is completely identified with it. For no creature in this universe, other than man, has a fear of death, since it is also as natural as life. Just because, majority men and women are scared of death and have ascribed all sorts of fears and apprehensions, death is neither abnormal nor painful. There is no logic in the deep rooted fears about death. “Being afraid of a natural process is unnatural”, says Sadhguru. (Essential Wisdom: 248) Sadhguru Jaggi Vasudev often says that just because the peel of a fruit has some sweetness in it, one cannot cling on to that ignoring the fruit; so also, since the body has little sweetness due to its association with the soul, one cannot be stuck to the body and fall in never ending love with it. (Encounter the Enlightened: 104) If only man has explored other dimensions of life, death would not have been a problem at all. But, all kinds of experience of life that human beings ever have, is only confined to body.

Master E.K.’s exposition of different facets of omniscient fear, in fact shatters the death phobia of the people. Indeed, this is the contribution of the spiritual masters to the world. Their understanding of the nature, creation, god, life, human beings and their suffering is different from others. Hence the language, they use, is different from others. Spiritual leaders have certainly enriched any language, especially English. In a single sentence Master E.K.
explained how the fear of death takes away life before the death approaches him. Master E.K. offers a panacea for all these fears.

Have a proper understanding of the law of nature working through the properties of physical matter. Then you will have the ability to get out of fear. Fear for death can be neutralized by a right understanding of the physical body and its nature. (The Science of Man: 135)

Master E.K. advises the human beings who are in possession of bodies and minds of ‘advanced mechanism and faithful instrument’ (The Science of Man: 71) to liberate themselves from the clutches of fears. Modern man with all his advancements is most unfortunately gripped by the strange sense of insecurity which is unknown to any creature in the universe. The collocation ‘faithful instrument’ hints at the deeper aspects of the faithlessness of the intellectual beings towards their ‘advanced and faithful instruments- body and mind’. If only they have faith in the instrument i.e. the highly evolved bodies, they would not fall prey to the pointless fears. Unless the disease of myriad fears disappears from the mind and body of the human beings, humanity cannot use their precious instruments perfectly.

According to Master E.K., if only one has proper understanding of the laws of nature, then these fears vanish. One of the major sources of fear is the insecurity of future i.e. about the availability of resources, but man, being a part of the creation forgets that nature is always productive and it never ceases to be unproductive and there would not be dearth of anything. If only the human beings can allow the plant kingdom to flourish in its own way and the animal
kingdom to nurture in its natural way, without the inhuman interference of the human beings, mankind need not be scared of any sort of insufficiencies in the nature. Though the role of human beings is dismal in contributing to nature, they can get aplenty from nature due to the invaluable contributions of different species in the creation. If only man tries to understand the laws of nature and the productive principles operating in the universe, then all those baseless fears emanating from the human mind will eventually evaporate. So also the unreasonable fears of death disappear with proper perception of the properties of the physical matter which can liberate oneself from the fear of death. For, ‘death is a fiction.’ (Enlightenment: What It Is: 50)

Since the fear also is another intense form of energy that can be transformed into another intense feeling – Love. Spiritual master Sri Ravi Shankar explains this dimension –

Love, fear and hatred are not different energies. They are the different forms of the same energy. That’s why when you feel love or intense hatred the sensation is in the same area- between your navel and your heart. Fear is love standing upside down. You will find that the fear flips over and becomes love. (Waves of Emotions: 53)

When there is love, there cannot be fear; when there is fear, there cannot be love. If only fear or hatred turns around, energy transforms into unconditional love.

In the words of the former president of USA, Franklin D. Roosevelt -
Give up on your fears. Fear is just an illusion, it doesn’t exist – you created it. It’s all in your mind. Correct the inside and the outside will fall into place. The only thing we have to fear is fear itself.

The understanding of ‘God and Religion’ by the Spiritual leaders is completely different from the understanding of the Religious leaders. Religious leaders created Religions, produced their own Gods, popularized blind Beliefs, formed Sects, and shaped Doctrines- all culminating in fierce fights, ceaseless wars and disasters. More than God and Religion, on no subject, mankind has discussed, talked, written, argued, analysed, fought, died and killed. Too much of time, energy, money, mind and material have been spent on the religious matters in vain. In the view of Master E.K-

The fathers of humanity like Rama, Krishna, Buddha or Jesus never wanted to start a religion, because they never aspired for the trade of men. They taught what they saw about the working hypothesis for a happy living. Krishna was never a Hindu, Buddha was never a Buddhist and Jesus Christ was never a Christian. Religions are established like five-star hotels to trade in the name of one of the fathers of humanity. (Our Heritage: 25)

In just four sentences of seventy three simple words, Master E.K. has spoken about the quintessence of the teachings of the god incarnations and unraveled the awful exploitation of the religion. In a single compound sentence, Master E.K. has explained how the proclaimed incarnation of a particular religion is not the representative of the respective religion. The adverb -‘never’, recurring five times, speaks about the uniqueness of the
incarnates who never are bound by any religions or dogmas. How religion has become a big exploitation of humanity by some religious heads has been reflected in the following expressions-

.... ‘Never’ wanted to start a religion;
..... ‘Never’ aspired for the *trade* of men;
Krishna was ‘never’ a Hindu;
Buddha was ‘never’ a Buddhist and Jesus Christ was ‘never’ a Christian;

Religions are established ‘like five-star hotels’ to trade in the name of one of the fathers of humanity;

The simile that the religions are like the five star hotels and the repetition of the word ‘trade’ expose the unethical practices of the religious heads in the name of the noblest ideals and saviours of the mankind. It is known to all how Christ revolted against such practices in those days only.

Does Christ recognize the post of the Pope as the representative of Him? Does Christ know that there is a diplomat or an ambassador to communicate to people in His name? Have Lord Rama or Krishna appointed any religious heads in their names or in the name of religion? Christ was never a Christian, Buddha was never a Buddhist, Rama or Krishna was never a Hindu, but in their names people have “rubber stamped themselves ‘Christian’, ‘Hindu’ or ‘Muhammadan” says, Swami Prabhupada, the founder of ISKCON, but, strangely, none of them obey god and His commandments. Bhaktivedanta Prabhupada says that more than god, they love their dogs. (*The Science of Self - Realisation*: 115)
Indeed, humanity has suffered immensely from these kinds of people who stoutly proclaim themselves as the followers of the religions or gods. People’s ideas of God are purely cultural which is nothing to do with spirituality or realization of self. In no way one’s culture can help anyone realize truth.

No scripture in India gives evidence of the terms – India and Hindu - as there was no need of a religion in this land. People were wise enough to devise ways and means for a happy living, rather than a life of theories and doctrines in the name of religion and god. Master E.K. says that these two words are just ‘concocted terms’ which mean fictitious and imaginary. All these incarnations of God, probably be oblivious of the religions, established in their names. What all they knew was the upliftment of the mankind. Their contribution to the mankind is immeasurable and unfathomable. In the words of Master E.K;

The work of the Buddha belongs to the process of purification of the Buddha of the individual and the work of the Christ belongs to the purification of the love of the individual. The Buddha has bestowed upon the world the light of buddhi in its highest conceivable incandescence. Then came the Christ, who gave the touch of love for the higher evolution of all inclusion. Even today these two lights stand distinct as the two light-houses on top of two different mountains guiding the new souls conducting their journey amidst the tidal waves of emotion on the surface of the ocean. God-propaganda is not included in God-science.

*(Our Heritage: pp 20-21)*
Unmindful of the contribution of the great souls, people relentlessly fight over petty aspects of their own assumptions of religions. Master E.K. has explained the grand work of the incarnations in as few as five simple sentences containing just one hundred and eight letters. The mission of Buddha is to cleanse the emotional layers of the human beings. Buddha symbolizes ‘buddhi’ (the intellect) and His work is to unfold the human intellect and lead them towards the path of enlightenment. Master E.K. has used the collocation ‘conceivable incandescence’ to convey the deeper impact of Buddha on the minds of humanity. The abstract noun incandescence means- luminosity, luminescence, fluorescence, burning, radiance, luster and glow; the adjective ‘conceivable’ indicates – imaginable, possible, feasible and credible. That means, the work of Buddha helped mankind receive the brilliant light of wisdom at the highest possible level. Master E.K.’s use of the definite article with the universal Buddha indicates that lord Buddha is a manifestation of Buddhi (intellect) and is not a proper noun, but a common noun which usually takes an article. So also, the use of the article with the individual being in the phrase- ‘the Buddha of the individual’ indicates that the influence of the Buddha is on the common intellect or mind or buddhi of the human beings. Hence the Buddha symbolizes wisdom and enlightenment. So, sadhguru says, “We don’t need more Hindus, more Christians, more Muslims; we need more Buddhas, more Jesuses, more Krishnas- the real ones. Live ones.” (Midnights with the Mystic: 115) Then only the transformation takes place and true change happens.
After the purification process of the emotional body of the human beings is complete, then only the experience of love is possible. Then the incarnation of love has taken place in the name of Christ. Christ represents the principle of love and He belongs to entire humanity, but not to some churches or beliefs. He declared that every human being has the potential to become a son of god. Christ presides over the hearts of men and women. The use of definite article with the proper noun Christ indicates that it is not the name of a person but of a principle. Christ is no other than the embodiment of Love. He touched the ‘hearts’ of the mankind to enable them experience the love in its purest form. The metaphor ‘Light Houses’ for the Buddha and the Christ indicate that their sole purpose is to guide the souls and reach them to the destination through scattering abundant rays of Light and Love. Whoever is prepared to follow the directions of the Light house in their voyage, the path of light is shown. When Master E.K. says that god-propaganda is not included in god-science, one can understand the height of the absurdity of the human mind that can turn anything diabolical. Man is capable of ascribing community, religion, region and all his vicious feelings even to the Light and Fire. Most unfortunately, man is immensely immersed in the propaganda of god, rather than following path of light, shown by god. The powerful imagery, ‘journey amidst the tidal waves of emotion’ indicates that man has always, been lashed by gigantic emotions i.e. he is enslaved by desires, ensnared by passions, caught by fears, entangled by vanities and oppressed by temptations, yet man doesn’t realize his self created doom and destruction.
Master E.K touches upon another significant aspect of human life in regard to religion and food habits—

The Father of the biological sciences flatters the human being as the most evolved form of all the fauna and flora of this earth. Buddhism and Jainism teach compassion towards fellow-beings. Christians proclaim that God is Love and man is created in the image and likeness of God. In what way can animal-slaughter be justified by the rational creature? (Our Heritage: 56)

In four simple sentences, Master E.K. has focused on two vital points of human life – the greatness of religions and the ignorance of the man. People are always ready to proclaim the greatness of their religions but are least inclined to follow them. This is the tragedy of human life. If one follows a single tenet of a scripture or religion, then there would not be any sort of strife or struggle in human life. For following or applying a principle, one requires commitment, perseverance and belief. Whereas, for fighting for religion, only emotions are required and they are very easily exploited.

It is accepted by everyone that religion is love, god is love; but, in the name of ‘love’ for their ‘own religion’ and ‘own god’, people are unhesitant in taking the blood of their fellow brethren and of the beings of the animal kingdom that serve the human beings. Those who think are highly religious; also transgress the god’s commandment- ‘thou shall not kill.’ The service and sacrifice of the animals to human beings is undeniable and immeasurable. Yet, man is highly thankless in killing them just for the sake of satisfying their
tongue. There is plenty of food available for man in the form of plants. One can eat anything from the plant, the tree and animal without killing anyone of them. Corn and fruit come out of the plant and tree respectively; innumerable varieties of fruit can be enjoyed from the tree. In spite of all these, if man wants to stoop down to slaughter, then in which way he can be an evolved human being with the so called higher intellect. As a big brother, man has the responsibility of protecting the lower beings; instead, he is killing them. Master E.K. satirically says,

All these sources are more than sufficient for the valuable belly of the human creature, If at all, in spite of all these things, man wants to hunt, kill and eat, he is in no way better than the tiger, the cheetah, the python and the cobra. There is no sin in killing an animal for food and nobody can find fault with any one killing an animal for food. But, at the same time, he should be prepared to accept that he is in no way better than the animal. Just as the animal kills and eats, the human being has also a right to kill and eat.

(Our Heritage: 56)

The transitive action verbs of violence- hunt kill and eat explicitly express man’s irresponsible, blood thirsty and greedy nature towards nature and her creatures. Agony filled satire of the writer can be clearly seen in the expression – ‘the valuable belly of the human creature’ which indicates the
heights of man’s selfishness and his self centered activity around his belly only. Man is not able to rise beyond his belly. People live in different parts of their body based on their attitude. Some people live in the senses only yielding to the sensual pleasures; some people live in the regions of the mind and some in the heart. When one reaches to the levels of heart and mind, then one can experience the rays of love and wisdom.

The juxtaposition can be seen in bringing out the author’s idea of the sin of killing the animals. He says that there is virtually no sin in killing the animals since no scripture has declared that killing animals for food is a sin, but the precious point is that one has to realize that he is no better than an animal in the evolution. Indeed, animals kill since they are destined so, but not man who is destined for divine things. The physical torture that an animal undergoes when it is being killed should be felt by the thinking and feeling humanity. The crushing pain that a bird like chicken experiences while it is being killed in the machine in a brutal way is known to all. Still, man doesn’t abstain from doing so. Master E.K.’s simile of likening man to different cruel animals like - tiger and cheetah and dreaded snakes like python and cobra- speaks about the cruel act of the advanced man.

Coming to syntactical synopsis, Master E.K. has used thirty five negative action words out of eighty five total words of the passage to emphasize the selfish and inhuman attitude of the human beings-

……hunt, kill and eat;

….. No way better than the tiger, the cheetah, the python and the cobra;
….. No sin in killing an animal;
….. Killing an animal for food;
….. No way better than the animal;
….. as the animal kills and eats;
….. a right to kill and eat;

The collocation ‘valuable belly’ (adj + noun) and the simile certainly touch the thoughtful mankind.

In spite of the immense sacrifices by animals in all aspects, man shows his different shades of ingratitude by killing the ‘invaluable’ animals for his ‘valuable belly’. Milk, which is hailed as the most nourishing food is taken from the cows, buffalos and goats denying their milk even to the offspring of those domestic animals also. Master E.K.’s agony can be understood in the following lines-

Can a respectable, civilized, educated family lady permit any customer to purchase her breast-milk to be shared with her own child? Human civilization permits human beings to obtain the same advantage from a cow, a buffalo, or a goat. The human being asks the child of the cow to wait until his human brother has his lion’s share of the milk, not only to nourish himself, but also to sell it and be benefited. (Our Heritage: 57)

The basic difference between the animal and man is exposed by Master E.K. Animal symbolizes sacrifice by giving away its essential parts of the body during its life and even after death (killing) also. Whereas, man grabs and
doesn’t contribute anything to the animal and plant kingdom. The use of the idiom ‘lion’s share’ in regard to the grabbing of the most nourishing milk from the domestic animal indicates the wild instincts of the man. The conjunction ‘not only…but also’ connotes man’s base business instincts of exploiting in many ways. Is there a religion in this universe which preaches the killing of a life? If only man is sensitive of this aspect, there would not be so much violence and bloodshed in the world. In which way killing the fellow being after deriving benefits from him can be considered human? Can anybody kill his own friend that gave him food and shelter? Can anyone kill one’s mother who has cared and contributed to the growth of his physical tissue? Is it possible to any human being who has at least a little love and kindness left in him? Human beings are behaving as if every creature on this earth is created for satiating their bellies. With this sort of attitude, does human consciousness blossom into highest possibilities? Intellect is a ladder to reach the higher dimensions but not fall to the level of mere flesh and blood.

If human intelligence has a big logic and huge vision of the ‘uselessness’ of the old animals, then there are millions of men and women on the earth that are of least value to anybody in any respect in the society. Should they also be killed? Just because, man is all powerful, he cannot decide the destiny of every creature based on his whims and fancies. If the animals are powerful and ruling the country, will it be justifiable if they take a decision that the human beings can be killed for food and also for sport?

Master E.K. raises the question of fundamental constitutional ‘Right to Live’-
If you consider that the independence of man in choosing his food should not be thwarted, then the same argument holds good in the case of all the wild animals. You have to honour the independence of the tiger and the wolf along with that of the human being. The right to live is the same for all beings and there is no religion involved in it. If man tries to invite or refuse either religion or politics for his personal advantage, he is to be accused as selfish.

*(Our Heritage: 58)*

Master E.K. has brought out the deeply ingrained selfish gene of the human being who usually takes refuge in religion and politics in order to defend and protect himself from his greed and self-centeredness. No religion has ever consented to the killing of an animal. Man cannot exercise his monopoly on every creature. When he is so much worried of his rights and liberties, the same concern should be shown towards the most useful animals with whom man’s existence is interwoven. Man cannot live without the animal and plant kingdom, but they can live very happily without human being. If all the insects die or disappear from this world, it is the estimation of the scientists that the human beings cannot survive on this globe for more than twenty five years; they will completely perish. But, if the human beings disappear from this world, the entire planet flourishes with bubbling life. Without the existence of a tiny creature in the universe except human being, the creation will not be intact and thriving.

The word ‘education’, etymologically means ‘enlightenment’. The purpose of life is to be a joyful being and the aim of education is
'enlightenment’. But most unfortunately, both are not happening for a person even after spending considerable number of years in schools and colleges. Most people who are on the top of the ladder of social success, wealth, name and fame are leading disastrous lives. Why? Only due to lack of Life skills, which are completely out of the college campuses and they are not ‘recognized’ by ‘Universities’ and the bodies of ‘Higher Education’. Indeed, these skills need not be learnt as they are gifted by nature and they are inborn, but most unfortunately, they are snubbed at the budding stage by one’s own loving parents, beloved teachers, caring govt. and near and dear in the society. Hence, the special need to learn these skills which will, in fact become stronger with the animals and birds in course of their growth. As it is said that everyone is born intelligent but education makes them stupid, we now, need to seriously think of a life centered education.

Master E.K., who trained thousands of students, had vibrant ideas and solutions for the true education-

The average Indian student is cruelly debarred from any type of profession-oriented education and he is forced to drift away into the direction of snatching a job of a purely urbanized, non-productive type. This prevents Indians from having an equal distribution of the country’s natural wealth. *(Our Heritage: 108)*

Master E.K.’s agony about the futility of the present education system and his longing for the utilitarian aspect of the education can be seen in the expressions-
Cruelly debarred from any type of profession-oriented education;
Purely urbanized, non-productive type;
Drift away;
Snatching a job;
This prevents Indians ………….. Country’s natural wealth;
Master E.K.’s use of double negative collocation- ‘cruelly debarred’ (adj + verb) invokes immediately the image of catastrophe that has taken place in the name of education. The single modifier ‘cruel’ speaks volumes about the unspeakable predicament of the system of the present day education and the appalling position the young men are pushed to. From the very beginning of the Indian culture, the education was ‘profession oriented’ only; profession, in the sense, enhancing the inherent abilities of a person in order to sharpen his skills for serving the society. But now, most unfortunately, instead of increased professional orientation, now the education has taken him far away from the profession oriented education. Unless a student is at least trained in one skill, then he cannot become realistic in thinking and cannot understand the value of some physical work. The words ‘purely urbanized’ and ‘non-productive’ indicate how futile the education becomes without these values.

Master E.K.’s style of projecting the problem and its adverse effects in simple terms can be seen in just two sentences. In the first sentence, he has raised the most significant issue and in the second, he has given the result of it. The pronoun ‘this’ stresses how fatal the situation is. How the inappropriate education leads to improper distribution of wealth is expressed in a few words just expanding into two simple sentences. The chief aim of this dissertation is
to discuss how the vision of a spiritual leader regarding social issues is
different from others. Master E.K.’s vibrant ideas about the education stand
testimony to that.

Men and women become successful in their lives not because of
the degrees that they hold, but because of the capabilities they have. Every
human being is equally capable of performing certain things when he is given
proper guidance and direction. Education should, in fact, be a big light house in
guiding the people.

Master E.K. goes back to the roots of the decadence of the ‘Modern
Education’-
The advent of the British rule in India has left the
average citizen with no better idea than to make himself a
dignified clerk and a representative of what is being observed
in the continent and the states from outside. For example,
there is no proper communion between the agriculturist and
the student of agriculture in India. Same is the case with any
profession and the education related to that profession. There
is an insurmountable gap between the man of any profession
and the educationists of that profession. This is mainly due to
the fact that mere literacy is often considered education.
*(Our Heritage: 108)*

Hardly any academician figures out the difference between Literacy and
Education. Mere literacy cannot be claimed as education. Literacy is meant for
the head count in the population census for the politicians for the purpose of
power. Education is a broad term indicating wisdom and enlightenment. Never
was it the aim of the ancient system of education meant just to impart literacy
and make people feel proud of their reading and writing skills and about the collection of information or the knowledge of things all around. The aim was very high and profound. It was for man making education. It was aimed at a ‘systematized development of mind, senses, soul and body to facilitate complete human expression’, but not for job seeking and money making activities. It is a highly pathetic and deplorable situation where education is meant just ‘employment’. Neither the government nor the society is able to distinguish the difference between imparting information, enlightening education. Education is for broadening the vision and expanding the intellect and for self realization.

The term ‘dignified clerk’ indicates how people were deceived by the British and how the same deceit has been continuing in the ‘self rule’. How hollow is the present education system can be understood by Master E.K’s phrase ‘insurmountable gap’ which indicates the incalculable distance between what is required to the society and what is given to the society by the university. The patterning of the words ‘agriculture’ and ‘profession’ in the expressions - ‘there is no proper communion between the agriculturist and the student of agriculture’ and ‘an insurmountable gap between the man of any profession and the educationists of that profession’ speak about the sea of gap between the one who is in the actual profession, ‘agriculture’ without its related formal knowledge and the one who studies about the profession without actually taking it up. In India no one can ever think of a university student of post graduate level taking up agriculture as his career or profession. He just
pursues it purely for pecuniary benefits. It is just not with the country’s most important sector—agriculture, but with ‘any other sector or profession’ in India. Now, majority students joining the banks are astonishingly from Engineering stream. After studying science and technology for six to eight years, the students are entering bank jobs just for earning their bread. Absolutely, they have nothing to do with the ‘credits and debits’ of the bank transactions. At clerical as well as managerial levels, one can find the technocrats in abundance in all the government and private banks. The result is—the collapse of the system and the individual. Since the individual’s interests are not in the calculations of the ‘interest’ rates of the bank transactions, unconsciously there is a tremendous disturbance in the mechanism of the body which will ultimately result in the destruction of the individual.

Neither the government nor the parents, nor the elite of the society, nor the students themselves are worried of the massive misuse of the potential talents and skills of the youth. The banks just want ‘somebody’ to do their calculations and the government is satisfied that the youth are ‘settled’ in some job, so that they do not raise slogans. When there were few Engineering colleges in the country, many scientists were produced; when there are innumerable engineering colleges in the country only a few scientists are produced. May be this is the only country where technocrats are allowed to transform as bankers; an engineer can be found counting the currency in a bank. Greater calamity is that these technocrats are ruling the country being at the helm of affairs due to the selection system. Officially, any graduate or the
post graduate from any field can appear for the top administrative posts of the country- Civil Services examination can be taken in their own subjects only- may it be science or technology, anthropology or biology and commerce. To administer the country, they need not study the subjects related to administration; they are not at all required to have the aptitude for it; the only appetite they are supposed to have is for wealth, for name and for fame. A civil engineer takes pride in becoming a civil servant for inaugurating a bridge, instead of constructing it. If all the education of a nation is designed only for earning, the beauty of life is missing and the very purpose of existence of man is lost and the nation, in spite of its vast material wealth, remains as a nation of poverty. If currency carries the entire charisma replacing one’s natural zeal for creativity and innovation, it means, the very purpose of being a human being is defeated.

Master E.K. moans over the pathetic state of students who are bitten by the badly designed academics.

The average Indian of the present day does not feel that he has to do something useful for his fellow beings. He remembers only what he can get from others and not what he has to do for others. Every student from an Indian university comes out with a problem and not a solution. This is the real cause of the artificially created poverty in India.

*(Our Heritage: 109)*

Instead of instilling the desire of serving the country in the students, our education system is encouraging them towards amassing wealth and all
possible resources that a person can. When a student is being trained in the college, it is with a purpose. Society looks forward to him with certain expectations. When a student is undergoing training in the field of medicine, society has certain hopes on him and he has owed to the society. But a medico seldom has ‘service’ on his agenda. A university student is supposed to ‘serve’ and ‘show’ a solution to the society. But the juxtaposing aspect is that he comes out of the university with a problem to be a burden to the society. Instead of showing an innovative and workable solution to the society for its problems, he starts demanding the government as well as the society for a ‘befitting job’ as he has come out of a prestigious IIT (Indian Institute of Technology). Society has to invest on him, while he is in the prestigious colleges and afterwards it has to bear the burden of providing him with a high profile job. Instead of creating employment, they are seeking employment.

Once again, it can be found in Master E.K.’s style, the use of simple words and phrases for evaluating the problem first and explaining its effects next. In the first three sentences, he has probed the problem and in the fourth and the last one, he has explained the disastrous effects of that problem. The number of words, used in the four sentences, is just 66. He feels that the real cause of ‘poverty’ in this country is due to this kind of education system only. In other words, the education system has turned the country into such a condition.

In the third step, Master E.K. has offered the solution-
“Even at present, it is not a country of poverty, but it is a country of beggars. As soon as the beggar mentality is gone, India will be on par with other countries and nations that you find well off.” (*Our Heritage*: 109)

In two compound sentences, containing 40 words altogether, a valuable solution is offered for a major problem that the nation is facing. The noun phrases- ‘country of poverty’, ‘country of beggars’- which are used in contradiction to indicate that India is rich but Indians are poor due to their ‘beggar mentality’. The view of spiritual leaders in regard to any problem- may it be about the purity of mind or the poverty of the country- is indeed, different from the view of the academicians, politicians or the economists. If an economist is asked to suggest the solutions for the eradication of poverty, he would put forth all sorts of possible theories and probable principles and a statesman gives a different version which reflects the political outlook. But beyond all these theories lurks the real solution with the spiritual leaders, for they can view it from a completely objective aspect and with deeper dimensions which are unintelligible to others. Since they are the realized souls, they are of the heightened perceptions and deeper insights, hence the solutions that spring from them, are of real value. When every politician, economist and businessman says that India is going to become a super power, Master E.K. feels that ‘educationally, spiritually and culturally, we are left as orphaned’. One can understand from what deeper insights, he has expressed those words. Some technological innovations and a few points of economic growth can never be considered a real growth. When the genuine growth is grossly
neglected, other aspects of growth, indeed, is not the real growth. Educationally and culturally India has lost its roots and spiritually, it is groping. The word ‘orphan’ speaks about his agony.

Master E.K. who trained thousands of students by establishing new age schools for imparting them true education feels that ‘instead of living a life, we are living away life. When there are only commercial relations in the society at all levels, and then there will be only commercial kind of education.’ *(Yoga of Patanjali: CD-17)*

One more priceless root cause is offered by Master E.K. for the diseased state of education. When the minds of the men and women are gripped by the commercial thinking, it is natural that such sort of education only comes out. The outer world is nothing but the expression of inner. Precious education is twisted out of shape to cater to the materialistic needs of the people, forgetting the fundamentals of it.

Both the parents and the teachers are training the children in the ‘skill’ of ‘beating’ all their ‘friends’ in the ladder of life and sit on the ‘top’ top of the pile; hence struggle for all. Neither the teachers and the parents, nor the system is able to create in them a thirst for knowledge irrespective of whether they can make money or not. If the teachers and parents are successful in kindling the fire of learning in them, then nobody can stop them from acquiring knowledge. Then the ‘growth’ of a child would be completely different since it is natural. But what is happening is- parents have become obsessed with and fervent about the ‘First’ ranks only, but not of ‘the education’ of their children. The idea of
The parents about education is – earning, social status and all other related things. Hence, both the teachers and parents are creating meaningless competition and putting pressure on the children. Comparison is nothing but competition. Most unfortunately, two unique beings are compared. The parents and the teachers are not at all bothered about the happiness and the wellbeing of the child. The blissful life of the children is broken and nipped in the bud and made miserable. The only solution to come out of this pathetic state is to be freed from the ‘beggar mind’ and realize the very purpose of education.

The understanding of a doctor and the medical science about the human body, mind and their functions is absolutely different from the understanding of the masters of spirituality. For their understanding of the mind and body are in association with the soul. To them, everyone is a soul and has a body. Hence, the solutions offered by them in managing and treating the body would be different from that of the modern medical science. They believe that the origin of a disease lies in the mind and consequently reflects on the body. Master E.K. says,

The cause of our living is not physical. In fact, the physical body is one of the ultimate of our living. It is only the shape of the thousands of the lights that are shining in the name of energies and intelligences. Man is the indweller and not the body. Between, man and the physical body, there are thousands of subtler vehicles which can be called the intelligences. The student is expected to have a good understanding of these intelligences, energies and vehicles. (Ayurveda: 14)
The basic difference of the understanding of the physical body is seen in the first sentence which reveals a fundamental fact of the body and man’s living. That which is perceived by the naked eye is different from what is there. Since this aspect is very well realized by the spiritual masters, their perception of health and disease is definitely different from the practitioners of the medicine. From that different perception comes a different language which can be seen all through the works of these masters of wisdom. The very subject of the first sentence ‘the cause of our living’ indicates the uniqueness of the style of the masters. The use of the proper noun- ‘indweller’ to signify that man doesn’t mean the body. The word-’humas’ means clay and ‘man’ is mind. So, man cannot be compared to just a body. Master E.K.’s use of the following expressions -

- The shape of the thousands of the lights;
- Shining in the name of energies and intelligences;
- Between, man and the physical body;
- Thousands of subtler vehicles which can be called the intelligences;
- A good understanding of these intelligences, energies and vehicles – explain what a ‘body’ means and who a ‘man’ does mean. The use of the adjective- ‘ultimate’ in the noun form as a countable noun (one of the ultimate) lays greater significance on the physical body, but it doesn’t consider it as the ultimate thing. Of course, mankind is different from man; and humanity has a different meaning. When this is the backdrop of the understanding of the spiritual masters regarding body and man, then definitely
the terms—health, disease and cure—connote different perceptions to them. Master E.K. opines,

There is a progressive deterioration of human health parallel to the progressive development of the science of disease. Science of disease is negative in its very nature and we have seen the defects of getting trained in the negative way. (Ayurveda: 13)

The collocational juxtaposition ‘progressive deterioration’ and its comparison with ‘the progressive development of the science of disease’ indicate the sorrow state of medicine. Medical science, most unfortunately has just become ‘the science of disease’ and its cure. The adjective—‘progressive’ which is used twice with the negative abstract noun ‘deterioration’ and also with the positive abstract noun ‘development’ satirically speaks about the pathetic progress of the medical science. According to Master E.K., all the medical training that the students are undergoing in the colleges for five to seven years, has not yielded positive results, instead, it has led the inquisitive students towards a negative direction.

Master E.K. expresses his displeasure about the academic curriculum of a medical student who indulges only in understanding the disease, but not of the ‘constitution’ of the human body—

When a student studies 6-8 years in studying and understanding the disease and their cure, he doesn’t have time to understand human constitution. At the end of the course, he starts treating the disease without understanding the person.
There is a difference in treating a patient and curing a disease. Heal the sick and then cure the disease.

\textit{(CD-12– The yoga–The Evolution of Consciousness)}

The word ‘understand’ used three times in three expressions-

‘Understanding’ the disease;

doesn’t have time to ‘understand’ human constitution;

treating the disease without ‘understanding’ the person;

indicates the subtleties of the human nature. Unless the three significant aspects – understanding the disease, human constitution and person is not done, a person cannot be healed. The appalling situation of the medical science can be understood in the above expressions. The prepositional phrase- ‘at the end of the course’, speaks about the pitiable predicament of a student who has no time to ‘\textit{understand}’ the human constitution’ after taxing too much of his precious time. Sadhguru Jaggi Vasudev also feels that “medical science is always busy studying disease. I think they should take time to study health.”

\textit{(The Himalayan Lust: 84)}

In the aphoristic sentences –

‘There is a difference in treating a patient and curing a disease.’ and

‘Heal the sick and then cure the disease.’ -

Master E.K. has given out the very quintessence of the true science of medicine. Master E.K. has explained the subtle difference between cure and treatment by using the present participles- treating and curing with the nouns patient and disease respectively. This is the difference between a medical practitioner and a spiritual master in the perception of medicine, man, disease,
cure and treatment. It sounds like a medical commandment when he says – ‘heal the sick and cure the disease.’ Healing is meant for the person and cure is for the disease. Just cure is not enough, but healing should be done. Cure can be effective only after the patient is healed.

Master E.K. brings out the cause of the disease in simple terms without using a single medical term-

“A proper behaviour maintains health while misbehavior produces disease that results in some form of suffering. The causes exist in our misbehavior with food, drink, sleep, work and sex.” (Ayurveda: 20)

Master E.K.’s definition of health is- ‘maintaining equilibrium is maintaining health.’ (Ayurveda: 51)

The word ‘behaviour’ and the exact opposite of it ‘misbehaviour’, indicate how the masters of wisdom view different problems of mankind - social, psychological, cultural or physical. In two sentences, Master E.K. has given out the core of the problem highlighting the man’s ‘behaviour’ which is the reason behind all the ills. When equilibrium is maintained at the ‘mind’ level, then the disease doesn’t strike a person. If it is lost, then naturally misbeviour with food, drink, sleep, work and sex takes place and consequently disease manifests on the physical body. One more health commandment from Master E.K. is - ‘maintaining equilibrium is maintaining health’. If a physician were to give a definition for health, it would be certainly different since what he sees as health is different from what a master from spiritual perception sees. It is the mind that pervades all the senses and starts creating havoc with the
person. Hence it is the equilibrium of the mind that is of top priority. The ‘over-use’, ‘under-use’, ‘dis-use’ or the ‘mis-use’ of the senses, lead to the disturbance in the physical plane. Abnormalities in drinking, eating, sleeping and sex-life will result in horrible consequences. So, the root cause of disease is nothing but ‘misbehaviour’.

Behaviour is predominantly the outcome of positive thinking. For positive thoughts direct a person’s energies in a productive way and make him healthy. Indeed, in the name of consciousness of health, many people become conscious of their ill health due to negative thinking. Even when a person is not well, he need not dwell upon one’s disease constantly. If he does so, the energies will be directed in a negative way and the disease gains strength. A person, who wants to get rid of his anger, cannot think of anger continuously. Then the anger gains strength and the person becomes angrier than he previously was. If a person is established in his negative attitude, automatically disease gets established in one’s mind and consequently reflects on one’s body. Some children often become sick for the sake of grabbing attention of the parents as well as others. They enjoy the warmth of the attention of all the members of the family in the house and unconsciously fall ill. It happens with some grown up people also. Indeed, showering excess care contributes to the ill health of a person. It should not be done. In fact medicine can work only twenty percent where as power of positive thought is eighty percent.

Master E.K. gives a new dimension as he says –
“Rectification of the effects of the misbehaviour is more a convenient and less efficient process to cure the disease.” *(Ayurveda: 20)*.

Master E.K. feels that the present medical system aims at ‘killing the messenger.’ Pain is a messenger that indicates some internal problem with the body, but most often the pain itself is treated as the problem or the disease and that is treated. So that Here is where the spiritual masters stand different from others. Since they do not see ‘man’ as the mere body, their view of a disease and its cure also will be different. What Master E.K. feels is that it is not the rectification of the after effects of the misbehaviour but the very root cause has to be eradicated, i.e. the very misbehaviour has to be dealt with since anything unnatural in man is a disease. This sort of unnaturality cannot be seen with any other creature in the universe. A virtuous mind which has freed itself from the negative traits is undoubtedly the abode of health.

Hence, Master E.K. has declared that ‘health is an attitude.’

If a person has proper attitude, then not only can he preserve his health, but also understand the underlying benefits of a disease. For, nature has its own way of dealing with the beings that disturb their own natural state only to help them recover. In the opinion of the master-

Suffering or discomfort has a double function. It indicates that there is something wrong in the constitution. It also indicates that there is something wrong in the behaviour. Above all, it is also a penalization or atonement caused by nature which induces to understand what to do and what not to do? *(Ayurveda: 20)*
Any one has to compromise with nature but not the nature with the human beings or even animals. Because, there is no business for the nature to tolerate or compromise with the human ignorance or arrogance. In the name of advancement of science and technology, if man misbehaves with himself, nature has to train the being as a teacher or a loving mother in some form or the other – may it be through disease or some other form. The abstract nouns – ‘penalisation’ and ‘atonement’- indicate the reaction of nature in making the man realize his untoward attitude. It is in fact, most unfortunate and unbecoming of the urban man not to be urbane with him and unaware of the fundamentals of life. He is utterly unconscious of the ultimate use of the almighty’s gorgeous gift.

And one should understand that the pain or discomfort is not the disease. There should be a sincere attempt to rectify the problem- either in the constitution or in the behaviour. Master E.K. says that without putting any efforts to set right the behaviour, if pain or discomfort is treated, it would be highly hazardous, since pain is a warning and a message.

“That treatment is rightly understood as the process of re-establishing health and not killing the pain or disease” says, Master E.K. (Ayurveda: 20)

The definitions for the terms- ‘treatment’, ‘health’, ‘disease’, and ‘pain’ given by Master E.K., speak about the occult understanding of the body by a spiritual master. In a single simple sentence, Master E.K. has given out the definition of what a treatment is and what is not. By negating the system of the modern medicine, he explained what actually the process of a treatment is.
In these super specialty days, when man’s body is understood as separate individual parts, which can be treated independently, Master E.K.’s understanding of the body and its treatment is highly insightful and enlightening. He advises the doctors to ‘select medicine for the patient, but not for the disease.’ (Ayurveda: 20)

When a physician selects the medicine for the patient, it means, he is treating the individual in totality; but if the selection of medicine is depended on disease, then, the person is treated in bits and pieces. Then it results in over drugging. It is the vital force that has to be strengthened in the process of the treatment. The physical body, indeed, is a resultant of the various substances, forces and intelligences. When the equilibrium is disturbed, then what we call as ‘disease’ manifests. But, in maintaining the equilibrium, mind plays a pivotal role since mind is the commander of all sense organs.

Master E.K. gives out a healthy solution –

“A balanced utilization of time, mental faculties and the objective substances keep one healthy.” (Ayurveda : 21)

It is well known how all the masters of wisdom emphasise the importance of time. Hence Master E.K. has just not said ‘utilisation’ of time, but ‘a balanced’ utilization of time. If balance is tilted, equilibrium is disturbed and the manifestation of disease is imminent. One has to respect time; respecting time is utilizing time only.

Another principle that is put forth by Master E.K. is-
“Diseases deeply seated in the mind inevitably require the aid of spiritual practices, scriptural discourses, food regulation and meditation besides medication.” (Ayurveda: 21)

A disturbance of the dynamism and inertia is the cause of disease whether physical or mental. If it is just physical disturbance, it can be rectified through therapies based on religious regulations. But if the disturbance is in the mind, then certain spiritual practices are inevitable. Any amount of the application of modern psychology is also of no use, because Master E.K’s satirical tone is very clear when he says that ‘modern psychology is only an analysis of the problems as it is only a speculative science.’ Ultimately it is the awareness of the spirit that makes one live a life of joy. Master E.K.’s one more commandment of health from the backdrop of the spirituality gives the quintessence of health-

“Emotion leads to ill health and disease, whereas devotion leads to health.” (CD-15)

But, in most cases, passion fills devotion- ‘What you call devotion is an unreasonable emotion.’ (Don’t Polish Your Ignorance: 134)