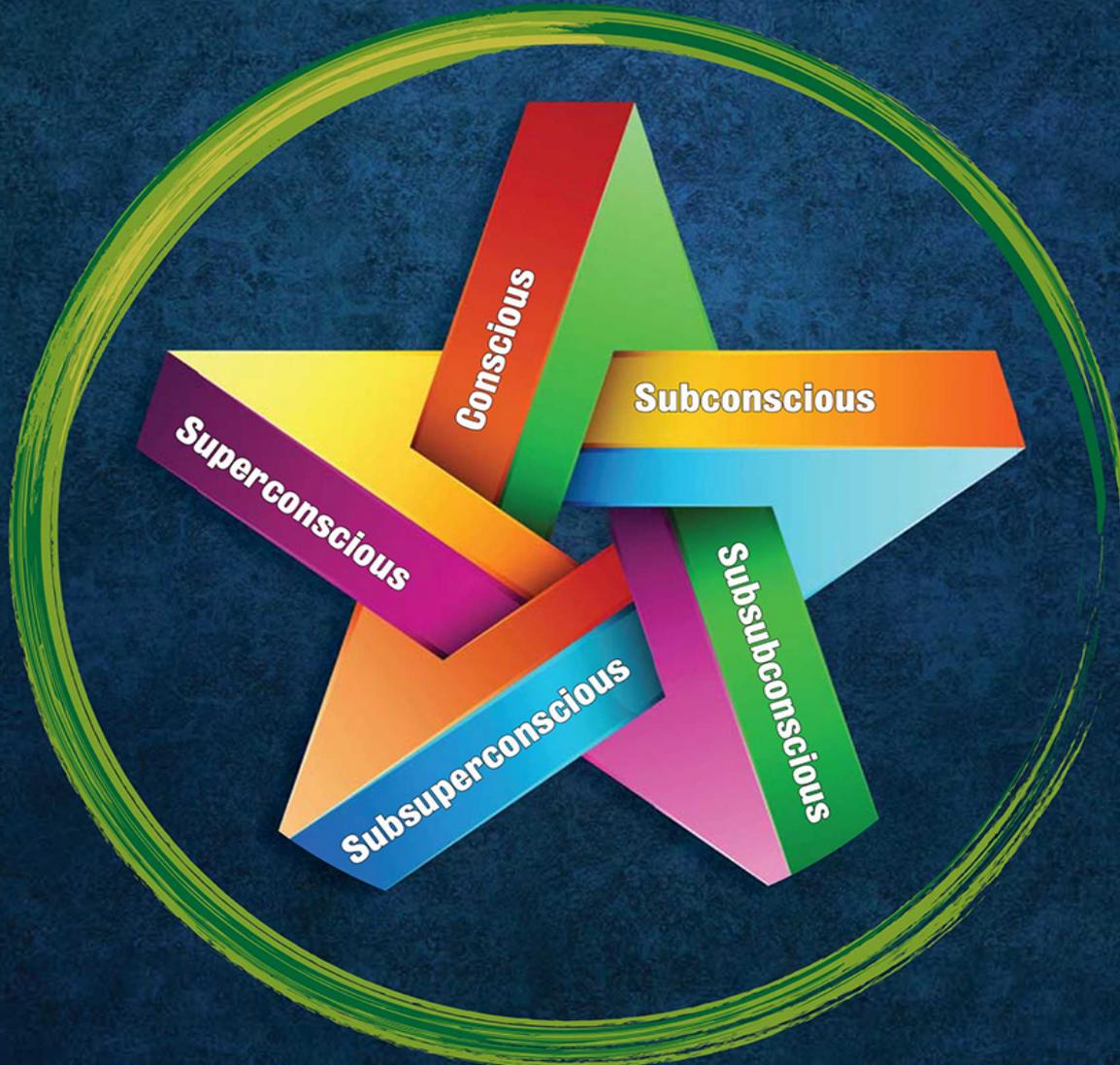




The Five States of Mind

Exploring the conscious, subconscious, subsubconscious, superconscious and subsuperconscious—the interrelated states of our existence

FROM SATGURU SIVAYA SUBRAMUNIYASWAMI'S *MERGING WITH SIVA*

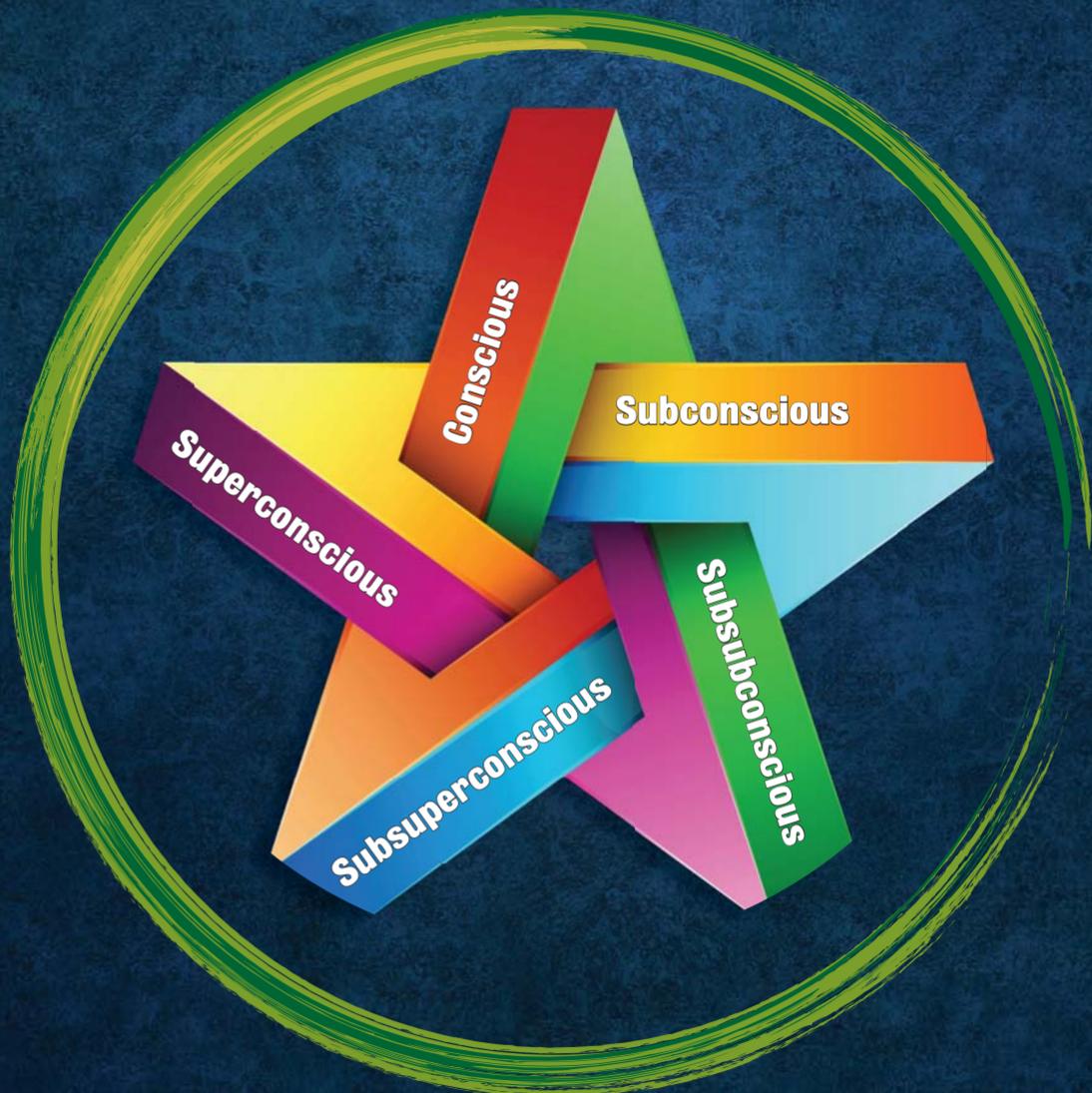




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SHUTTERSTOCK

POPULAR THOUGHT PREVALENT TODAY IS THAT WE have an external mind to be shunned and an inner being to be reached. I look at the internal areas of the mind and the external areas of the mind as being one and the same, an integrated whole, one totality of mind. The inner universe of the mind is tremendous. It is much larger, more complex and better organized than any of the universes we can see with our physical eyes. The superconscious areas of mind deep within each of us are more advanced than the externalities of the material conscious world.

Man is discovering new things within the sea and in outer space. All of these vast new discoveries are being registered within his subconscious mind. Only through his deep, intuitive, perceptive faculties, resident within the inner area of his mind, is he able to grasp these new findings, relate them to discoveries of the past and conditions of the present and hold a mountaintop overview of it all. But if he does not have this deep, intuitive, perceptive faculty awakened, man becomes confused by these new discoveries and fearful of his future.

Only the one who is inwardly awake, vibrant, alive and has the burning desire to know and be creative with that knowledge is content and at peace with himself and the world at large. For the more he knows about the external world, the more he discovers from deep within himself as he passes this knowledge on to the present generation, who will in turn pass it on to the succeeding generation, systematically and in an organized way. Many enlightened souls on the Earth today are handling the knowledge acquired from the exterior areas of the mind and the knowledge acquired from the depths of their own being in this way. To perform this mental activity, one does not have to be mystically inclined. A mystic is one who lives two-thirds within himself and one-third within the external areas of the mind.

A person who lives two-thirds within the external mind and only one-third within himself is not classified as a mystic. Let us look at the one-third of the inner area of mind in which he is living. It can be a delightful inner world or a very tragic area of the mind. This depends upon the character of the individual himself, the nature of his evolution and how he conducts himself in daily life. Although he is living only one-third within, intuitive flashes can penetrate the exterior walls of his consciousness strongly enough to change the history and course of humanity.

The Mind's Three Phases

The totality of the mind is vast and complicated. However, it is helpful to look at the entirety of the mind in three basic phases: the instinctive, the intellectual and the intuitive. The instinctive mind is easy to become aware of and experience. It includes the impulses of our physical body, our cravings, our desires, our digestive system, and our emotional mechanism that works through the physical body. The systems of elimination and blood circulation and the regulation of the heartbeat are all within the instinctive mind. This phase of mind functions automatically, or instinctively. It is as much alive in the animal kingdom as among humans.

Man alone develops the intellectual mind and is responsible for its composition as he lives along through life. This phase is a mixture of man's instinctive desires and cravings coupled with the knowledge he has gained from others and from his own intuitive discoveries. Within man's intellect, he organizes a vast amount of knowledge that begins to accumulate from a very early age. Ninety percent of this knowledge deals with the externality of the world and mind itself. The intellect can consume most of man's time through an incarnation, and usually does, lifetime after lifetime.

The intuitive, or superconscious, phase is even more complex, more organized, more refined than the instinctive or intellectual phases. It is mystically known as the mind of light, for when one is in this state of mind, he may see light within his head, and sometimes throughout the entirety of his physical body, if his inner sight is developed enough. Otherwise, he just begins to feel good all over, as actinic energy permeates his nervous system.

The instinctive mind also has within it various forces: the force of fear, the force of anger, the force of jealousy and the dynamic force of self-preservation. It is what it is—instinctive. It is impulsive and immediately reacts to all situations. Though it is a great force in developing the intellect, its greatest enemy is intuition, the mind of the soul, which guides humans out of the morass of the lower nature into sublimity.

Most of us find the intellect a saving grace when it comes from the transformation of the instinctive nature into something more substantial. Constantly we strive to broaden our intellect, increase our knowledge, govern the mind with organized thinking and control our emotions by repressing the instinctive nature.



This is nature's way of increasing man's justification of that which has passed before the window of the mind and was not pleasing to his intellect, the justification being that enough knowledge has not been acquired by the intellect to sufficiently suppress the instinctive nature.

While the instinctive mind places great pulls on the individual, the intellectual mind often has a stranglehold. An intellectual person could run this explanation through his intellect and be able to explain it back better than we are unraveling it here, relating this point to that point exquisitely, yet deriving absolutely nothing from the conclusions to improve his own life. The next day his mental interest would be off on another subject.

When intuitive flashes come, he knows the next thing to be done in a creative activity. This is the superconscious area of the mind. When man is extremely perceptive, tremendously creative, and knowledge seems to come to him from the inside of himself spontaneously, he is a superconscious being.

Intellect and the Instinctive Mind

Instinctive is a word that some may understand and others take offense at. Don't. It only means "natural or innate," naming the drives and impulses that order the animal world and the physical and lower astral aspects of humans. For example, self-preservation, procreation, hunger and thirst, as well as the emotions of greed, hatred, anger, fear, lust and jealousy, are all instinctive forces. They are very real in animals and humans alike. When the mind functions instinctively, it is controlled by the habit impressions made in the subconscious during its journey through the experiences of life. Instinctive also means that the driving force comes from the sexual nature. The nature is turned in that direction subconsciously, even though the conscious mind may not be cognizant of the fact. It also means that in the event of an emergency, the animal nature would take over completely, being jarred loose from lack of what I term "mind-control," or from what might be called self-control.

The first steps on the spiritual path consist in learning to harness

these tendencies and impulses and transmute their energies into the higher nature. But we should not think of the instinctive mind as "bad," for it controls the basic faculties of perception and movement, digestion, elimination, ordinary thought and emotion and the many other vital functions of the physical being. Animals, birds, fish, reptiles and insects are the personification of the instinctive mind. Living mainly in the areas of fear, they react immediately to change. Their driving forces are sustenance, sex, shelter and security for their young and themselves. It is these instinctive drives that are the most difficult impulses for humans to deal with. They are, for people, the seeds of all the desires of all the entanglements within the four areas—sex, money, food and clothes—which we capture in one word, desire. Yes, it is desire that propels humanity onward.

Intellect and Intuition

Mystics never demean or belittle intellectual reasoning. The intellect is not bad. It is good and necessary when used correctly. But they

also do not elevate it too highly, knowing it is not the whole mind, it is only one phase of the mind. Instinctive, intellectual and intuitive phases define the whole of the mind. We often use the terms "unfolding intuitive faculties" and "developing intuition" in an effort to encourage an individual on the path to work within himself in subduing his intellect so that he can actually observe the already functioning totality of his intuitive mind.

In order to subdue the intellect—that partial conglomerate of thought patterns and modes of procedure which accord with the culture of the day—it is first necessary to inwardly observe how one's acquired intellect actually functions. Observation is a faculty of the intuitive mind, and this particular aspect of observation only comes into usage after daily meditation has been maintained over a long period of time. Once an inkling of success in knowing intuition and how it differs from reasoning, emotional impulses and pre-programmed patterns within the subconscious awakens, the contest is won. Then and then only we can sustain this knowledge and dive

Brain & Mind

Glimpsing the New Science of Consciousness

The old science that we all learned in school teaches that consciousness is created by the activities of the brain. Perceptions, feelings, instincts, reasoning and memory all derive from neurological activity in the cranium. The conclusion, quite naturally, is that when you die, or when the brain dies, consciousness ceases. But there is a new science of consciousness, drawing from quantum physics, near-death and out of body reports, which concludes that it is not the brain that creates consciousness, but consciousness that creates the brain, and every other material thing. This view gives credence to the survival of the soul after death, and has deep roots in Indian metaphysics. We share here reflections from the new science trailblazers.

FOR AT LEAST TWO THOUSAND years thinkers have tried to explain the human mind and disagreed heatedly, but a consensus has formed around one thing. When you try to figure out where the mind comes from, you find yourself in a strange domain filled with mirrors, illusions and a shaky grasp on reality. The mind is harder to hunt down than the mythical unicorn, because the hunter and the hunted are the same. This frustrating obstacle has led to speculation that swings between two extremes—at one extreme, consciousness is pure illusion created by brain chemistry. At the other extreme, consciousness is a given that defies exploration, much as water is a given to a fish. We can't jump out of our minds to land on a place where objective observations could be made, just as a fish cannot land on dry land as a way to peer under the sea. Both are physically impossible.

Must the riddle of the mind remain a riddle? Our position is radically different from the vast majority of brain researchers, who attempt to unravel the intricacies of the mind by dissecting the intricacies of the human nervous system. We hold that mind doesn't

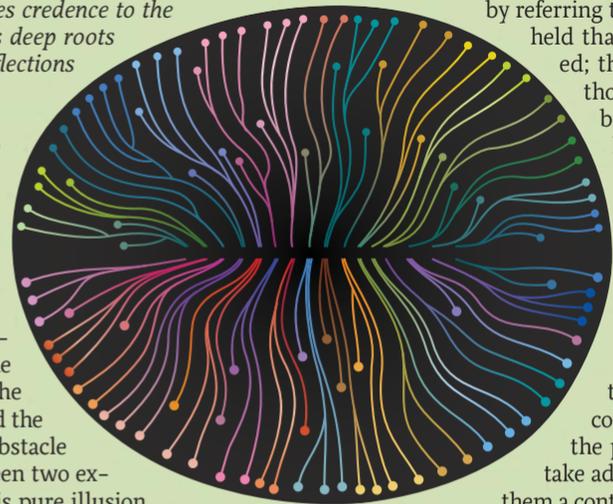
need the brain in order to exist. It precedes all living things by being fundamental to the universe. In other words, human beings inhabit a conscious universe.

Over the past decade or so, this notion has gained in stature, even though it began as a ridiculed fantasy. Some leading cosmologists are circling back to the insights of quantum pioneers like Max Planck and Erwin Schrödinger. Planck declared that it was impossible to "get behind" consciousness, meaning that it can't be explained

by referring to anything more primal. Schrödinger held that consciousness cannot be subdivided; there is only one consciousness, even though it appears to be subdivided into billions of individual minds. To use an honored analogy from the Vedanta tradition in India, pure gold can be made into countless objects, but in essence they are the same gold.

Planck, Schrödinger and their like-minded colleagues never pursued this line of investigation very far, being consumed with the new frontiers of quantum mechanics and the challenge to create a complete account of microscopic phenomena. Today, the physicists who are circling back can take advantage of brain science, which gives them a continuous view of mind from the biggest to the smallest, from the entire cosmos to the subatomic particles that constitute all objects, including the human brain.

One of the most open-minded cosmologists, Max Tegmark of MIT, is a gifted explainer of difficult mind-brain-cosmos issues. Tegmark goes further than traditional physicalists, the preferred term for those who trace all phenomena back to matter and energy. He has become identified with a tag line: Consciousness is a state of matter. However, this view still remains materialistic, in that subatomic particles come first and foremost, arriving from the quantum vacuum



carrying information, which then becomes one of the primary trademarks of consciousness. By transferring and building up more complex information structures, one arrives at the human brain and its potential for creating artificial intelligence in computers of the future—everything depends on how powerful their information processing becomes.

Quantum physics is a two-edged sword when it comes to explaining the mind. Its predictions and theoretical approach have been used to justify a conscious universe or not, depending on the perspective of the thinker who is wielding the theory. But there is a consensus on the necessity of mathematical models. This is where Tegmark has fascinated his peers, because he wants to rescue the materialist view—he totally believes in mathematics as the ultimate model of reality—by positing that matter can have the property of consciousness. His ambitions are, quite literally, cosmic. He wants to deliver a universe where math is compatible with mind.

The higher you climb, the farther you may fall. In Tegmark's case, critiques have emerged in equal measure with praise. He himself poses the most troubling problems that must be confronted:

1. Since it is agreed among quantum theorists that subatomic particles are essentially mathematical constructs, with no fixed properties that resemble tangible objects, how did rocks, clouds, mountains and trees get their physical properties? It looks like creation out of nothing. How do we get from numbers to the hardness of granite and the sweetness of strawberries?

2. To date, there has been a chain of discoveries of ever more potent mathematics to explain the structure of the cosmos. But what if the chain isn't endless? We may be at the point where Nature's patterns, and the math that describes them, run out. If that's true, then the mathematical models will no longer work, just as every previous model going back to the Greeks has succumbed. The big difference is that no one trained to view math as the ultimate tool of science can conceive of what would replace it.

3. What gives some kinds of matter the property of consciousness and not others? Oxygen has the property of being gaseous, while iron is metallic. The difference can be explained using the periodic chart of the elements. No such chart exists for why the sugar in your brain participates in thinking, while the sugar in a sugar cube does not, until you consume it. No explanation exists for why the same electrons that are being sent around the brain are somehow associated with thought, while the same types of electrons are found in the cores of nuclear reactors. If the electrons and elementary particles are common to both, would we conclude that brains and reactors are the

same? Of course not.

4. "Information" is a dubious foundation for consciousness. You can make heavier elements by adding more protons to an atom and more atoms to a molecule, but is it true that the great achievements of the mind (represented, for example, by Mozart, Shakespeare and Einstein) were gained simply by adding more information? A Mozart symphony contains no more and no less information than a symphony by one of his hack contemporaries. Besides, doesn't information require someone to make sense of it? Random computer streams of 0's and 1's have no meaning independent of the algorithms that someone has devised in advance, using a mind. So tracing mind back to 0's and 1's seems like circular reasoning.

5. There is a limit to all models, because reality is too complex to be whittled down. The great mathematician John von Neumann supposedly said that the only adequate model of a neuron would be a neuron. In other words, you can't explain the mind by reducing it to anything else.

Tegmark offers an eloquent exposition of his claim that matter may have consciousness as one of its basic properties—at least he and others in the same wave of cosmologists are nibbling around the fringes of a universe that may be entirely mindful. One camp is willing to call itself "panpsychist," meaning that in some way everything is conscious. This would be the same as accepting Schrödinger's original notion that consciousness is holistic and cannot be subdivided. A radically new view of reality emerges if you accept this idea, sending shock waves through brain science, quantum physics and cosmology.

Here are three quotations from Vashishtha, a Vedic sage writing many centuries ago, almost eerily anticipating the most far-seeing speculations in current cosmology.

The entire universe is forever the same as the consciousness that dwells in every atom, even as jewelry is non-different from gold.

Cosmic consciousness alone exists now and ever; in it are no worlds, no created beings. That consciousness reflected in itself appears to be creation.

The world exists because consciousness is, and the world is the body of consciousness.

By Deepak Chopra, MD; Rudolph E. Tanzi, PhD; Menas Kafatos, PhD; Subhash Kak, PhD; and Neil Theise, MD

deeper into the inevitable, all the time losing the future and the past, and loosening the reins of the intellect.

Some men say they are part of God, that the God Spirit is within them. The intuitive mind we consider to be that part of God's vast mind—our inspiration. If you have ever had a hunch and had it work out, that is the intuitive mind working within you. It has temporarily dominated your conscious mind and made it possible for you to look into the future and estimate its happenings. The intuitive mind is the essence of time, yet it understands time and timelessness, its essence. It is the essence of space, yet it comprehends space and spacelessness. It is real, yet it does not exist—real only when used, nonexistent to the lower realms of the mind.

Man's individual awareness is either captured by the nerve system of external consciousness of the animal bodies, which his soul inhabits as vehicles to live in on Earth, or captured by his celestial nerve system. This, then, is the intuitive nature, the natural expression of the transcendental soul known as man.

The Five States of Mind

Observing the great vastness of the mind, we can draw another conclusion and say that there are five states of mind: conscious, subconscious, subsubconscious, superconscious and superconscious. The first state is the conscious mind, in which we perform our daily routines. When awareness is in the conscious mind, we are externalized. This means we take our direction mainly from memory of past experiences, from other people, from newspapers, magazines, radio, television or our emotions. The average man is aware in the conscious mind from the time he awakens in the morning until he falls asleep at night. That's what makes him average. Only when he becomes mystically inclined does he become consciously aware of some of the other four states.

The second state is the subconscious mind, the grand storehouse and computer of man. It faithfully registers all thoughts and feelings that pass through the conscious state, whether correct or incorrect, whether positive or negative. It registers them and acts or reacts accordingly.

The subsubconscious, the third state of mind, is a conglomeration of various actions and reactions that we have experienced in daily life. It is a subtle state composed of two or more vibrations of experience which mingle and form a third vibration. We have an experience. We react to it. Later we have a similar experience. We react to that. These two reactions merge in the subsubconscious, causing a hybrid reaction that lives with us many, many years.

The fourth state is the superconscious mind. Deep, refined and powerful, it filters intuitive flashes from the superconscious mind through the subconscious gridwork. There are times when you want very much to find a clear answer from within yourself. However, being aware in the conscious mind predominantly, awareness is cut off from direct contact with the superconscious. So, you begin to ask questions of yourself. These questions are registered in the subconscious. The subconscious, like a well-programmed computer, begins to search for the right answer from the superconscious mind. Then, all of a sudden, you know the answer from the inside out. Finding

solutions through insight or intuition is one of the functions of the superconscious. It also is the source of all true creativity, inspiration, understanding and perfect timing in daily events.

The superconscious is the fifth state of the mind. Within it is one world within another world and yet another. All mystical phenomena and deep religious experiences come from the superconscious. It is the mind of light, beautiful and vast. When one is superconsciously alive, he feels joyously alive throughout the totality of his being—physically, emotionally and mentally—for new energies are working through his nerve system. This state of the mind is available to everyone to be aware in. The superconscious is the mind of bliss. It is vast, pure intelligence. The superconscious mind is that aspect of the superconscious functioning through established subconscious patterns.

Unfolding the Superconscious

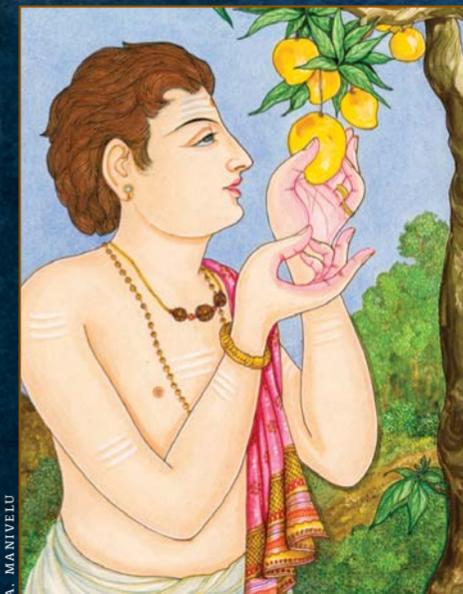
The average man may have occasional superconscious experiences and rare superconscious intuitive flashes. His awareness, however, is not attuned to know the intricacies of the working of his own mind. Therefore, he is not able to identify one from the other, making his sense of enjoyment less than that of the mature mystic.

The Mind & Beyond

Once an inkling of success comes in knowing intuition and how it differs from reasoning, emotional impulses and pre-programmed patterns within the subconscious, the contest is won. Then and then only we must persist to sustain this knowledge and dive deeper into the inevitable, all the time losing the future and the past, and loosening the reins of the intellect.

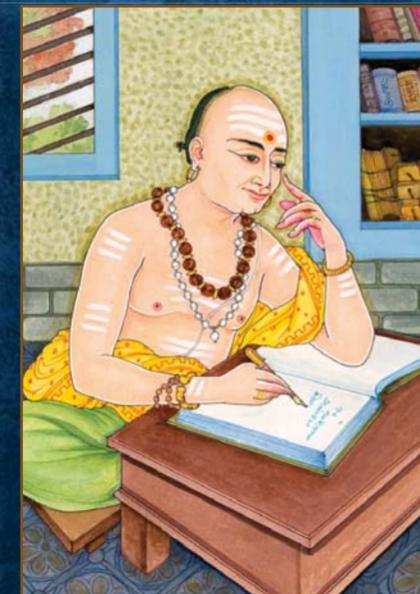


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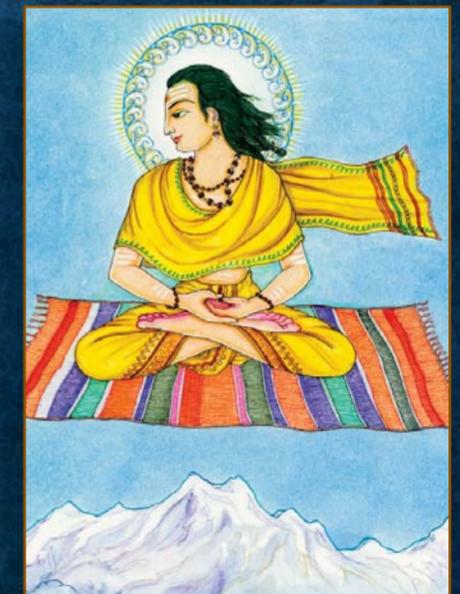


A. MANIVELU

Instinctive Mind



Intellectual Mind



Intuitive Mind

Because he is unaware of the higher states of mind, the average man may harbor his awareness deep in a subconscious state of suffering over the past for long periods of time, thereby completely ignoring his superconscious intuitive flashes when they come. As a result, his ability to bring awareness inward, out of the external, conscious and subconscious states of mind and into more blissful and refined areas, is lessened. Now sadhana is necessary for him to unfold his inner depth. Although he is unaware of these superconscious happenings within himself and unable to astutely pinpoint and dramatically distinguish them from his turbulent subconscious, his superconscious breakthroughs do have an effect upon the totality of his being. But when man lives externalized in the conscious and subconscious states, all the inner enjoyment and conscious abilities of exercising perceptive faculties are completely lost. The ritual of daily sadhana must be performed to quell the ordinary mind's tumultuous turbulence.

There is but one mind and, in its functioning, it works the same in everyone, as an autonomous, interrelated, self-perpetuating mechanism. Concentrate upon that mind. Find out what the mind is. Observe your thoughts, feelings and actions from within, and know that your mind is yours to use to the extent that you control the mind

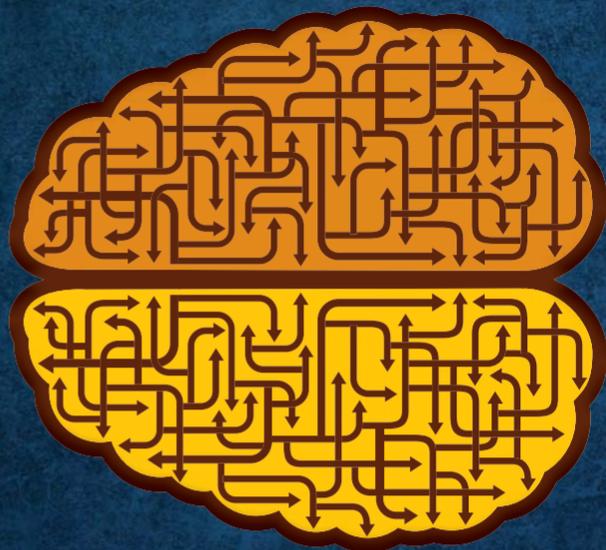
with the will.

Why must you study the mind? Because understanding alone is fifty percent of the control of the mind. This understanding is necessary to impress the subconscious deeply enough to secure awareness so that spiritual strength continues to come from within, from the superconscious through the subconscious. Before we can meditate, we have to know our way around within the mind. What part of you understands how the mind works? It is your superconscious. The subconscious can't understand how the mind works, because it's the repository. The subsubconscious can't understand. It's a collective repository. Your conscious mind can't understand either, for it is opinionated knowledge—looking at the world through the eyes of others. Only the superconscious and superconscious can conceive how the mind works.

Remember, these are not five separate departments. They all interrelate. The conscious and subconscious work together. The subsubconscious seems to work independently of both the conscious and the subconscious, but it is not really independent. It is just another aspect of the subconscious. The superconscious is our vast, pure intelligence. The superconscious is one aspect of the superconscious, functioning through subconscious patterns.

When you begin to sense this changeless existence within, your intuition begins to awaken, and if you function through the use of your intuition you are able to clear many misunderstandings about the experiences of life. In this clarity, intuition is born. Right now you perhaps think you are the mind; you may feel remote from your Inner Being, but ask yourself each time you think you have found yourself, will this change? You will find that every image you hold of yourself is subject to change—even your soul, or your superconscious mind, is subject to

change through evolution and, therefore, is impermanent. Only the Self, the very core, is eternally the same, eternally Real. Find your Inner Being through feeling; realize it is closer to you than your hands or feet, closer to you even than your breath. Your mind will want to leave this consciousness as soon as you attain it, but gently guide your mind back through the channel of concentration until once again you become rejuvenated, uplifted in the awareness of That which has never changed. That is your very Self, and That is God.



The Conscious Mind

There is but one mind. The consciousness, or ego, functions within the mind's various phases. The one-tenth of the mind of the conscious plane, in ramification, is carried on by its own novelty. The object is to control the conscious mind and become consciously conscious.

MIND IS VAST, AND FROM A MYSTICAL POINT OF VIEW IT includes everything, even encompassing the elements of the physical plane. Mind and matter are not two different things. Matter is simply one phase of the mind, and it is in the conscious mind that material existence has its existence. Expand your concept of the mind to include the entire universe, from atom to galaxy. Then realize you are that mind, and that its outer manifestation is but one-tenth of the totality of the mind.

When we live in the conscious mind, we are aware of other people's ideas. We listen with our ears, we see with our eyes, we feel with our fingers. We are involved in our physical senses, functioning instinctively as far as the physical body goes. We are functioning intellectually as far as our education goes, and we are dealing and working vibrantly and vitally in the world of external form. We can live in the conscious mind and be aware of that area of consciousness life after life after life after life, because the conscious mind is ever changing, perpetuated by its own novelty. One thing or idea leads us to another, and then on to another and another and another. We listen to people talk, and we want to know what they will say next.

The conscious mind is very curious. We taste something and we want to taste something else. We see something and we want to see something else. We feel something and we want to feel something else, and we go on and on, completely dominated by our five senses. This domination by the senses makes up the totality of the conscious mind. These five senses are constantly active, as energy continually flows out into the external world through them. The conscious mind makes up what is called the external world, and the external world is the conscious mind. We are all participating in making our own conscious mind as we go along through life.

Though the conscious mind is only seeming, it is very real while we are in it, as it glorifies in adding to itself. This process is called the intellect. As concepts and partial concepts are added one after another, the average person develops his or her intellect, and if it is not balanced by inner knowing, it holds the person firmly in the external realms of consciousness. Many people are trained to think, having had their conscious mind programmed in such a way, that the superconscious mind is nothing but a farce, that it doesn't exist at all, that the only reality is the external world, and pleasing the external senses is what life is all about. They are coached to believe that anything of an inner life or an inner nature is just pure fantasy, imagination, which only weak-minded people believe in. Many people live this way, with their awareness bogged down in the conscious mind—believing reality to be outside their physical body. The object

of spiritual unfoldment is to transcend the conscious mind into superconsciousness and beyond.

The Donkey and the Carrot

When we are in the conscious mind, we are like a donkey with a carrot in front of our nose. We are always walking to try to get that carrot. We are never satisfied, and we are never happy. The grass is always greener on the other side of the fence. No matter how much money we have, we want more. No matter how many clothes we have, we need more. No matter how many television programs we watch, there is always a better one coming up. No matter how many sights we have seen, the next one may surpass them all. No matter how much food we eat, there is always the next big wonderful meal to enjoy. No matter how many emotions we experience, the next set of those emotional experiences will be the high point of our entire life, and we are sure of it. That is the conscious mind.

When we live in the conscious mind, we only surmise. We make guesses. We are never quite sure if we are right. Therefore, we are insecure, because the conscious mind only knows what has gone before it. It is certain only about the past. If it has been provided with a good memory, then it knows the past very well. But without a good memory, the conscious mind doesn't know the past well at all. So, when we are in the conscious mind, we have one predominant and solid quality that we really can be sure of, and that is fear. We are afraid! We're afraid of the future. And many of the things in the past petrify us, for we don't want them to happen to us again.

The conscious mind is the real enemy, the real barrier, the real distractor to someone on the path of enlightenment. It is intriguing. It is the temptress. It leads us on and on and on, life after life after life after life after life after life after life. It is a wonderful state of mind, however, as long as our superconscious faculties are also available for awareness to flow into once in a while to become refreshed and renewed by a change of perspective and influx of energy. Otherwise, the conscious mind is a difficult and onerous state of mind in which to live, day after day after day. The spiritual path leads us out of the morass of the darkness of the conscious mind into the mind of light, which we call superconsciousness.

Reason Reigns Supreme

It really hardens a person to live in the conscious mind all the time, because he has to build an ego shell around himself for protection, and that makes him insensitive and rough. One of the biggest protective influences of the conscious mind is anger. Anger makes a

person cunning in his thinking, and of course the predominant underlying quality of anger is fear. He is always afraid of something. It is generally something that may happen or is going to happen. He is always in conflict with someone. These are the motivating forces of the conscious mind: anger and fear. Most people live in the conscious mind unconsciously.

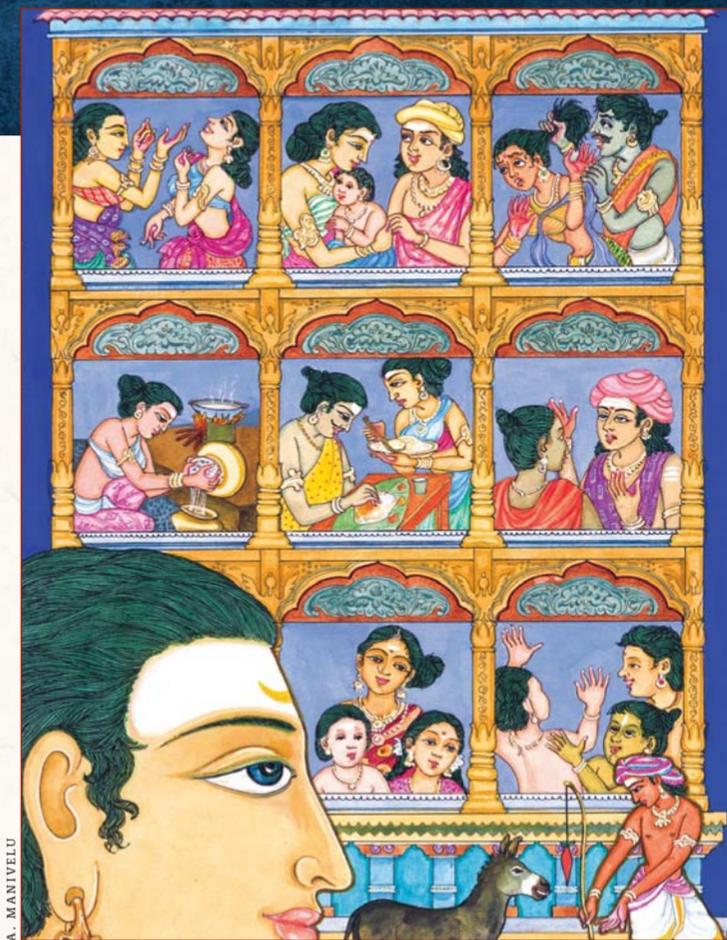
The conscious mind is the area of the mind where memory and time are Gods, and reason is the Supreme Ruler. "If it is not reasonable, it is not acceptable," declares the conscious mind, and "If we can't measure it, it does not exist." That is the conscious mind. It is active. It is alive. The conscious mind perpetuates itself, and we all help it to do that. It is carried on in ramification by its own novelty. We can always find in the conscious mind some distraction to please us, to intrigue us, to dominate our awareness of other states of consciousness. And we don't have to look very hard to find it.

The mystic's goal is to control awareness while he is in the conscious mind—to know where he is in consciousness. When he finds he is aware in the conscious mind, and the five senses have become his ruler, he then controls his awareness within the conscious mind itself. He does this in a number of ways. One way is through the control of breath. Breath is life, and life is breath. Breath is the controlling factor of awareness. Awareness rides on breath. Breath is also a controlling factor of our willpower. A seeker must develop a dynamic will to walk the path of enlightenment, so that he does not stumble or falter, but continues onward no matter how difficult the path seems to be for him.

Like Writing on Water

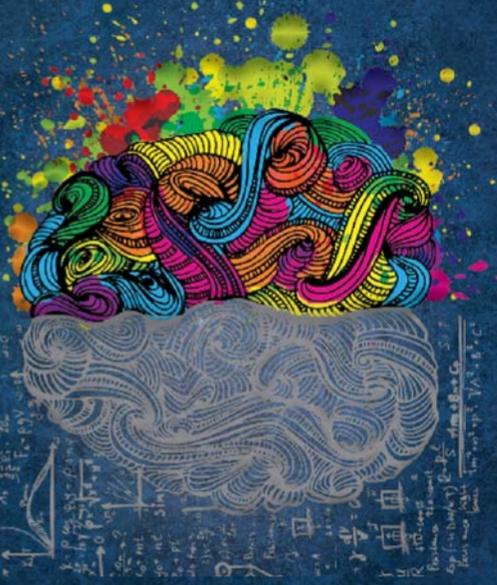
Spiritual unfoldment leads us along the path into the illumined knowing of where we are in consciousness at any point in time. There are many methods through which this may be accomplished. Carefully choose one path and then stay with it with extreme loyalty. For this a preceptor is needed, a spiritual guide to answer questions, to raise questions for you to find answers to within your meditations. It is an arduous journey. The rewards come only near its end.

To live positively in the conscious mind each day, exercise at least a half hour. Keep the vital energies of the body high and healthy. Eat simply and follow a vegetarian diet, feeding the stomach rather than the mouth. Be considerate of others always and live inconspicuously, almost transparently, by not ruffling your surroundings, by keeping the home neat and clean, by passing through a room or place and leaving it in a nicer condition than before you arrived. Seek fresh air and learn to breathe deeply. Get out in the sun. Move the physical



The conscious mind is likened to a donkey and a carrot, for it pursues what's in front of it, drawn by desire. Here a woman's external mind is depicted as a house with many rooms, each filled with a different experience: family, meals, conversations, chores and relationships.

body, walk briskly, dance, keep the energies vibrant and buoyant. Be close to nature. Grow food. Develop an art or craft so the hands are active, creative. Of course, being neat and attractive in personal appearance keeps the thoughts of others toward you positive. This is the way to live in the conscious mind. Try to live life as though you are walking in the rain without getting wet, or carefully writing on water. No ripples, no disturbance, no reactionary residue that has to be faced at some future date.



The Subconscious Mind

The part of mind “beneath” the conscious mind, the storehouse or recorder of all experience (whether remembered consciously or not)—the holder of past impressions, reactions and desires. Also, the seat of involuntary physiological processes.

WHAT IS YOUR SUBCONSCIOUS MIND? THINK ABOUT THIS for a minute. Realize that everything that has once passed through your conscious mind in the form of experience is resident right now within your subconscious. Not only that, but imbedded within the cellular structure of your body, in the DNA code—one of the most formidable discoveries of modern science—lie all the experiences of your genetic history. The life, the biological evolution of your forefathers, is all registered in the molecular strands of your subconscious, capable of being recalled into memory.

The subconscious mind, like the conscious mind, has a form of its own. It is given form, shape and momentum by the nature of your experiences in life and the way you react to them. Most people are not happy with the form of their subconscious mind. They are still reacting to early experiences, early environments. Some people go to great expense in trying to change the form of their subconscious through therapy or travel, but because there is no absolution in either, in time they generally manage to recreate their subconscious in the same old form. Childhood experiences do have a profound influence on one’s make-up in this life, but these influences are by no means binding. Any attitude, any personality conflict or block in the subconscious can be demagnetized and resolved.

How do we change the form of the subconscious? We purify it by resolving in understanding those experiences which have created it. How do we resolve those experiences through understanding? We bring them up into the light and face them without reaction. By resolving our reactive experiences in understanding, the subconscious becomes more and more transparent to our own view and, therefore, necessarily undergoes positive change. To be able to objectively observe one’s own experiences without reaction is one of the powers acquired through the performance of sadhana.

Resolving Past Experiences

Suppose when you were young you stole some money from your mother’s purse. “She promised me this once and broke her promise,” you rationalize. “Besides, I really need it,” you add. Then, because you are not particularly pleased with yourself, you pack this experience away in a corner of the subconscious where you will not need to think about it. You suppress it. But the next day, your mother casually mentions the subject of money to you, and you react or emotionally re-enact the experience. You feel guilty. Not wanting to think about it, you suppress it again, deeper in the subconscious. Suppose then later in life your mother has become seriously ill, and in a reflective mood you realize that you have not been close to her for many years. Mixed

in with a rush of buried memories you come across the incident of the stolen money.

For the first time you appreciate and realize the sense of guilt that had lingered, influencing your life since that time in a hundred subtle ways. In the light of understanding, the experience suddenly becomes clear to you, and you objectively and unemotionally see yourself as you were at that time. You feel relieved and strangely lifted, not because you were able to analyze why you stole the money, but because in totally facing and accepting yourself in that circumstance you realize that you have expanded beyond it into a new realm.

Intuition travels through a purified subconscious. Before we can utilize the superconscious or intuitive realms of the mind, we must be able to resolve those past experiences which may still vibrate in our subconscious. Realize, however, that you need not seek out mental repressions. Simply face each one honestly as it naturally arises in life. Imagine that you are trying to arrive at an important business or family decision. All the facts you need to know have already been outlined, yet you find yourself frustrated in not being able to arrive at a clear decision. The more you concentrate upon the problem, the more obscure does the answer seem. What your conscious mind isn’t aware of is that the personality problems you are having with your superior at the office, or with your spouse at home, are clouding the issue. Soon after, while relaxing on a family outing, thinking about nothing in particular, a great feeling of compassion, forgiveness and understanding wells up within you, and all at once that “bright idea” needed to solve the problem comes to you unbidden.

A Channel to Intuition

Why does intuition come at this time? Your mind being at rest and no longer disturbed, intuition can flow through it unhampered. Then, too, the elements of a problem have a way of piecing themselves together in the subconscious when it is allowed to relax. Your best answers often come after you have removed the searchlight of your conscious mind’s focus for a time. This is the superconscious working through the subconscious, making it subsuperconscious.

You have now unfolded the key to living an intuitive and productive life. People who live positive lives have clear goals well impressed in the subconscious mind. They often draw upon their subsuperconscious mind, though they may call it by another name—perception, insight, intuition, instinct or sixth sense.

The subconscious mind performs many, many functions for us. In fact, it would be impossible to do without it. But think of some of the uses of the subconscious—the skills which your memory bank

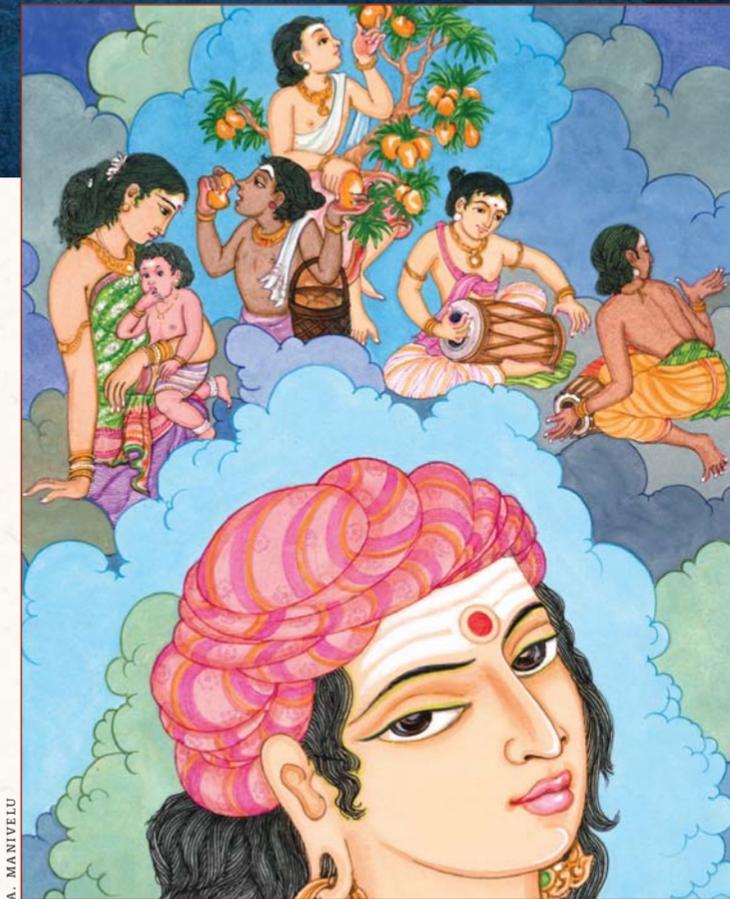
acquires, such as typing, driving, playing musical instruments or speaking a language. As soon as any learning process becomes subconscious, the conscious mind is free to direct its attention to new areas of learning. Even all the processes of the physical body are governed by the subconscious mind. Can you imagine having to think through and control your heartbeat, or your digestion every time you enjoyed a meal, or the intricacies of muscular coordination? It is only when we interfere with the natural processes of the subconscious—which are very intelligent if left alone—that we become aware of our dependence upon this positive state of mind.

The subconscious mind is a storehouse, a reflection of all previous conscious mind experiences. The power of our decisions creates our reactions of tomorrow. When tomorrow’s reactions happen, they program the subconscious. We have to be careful that our programming is just right, so that the channels to superconsciousness begin to open through the subconscious.

Facing Old Memories

When man finally turns inward, sits down and asks “Who am I? Where did I come from? Where am I going?” what is the first thing he discovers? The subconscious mind, of course. Do not be afraid of the subconscious. It is useless to be afraid of the past. If memories come up from the subconscious as if they happened yesterday, and you begin reacting emotionally and even physically all over again, say to yourself, “Welcome, welcome, welcome, memory from the past. My goodness, you’re shaking my emotional body. I remember going through these emotional states years ago, and here we are reliving this film over again. But now I am on the spiritual path to enlightenment. I am the Self. One day I’m going to realize it fully. I only live in this physical body. I use these emotions, but I won’t be used by them. They are my tools. So here you are, my memory pattern, trying to make me feel like I did five years ago before I reprogrammed my subconscious and awakened spiritually. O, memory from the past, you have tested me well. Thank you.” Then, like a good secretary, write down on a piece of paper everything you can remember about these experiences that have come before your vision, and burn the paper when you have finished. Write down the entire experience that you are reacting to emotionally.

This paper-burning serves three purposes. First, it is symbolic to the subconscious that you are not going to react anymore to that particular problem. You have, through the act of writing it down, taken it out of the subconscious. Second, burning the paper means that no one else will read it, which might cause other problems. It also means



Exploring the states of mind, this seeker reflects on the nature of the subconscious by recalling his childhood. He remembers moments as a baby in his mother’s lap, one summer day when he and a friend found a mango tree full of ripe fruits and his years of work mastering the drum.

that through the act of burning subconscious memories, you have released them forever.

When you begin to meditate, you become keen and perceptive enough to begin to see within yourself. Occasionally, you will see into the subconscious area and begin emotionally to relive the past. This means that many of the predominantly strong memory and reactionary patterns of the past loom up before you, one after another, and you may begin to react to them all over again, emotionally and even physically. These are not real experiences. It is only a layer of the subconscious exposing itself to your inner vision, indicating that reprogramming is needed.



3

The Subsubconscious Mind

The area of the subconscious mind formed when two thoughts or experiences of the same rate of intensity sent into the subconscious at different times intermingle and give rise to a new and totally different rate of vibration. This subconscious formation later causes the external mind to react to situations according to these accumulated vibrations, be they positive, negative or mixed.

THERE IS ONE AREA OF THE SUBCONSCIOUS MIND THAT SEEMS rather devious and extremely hard to program. It is called the sub of the subconscious mind. It often could seem like faulty software in the computer. But when finally programmed correctly, it can become the greatest asset. It brings us good luck and assists with perfect timing through life. At times we feel as if nothing is happening to us anymore. Everything is going along smoothly. We walk up to a closed door and the door opens for us. We walk up to a telephone and it begins to ring. These signs show us that the subsubconscious is going along very nicely. As soon as we do not enjoy this fine timing, it is generally because of the sub of the subconscious area. For when two programs of a similar nature go into the subconscious computer at different times, they mix and mingle and form a third program within the subconscious that is difficult to fathom intellectually. This is recorded in the sub of the subconscious. For this reason, the sub of the subconscious mind seems awesome and foreboding. If both of the programs are good, beneficial, positive and spiritually vibrant, things go smoothly for us. But if they are not, this area of the subconscious can be very disturbing. Remedies are deep introspection and emotional-intellectual honesty. The subsubconscious can become very powerful, creating healthy new tendencies in this life and molding a dynamic personality.

Color shall be our example. Blue stands alone as a color, and so does yellow. When they merge, they make a third color, green, which creates a mood when you look upon it, different than the mood that arises from looking upon blue or yellow alone. Only in understanding that green is a composite of yellow and blue is the mystery dispelled. Add white to red and you get pink. Add water to soil and you get mud. This is easy to understand and shows the nature of impressions coming together in the subconscious. Add oxygen to hydrogen and you get water. That is a mystery which parallels the nature of the subconscious mind, a realm where one plus one equals three, while in the subconscious the sum is two.

Fathoming the Unfathomable

If psychological structures build up as problems in the subconscious and are not resolved, they can inhibit or hold back the superconscious. One then easily feels depressed and subject to many lower emotions. Then the concept that one is a self-effulgent being seems quite distant, indeed. When the subsubconscious build-up is problem free, superconsciousness is there, bringing success and well-being.

The subsubconscious concerns us primarily as the state of mind

which relates to congested subconscious force fields, or *vasanas*, caused by two similar intense emotional reactions at psychological moments. The resultant deeply suppressed emotions are puzzling to the seeker because, unless he is able to resolve through periodic review his subsubconscious, he may find them welling up from within him unbidden, and he knows not why. The subsubconscious influences us when we are encountering an experience similar to one that caused one of the two component reactions. This releases highly unexpected emotional responses, inobvious reactions and new behavioral patterns, some positive, some negative. The hybrid formation continues to react within the subsubconscious mind until resolved. Once understood, the mystery is gone. The *vasana* loses its emotional power. To a very great extent, it is the subsubconscious that harbors our subliminal aspirations, self-esteem, impulses toward success, neuroses and overall psychological behavior.

An example of this state of mind is as follows. A young man goes to an office party and accidentally spills coffee on his suit. Being a gentle, shy man, he becomes embarrassed and emotionally upset when everyone turns to look at him. Many months later, he attends his sister's wedding. In her excitement at the reception, she accidentally spills tea on her beautiful new sari. She is naturally embarrassed. But it is a psychological moment for him, intensified by his attachment to his sister, and he becomes more embarrassed for her than she is for herself.

A year later he discovers that each time he attends a social gathering, his solar plexus becomes upset, his digestion is affected, he gets a headache and has to leave. The fear mechanism, stimulated by the subsubconscious mind, is protecting him from another upsetting condition among a group of people. This continues for a number of years until the subsubconscious, in a semi-dream state, reveals itself to him and he sees clearly how the two reactionary thought patterns, caused by the dual experiences, met and merged and gave rise to a different conscious experience—the indigestion, the headaches and the dread of being among people. Once the obstacle was resolved in the light of understanding, he would be able to be among people in gatherings without these ill effects.

The Mind's Potent Alchemy

It is only when the emotionally charged experiences that go into the subconscious are of a strictly instinctive nature that the subsubconscious is uncomely or not beneficial and becomes a strong hindrance to well-being. On the other hand, experiences of a positive, intellectual or spiritual nature merging in the subconscious can create

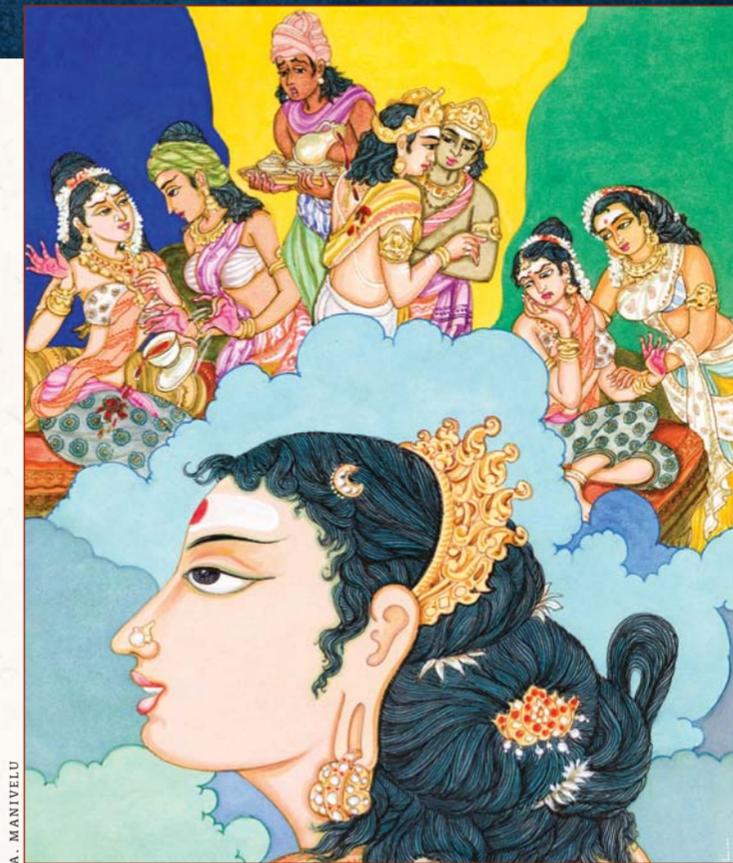
a subsubconscious that is quite dynamic and helpful, giving courage and competence in worldly affairs. Feelings of security, love and compassion can come up from the subsubconscious during psychological moments in one's life to counteract and eliminate or subdue feelings of jealousy, hatred and anger, which are natural to the instinctive mind.

For example, a man's business flourishes during the summer. The next winter he experiences great exhilaration and satisfaction at winning a skiing competition. The summer success and the winter accomplishment merging in the subconscious create a third, different impression which builds an abiding confidence and impulsion toward future victory. The next year, he goes into a second business and again prospers. The strong impression of being successful planted in the subsubconscious has created a positive habit pattern for the forces of the subsuperconscious to flow through.

The subsubconscious can also be formed by the blending of strong, intuitive, religious or mystical impressions. For instance, a devotee has an elevating vision of a Deity in an early morning dream or a conscious vision during meditation. A year later, while meditating, he has the experience of flying through the *akasha* in his astral body. These two impressions merge in the subconscious and create a deep-seated faith and unwavering certainty in the inner realities. Such *vasanas* bring up courage and eliminate the fear of death, replacing it with the assurance that life is eternal, the soul is real and the physical body is but a shell in which we live.

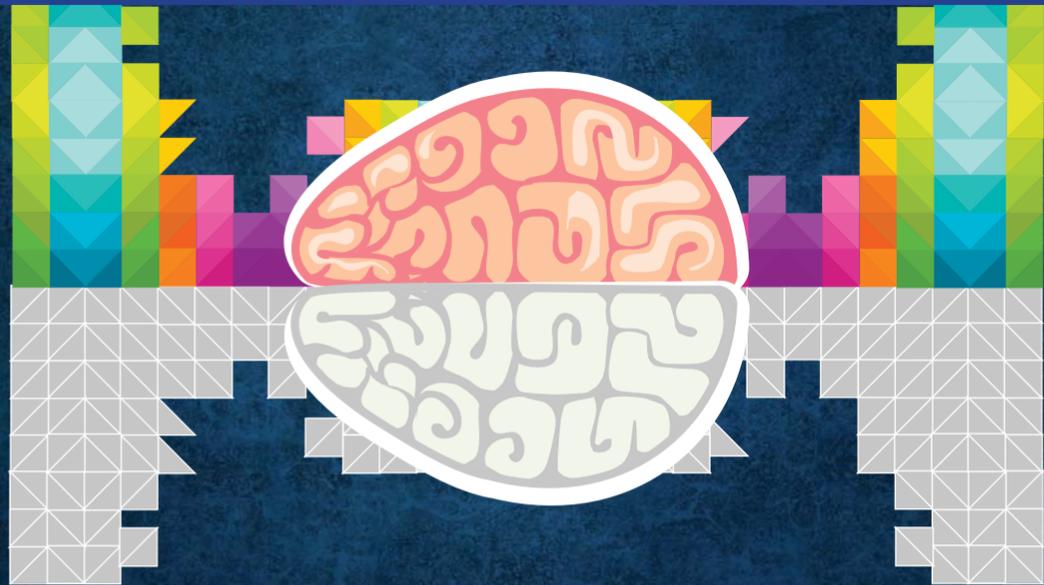
Resolution in Dreams

Through the powers of meditation, one can straighten out a few of the subsubconscious mind's predominant misprogrammings that cause tendencies that make us act in certain ways. The subsubconscious mind can be understood consciously when the thoughts which created this "sub" are traced. These will usually be found when the conscious mind is at its lowest ebb. When resting it is possible to study the sub of the subconscious mind with ease. The body is relaxed and the conscious mind has loosened its hold on external objects. When study has commenced, trace through the thought pictures consciously, without disturbing the overall picture. Take into consideration the fact that all thought stems from a series of influences within the ego. These influences take form and shape in thought. When you manifest pictures before you, trace them to their conception by holding the consciousness lightly over the mind, blotting out all distractions that may creep into the mind in an effort to disturb your consciousness. Take your findings, whatever they may



A subsubconscious complex is created when two similar experiences enter the subconscious, making a third. A woman recalls tea staining her sari at a party. Years later she sees coffee spilled on her husband. These experiences combine to create a fear of social events, just as blue and yellow create green.

be, and consciously think them through until all doubts have been dispelled. You will then find that through your conscious effort the sub of the subconscious mind has been understood consciously as well as subconsciously. Remember, however, that it is not necessary to remove each and every negative impression, one by one. Rather, we seek to strengthen the positive impressions. This in itself is sufficient and will allow unseemly impressions to be naturally resolved.



4

The Subsuperconscious Mind

This is the intuitive state, which brings clarity, creativity and insight. It functions when the subconscious is quiet, allowing the superconscious to work through both the conscious and subconscious states.

THE SUBSUPERCONSCIOUS MIND IS THE AREA OF THE SUPERCONSCIOUS that has a subconscious which is connected with the physical-body functions and everyday life affairs. The subsuperconscious state is the total man, functioning at a higher vibratory rate than he did when in the instinctive-intellectual area. What is the subsuperconscious mind? It is the superconscious of the devotee well-programmed in the contemplative life. This devotee can work with himself and move awareness freely through any area of the mind that he wants to, consciously, without being hindered by habit patterns and reactionary conditions of the past which were programmed in the subconscious for him by parents, schoolteachers, friends and the public in general as he came along through life from birth.

When your timing is perfect and everything works correctly around you, things happen as you expect them to happen, or even better, you are in the subsuperconscious area of the mind. Certainly you are not in the subconscious area or in the external conscious mind. You are subsuperconscious. You are aware within the inner realms and the external realms at the same time. When you feel stationary, stable, as if the whole world stopped and there is only you in the center, and yet you are able to converse with your friends—this is a subsuperconscious state. Subsuperconsciousness is really awareness traveling, propelled by energy and willpower.

The devotee who has developed the subsuperconscious area of the mind can sit quietly as a being of pure cosmic energy and observe the many thoughts of the mind without being affected by them. The intuitive knowing that we are pure awareness, the soul, and not the thoughts that we think gives the security to move from concentration into deeper meditation. The subsuperconscious state gives that inherent feeling of inner stability, the feeling of being stationary or centered within the realms of the thinking mind.

Man in the subsuperconscious area of the mind in meditation is sitting as a being of pure energy. Even if many thoughts go past his vision, he knows he is flowing through the world of thought as a subsuperconscious state of awareness. Awareness is in a stationary state within the realms of the thinking mind. When we are out of the thinking mind, we are in the conceptual, subsuperconscious areas.

Defining the Subsuperconscious

The subsuperconscious mind is a quiet subconscious. That is actually what it is. It is the subconscious that has been made to be peaceful by putting into it a contemplative lifestyle. It is a receptacle for the

superconscious areas of mind to permeate the physical body from the psyche, so that the body of the soul can look out through the eyes of the physical body, radiate through the cells of the physical body and allow superconscious rays to radiate out through the aura.

Would you like to try to locate the subsuperconscious state of mind? Look at the room around you. That is the conscious mind you are aware in. Next, focus on your feelings and be aware of what you are thinking. You are now aware in the subconscious mind. Next, feel your spiritual identity, feel the power in your spine. Sit up straight. Feel powerful energy on the inside of your spinal cord. At the same time you are identified with being the energy in the spine, and separating the feeling of energy from the physical spine, look at the room around you and become conscious of your personal thoughts and feelings.

Doing this brings you into a subsuperconscious state, because you are conscious of your superconsciousness, the power and energy and life and spiritual forces resident right within the body. Simultaneously, you are conscious of your thinking faculty, the room around you and yourself as being pure energy. It is that easy to be in a subsuperconscious state, more difficult to remain in it for long periods of time.

The feeling of the eternity of the moment is experienced upon the first arrival into the subsuperconscious state of mind. This occurs when the subconscious state of mind is in a quiescent state, a state of full receptivity to superconsciousness. It has not been destroyed, but has been purified of all barriers, such as negative attachments. When this occurs, the devotee has the feeling that there is no future, there is no past, and the only reality is the eternity of the moment.

Great vistas of creativity are opened to those who learn to keep open and receptive to the subsuperconscious mind. Music, art, drama and dance flow most spontaneously, and answers to questions in the subconscious, previously unanswered, come forth in intuitive flashes, without the use of reason, while not conflicting with reason. A feeling of contentment and confidence resides within an individual who has learned to consciously identify and use the subsuperconscious mind.

Security in the Superconscious

When the superconscious forces diminish, the subsuperconscious mind, in effect, recedes from the actual consciousness of the devotee, and he becomes simply conscious of his subconscious mind. In the very same way, from time to time, the conscious mind overshadows the subconscious mind, and the devotee becomes conscious fully in

the external world, the subconscious mind receding from his conscious awareness of it. Therefore, the object of the devotee is to control the materialistic forces and the impressions that they create in his mind, so that he can become consciously conscious in the state of mind he chooses.

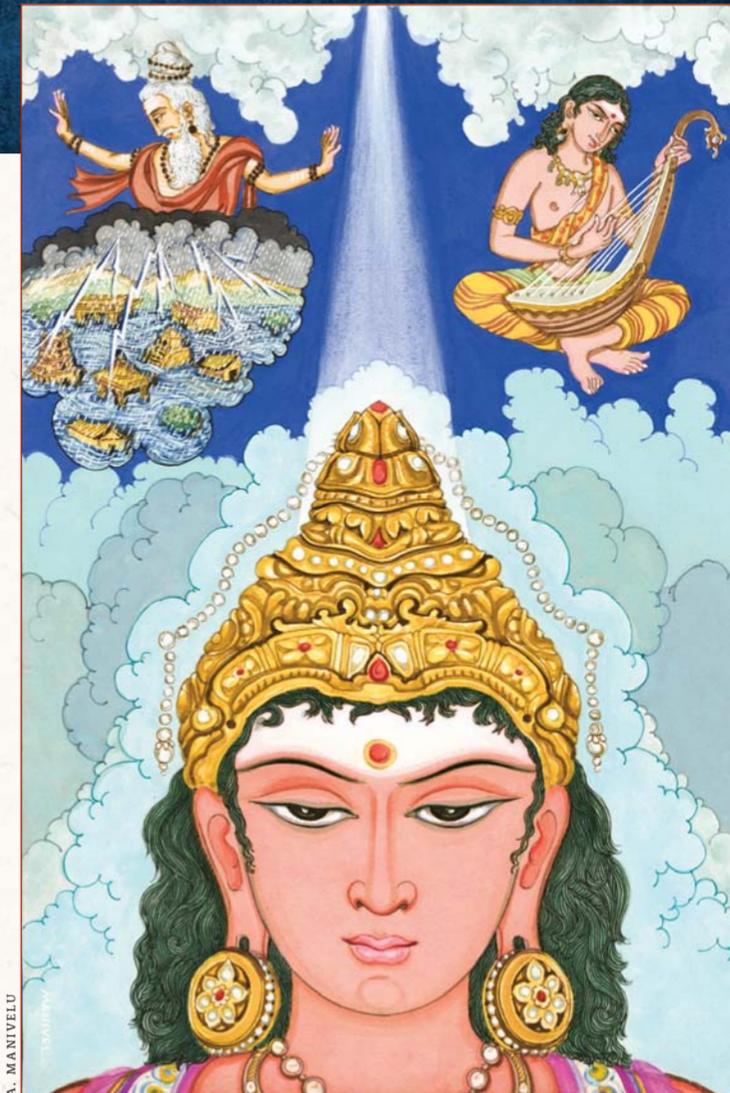
Meditation is conscious use of the subsuperconscious mind to solve problems that confront us in our daily activity and derive creative solutions from the inner recesses of our own mind. Another way of using the superconscious forces is through affirmation. When you say to yourself, "I'm all right, right now," you immediately bring the forces of the mind together. All fears, worries and doubts cease. An influx of actinic energy fills the subconscious, and a sense of dynamic security permeates your being.

The Flow of Creativity

A devotee who can command his mind to be instantly creative, and be consistently successful, has acquired a conscious control of the use of the subsuperconscious state of mind. This is because the subconscious mind—made of odic force, a sticky-like substance that absorbs impressions, holds impressions and files them (not always, however, in an organized way)—has been understood, dissolved and brought in line with the cosmic forces through living a religious life. In this pure condition, the devotee's attempts to direct his own mental forces are quite naturally successful. Unobstructed, the superconscious forces flow into the life of the devotee, and creativity is in abundance. Once the first breakthrough has been made, we find that these brilliant rays from the cosmic mind—which we also call Satchidananda, the mind of God Śiva, the Gods and your immortal soul—penetrate the sticky-like substance of the subconscious, reorganizing and purifying it.

The next time you feel physically, mentally or emotionally fatigued, use your willpower to command access to the cosmic energies that exist deep inside of you. Do not allow the body or mind to fall into lethargic, depressed states. Feel the life forces stirring, flowing out to invigorate every cell of your being.

When you can see a white light aglow in your head in a darkened room, or even see a flash of it, or hear the inner, high-pitched sound, "eee," humming in your inner ear, then you know that you are consciously functioning in the subsuperconscious state of mind. Devotees who have had their first flash of white light in their head or heard the constant high-pitched "eee" in their inner ear have awakened the process of the subsuperconscious state of mind, and it works quite automatically after that. All they have to do is to



The subsuperconscious mind becomes the daily experience of devotees unhindered by reactionary patterns. Here a seeker sees light in his head and spine, and hears the nada, a vina-like inner sound. He inwardly cognizes and resolves his karmas, shown as a thunderstorm.

learn how to consciously use their subsuperconscious transcendental powers. All this will naturally occur through their continued sadhana.



5

The Superconscious Mind

The mind of light, the all-knowing intelligence of the soul. The Sanskrit term is *turiya*, “the fourth,” meaning the condition beyond the states of “wakefulness” (*jagrat*), “dream” (*svapna*), and “deep sleep” (*sushupti*). At its deepest level, the superconscious is *Parashakti*, or *Satchidananda*, the Divine Mind of God Siva.

WE HAVE TO ADJUST OUR SUBCONSCIOUS TO THE IDEA THAT we are a superconscious being, rather than an instinctive being or an intellectual being driven by the impulses of the five senses. Awareness is the core of us. If we dropped off this physical body today, we would be a superconscious being without a physical body.

When Are You Superconscious?

It is easier to know when you are not superconscious than when you are superconscious, because your superconsciousness is such a natural state. It is such a beautiful state. It is such a full, wholesome state to be in, that you are not aware generally that you are superconscious. When you are not feeling too well within yourself, you are not superconscious. When you are feeling really good and satisfied within yourself, you are superconscious. When your timing is right, when everything is happening just right during the day, you are superconscious. When nothing seems to be happening right, then your awareness is flowing through one of the congested areas of the thought realm. When everything seems to be going wrong, you are flowing through an instinctive area or a congested intellectual area.

When you are arguing with yourself, you are not superconscious. You are flowing through an area of the intellectual mind, taking two points of view and flowing from one to another. When discussing something with someone, you are not superconscious, for superconsciousness is a one-way street. You speak right from the core of existence without really thinking about what you are going to say. You just speak out and hear what you said afterwards.

When you are arguing with someone, you are not superconscious. You have moved into a congested area of the thought strata of the mind and you are verbalizing it, and are congesting the aura, too. Then awareness has to be unwound from that area of the mind and directed back again to superconsciousness. When you are disturbed about yesterday, or even have a consciousness that there was a yesterday, you are not in a superconscious state. When you are afraid, you are not in a superconscious state. When you are peaceful, when you are calm, when you are in the eternity of the moment, when you feel secure on the inside of you, you are in a superconscious state. Superconsciousness is not something you will get, because you have never been without it. You are superconscious this very minute, and functioning in all five states of the mind.

Be Aware of Energy

Become aware of the totality of Being. This does not take a lot of time.

The easiest way, the simplest way, is to be aware of the spine and the energies within the head. Locate the consciousness of energy. Be aware of energy. When you are aware of energy, you automatically forget what you were previously aware of and it fades away. You leave the consciousness of the instinctive-intellectual area of the mind and move into superconsciousness. If you can remain totally centered in awareness of the energy within your spine and the energy within the head, you become aware of the same energy within everybody and everything you see. You are immediately in a superconscious state when this happens.

Therefore, the simple goal is, stay in this consciousness of energy for the rest of your life. It is just that easy, but it is not quite that simple to accomplish, because you have already trained your awareness to move into other channels of the mind, and it will do that automatically as soon as you cease to be aware of the energy within the spine. Then you forget that you are a superconscious, immortal being and begin to think you are only temporal. You may begin to think that there is a past, or that there is a future, and begin to feel that the eternal now is an insecure time. You may find yourself beginning to lean on other people rather than on your own spine. When you discover this happening, then begin to meditate. Go deep within yourself again and find superconsciousness. Seek the company of people who center their awareness within. This will make it easier for you to do so. Being around people who center awareness in the external areas of the mind is difficult because they draw your awareness into the external areas of the thought strata.

People who really value awareness being “hooked,” shall we say, into the inner areas of energy, and have studied that function of energy, draw your awareness into it. When this happens, you begin to see from inside out. You actually see from the inside of everything that you look at to the exterior of it. You look at a tree. You first see the energy within the tree. The bark is the last thing you see. When you are in an outer consciousness, first you see the bark of the tree and then you intellectually surmise that there must be energies within it because you happen to notice that a leaf is growing and assume that it must be alive. How awkward awareness is when it is stumbling around in the external area of the mind. And how smooth awareness flows freely when it is dynamically cruising into inner layers of inner space.

We shall now compare the superconscious mind to an onion of seven layers, each interior layer more subtle than the outer ones. 1) Experiencing the consciousness of the eternity of the moment, as if the world was revolving around you; 2) Experiencing a cosmic

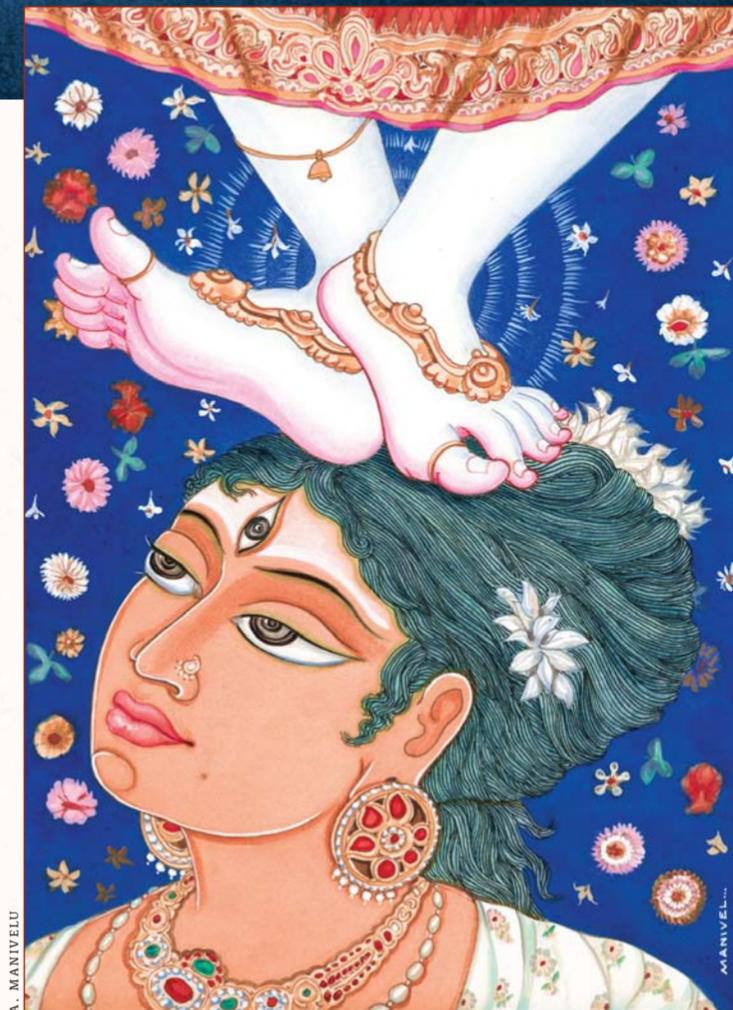
energy, a divine force, flowing through your external mind which is more real to you than the external mind itself; 3) Experiencing hearing voices singing, music playing—the divine sounds of the flute, *mridangam*, *vina* and *tambura*—while in meditation or early in the morning just before awakening; 4) Experiencing seeing the faces of Gods or *devas*, or a *rishi*’s face, looking into yours while in meditation or early in the morning just before awakening; 5) Experiencing the peace and inner poise of the all-pervasive *Satchidananda*; 6) Experiencing the *anandamaya kosha*, the body of the soul, as it comes into conscious union with the physical body; 7) Experiencing being on the brink of the Absolute, *Parasiva*, the void, having lost consciousness of the physical body and of being any of the five states of mind. These seven states of superconsciousness are only a few, to be sure, of this vast area of mind.

Learn to Move Awareness

You must not think the superconscious mind is way out of your reach simply because of the word *super*, because it is quite the contrary. It is within you. It has always been within you. All you have to do is to reprogram the subconscious a little and move awareness out of the conscious mind, and your journey is within. You are superconscious now. You have to accept that. You do not have to “get to be” superconscious. This is not something that is going to happen to you all of a sudden and then cause you to be different. The thing that is going to happen to you is that you will release your individual awareness from the so-called bondages of the habit patterns of the external mind that it had been accustomed to flowing through. Once it is released, you will automatically flow into other inner areas of the mind because you have been studying about them and now have the map clearly outlined for you.

You might be wondering why, if you are supposed to be superconscious right now, you have not had the wonderful experiences that I have told you about. This is easy to answer. You may be superconscious now but not consciously superconscious all of the time, or even for long enough periods to have these beautiful experiences. Though you are superconscious right now, awareness is still externalized enough that you touch into it only a little bit and then are pulled back to the subconscious or to the conscious mind.

Through regular practice of meditation, one learns to move awareness through the superconscious areas like a dancer learns to move across the stage according to the rhythm of the music. It takes much practice for the dancer to acquire the technique in the preparation of himself to fulfill his calling. He has to live a disciplined lifestyle.



As the superconscious awakens, the seeker's third eye, the *ajna chakra*, reveals a world of inner peace and mystical experience. This woman sees Siva dancing atop her head, His anklet softly jingling as blissful energies, symbolized by flowers, flood her nervous system.

It is the same for the contemplative. He has to work with and exercise the currents of awareness so dynamically that he can flow into a superconscious area and remain there long enough to look around a little bit and enjoy it.