

Tuesday 27 January

Seventh Talk

R. We want today to put some questions to you from leaders of our groups in other countries as well as England. Doubtless we could ourselves find an answer from among your previous sayings, but these leaders want to connect themselves to the Source of Meditation and Knowledge and get some words direct from the Realised Man himself.

1st Q. from Mexico. Does the possibility contained in any moment depend upon remembering the Atman?

H.H. Remembering Atman is certainly essential, but if at the beginning, at the end and somewhere in the middle one remembers the Atman, then the activity will be supported by Sattva or the Truth. It is not necessary to keep on remembering the Atman all through the activity related to any moment. What one needs is to start the activity by remembering the Atman, and thus the initial Sattva will be available with which one would be able to perform the activity to its full and true effect. One may again remember Atman in the middle of the activity and at the close. If the activity is performed without remembering the Atman, then it is quite possible that Rajas or Tamas would take over, and one would not face the occasion with enough Sattva and miss realising all the possibilities of that moment.

2nd Q. from Mexico. Is it possible that meditation removes harmful tendencies from past lives, so that more can be achieved in this life?

H.H. The system of Meditation is to create Sattva. Sattva (being the repository of Light) does away with the darkness. The harmful tendencies of one's past lives come in the Samskara (essence of previous life's deeds)—the harmful Samskar. But if meditation has been fully established and is done properly, then enough Sattva will be available to neutralise these harmful tendencies and gain the victory over them. Even if there is something bad which is very predominant in one's Samskar this harm will be lessened and lose its strength through the effects of Sattva and meditation.

The method of meditation is somehow related to all three times, past, present and future. It doesn't only correct the harmful tendencies of this present life, related to the past life, but the meditation and Sattva takes care of third dimension of time the future—and cleans everything. The effect of Sattva on Rajas and Tamas is greater than the effects of Rajas and Tamas on Sattva. This means that Sattva produced by meditation wins over the harmful tendencies and allows most possibilities to be realised in this life; and remove harmful tendencies for the future.

H.H. continues:

One of the examples which could be seen is when harmful tendencies of past lives have caused a disease in this life. A disease is in three phases. The first is when it attacks the patient, the second when it has gained hold on the patient, and the third when the disease is passing from the patient due to time or other factors. In the normal case these three phases of the disease act on the patient varyingly and he goes up and down.

But a person who has mature meditation going on will be affected only on one level. Without much difficulty, though the body may be suffering, the Manas and Buddhi will be unaffected by what is going on in the body. Most of his activities will be performed without pain or complaint.

He will be able to withstand the pain well compared with those who don't meditate.

R. Mr. Rabeneck, the Russian pupil of our first Guru, has been initiating increasing numbers of people in New York, some of whom came from distant parts of the country. He asks about the giving of meditation:

Mr. Rabeneck's first question (about Initiation Ceremony):

1. When giving Initiations I get a feeling of the flow of Grace coming from the Holy Tradition which is passed on in the Mantra through me to the initiate. The enumeration; Narayanam, Shaktim, Vyasa, etc. evokes the feeling of the force of the Tradition that carries the message and works every time.

I also feel that the Sanskrit text of the ceremony has more meaning than I can grasp. Does reality (vastang or vastam) become purified through remembering (smarit) the Tradition? Does it then appear in its outer and inner brilliance? Is Samar the mental quiet of the Guru, and what do his 'lotus feet' symbolise? Could H.H. please explain the inner meaning of the ceremony and its words?

H.H. This Holy Tradition to which we all belong was started by Narayanam and as been kept alive even today. Whenever we enact this ceremony to initiate anyone, we are somehow trying to connect this new individual to this Tradition, and once this connection is made, whenever the individual remembers the Tradition the connection is actualised in the sense that the flow of Grace takes place.

As an example;

Suppose you have an electricity generating station which provides electricity to sub-stations. These sub-stations then are connected to individual users all around. Whenever you want to experience the flow of electricity you switch on.

Here, "switching on" is the "remembering" which Mr. Rabeneck mentioned as Smriti, which means "to remember". By remembering, the flow materialises. Particularly during meditation this is so. The Tradition, the forces of the Atman, and the production of Sattva are all possible, only because of the remembering. The whole meditation is simply remembering the Mantra. Even in other activities removed from meditation—to start the 'work' as explained in answer to Mexico, with remembering the Atman, and at its close again to remember the Atman. With the support of all this the whole performance becomes a part of Sattva. The forces which have been experienced by the first men of the Tradition and held since then by all the teachers and Gurus of this Tradition, are experienced when such a ceremony is being performed.

New York. Q.2. During the meditation I miss this feeling of connectedness with the Holy Tradition and this is disappointing. How could I bring this feeling to the meditation?

H.H. On the electrical analogy, sometimes a fuse occurs so the current cannot flow. This is caused by overflow of Tamas and Rajas or some such thing. So to mend the fuse only the correct meditation is the key! If one tries to meditate properly then the connection will be experienced. (H.H. laughs as he describes the fuse blowing).

R. Could it be that he studies too many books? Or perhaps, like me, he teaches a little too much?

H.H. Laughs, and laughter rings round the audience chamber.

H.H. agrees that reading too many books on too many subjects by too many philosophers is a very disturbing thing! This would cause such disconnectedness. It is not very helpful.

H.H. says that he has seen quite a number of people here also who seem to have this tendency for going through large numbers of books and collecting the rubbish which they can find from any source. When some really good thing is being given to them they cannot understand how to receive the Truth at all, because of the rubbish present in their brain! In fact, such a situation is very much like a man who has displaced his mind and lost his reason.

Reading books is not really bad, providing one chooses books appropriate to one's own subject and the particular type of discipline which one is following. In order to get some point clear one must have the help of books because they are there as guidance to knowledge [*i.e. using them as 'books of reference'*].

But if you try to cross-examine other philosophies then two things can occur; one is that you examine them thoroughly so you read everything about that philosophy. Only then will you be able to come to conclusions about them. The other case is when you acquire only a sketchy knowledge of that philosophy and you get muddled and nothing else happens. You even lose the way.

Either you should have complete knowledge of the philosophies which you wish to study, then relating them to the ideas which you already have, or leave them alone. One should only take the subjects which are related to the practice of your discipline.

New York. Q.3. Does the control of movements at those times when they become free, relaxed and natural pass over from subtle to causal level? I feel that my movements and voice function best in the initiation Ceremony? And there is that good feeling that I am playing my part rightly.

H.H. If the ceremony is performed the way it has been described here, if there is a feeling of 'I' related to one individual place in New York, then it would be difficult to say that the forces of the Tradition are in action. If the feeling of 'I' is only as an instrument to enact all this activity, then the Holy Tradition is certainly connected and the forces are rightly being passed from one individual to another. These two cases are related to the two types of Ahankara previously described:

The true Ahankara is where there is no localising of the feeling of one's body and mind and the type of activity performed to the person, so one feels happy and satisfied about them. For then one feels that the whole action is only being played and I am only an instrument through which the activities are being performed; and then this would be called the true Ahankara. In that case the flow of energy of the forces is certainly connected to the Tradition and the Atman. But if it is restricted to the individual then it is called false 'I'. He gives a story about this:

Swami Ram Das had a disciple who was king of the Marratas in the South. A famine was occurring in South India. Being a king, he decided that some work was necessary to provide a livelihood for the starving people, he therefore started to build a magnificent palace and a large lake, so as to employ a hundred thousand people. After starting the project, and while the work was in progress, the thought occurred to him "If I wasn't here, all these people would have died of starvation, so I am their saviour and without me their lives would have been in jeopardy."

His Guru, Swami Ram Das, a Realised Man, became aware of the thoughts of the king, so he visited the king and stayed the night. Next day he asked the king to accompany him for a walk. During the walk he saw the dressed stones assembled for the palace lying ready to be put in place. One stone which was very large (40 feet in length) was lying by the path. Swami Ram Das asked the king what the stones were for. The king replied that they were for the roof of the palace, saying: "I thought, O Ram Das, that if I didn't build this palace then the people would be unemployed and might perish." Swami Ram Das replied: "That is very commendable—I would like you to cut this large piece of stone across the middle." The king, being a disciple, agreed. He called his labourers, who cut this stone in half. They found there was a cavity inside about two feet square; and in the cavity there were a pair of birds and some grains provided as food for them.

Swami Ram Das said, "Well, my disciple, you are certainly very clever, you are providing food for thousands of people outside, and even within the stone you have provided food for these birds!"

The king suddenly got the point and realised his mistake, namely that it is only the Absolute who provides everywhere and for everyone, and not the king. The king apologised to his Guru.

The Guru in his mercy always forgives, once the lesson is understood. The conclusion is—if the feeling of 'I' is for the single person (Vyashti) then it must be false. If it is for the Universal Self (Samashti) then it is right.

New York Q.5. (Q.4 omitted) He is anxious that you should be asked whether you agree that there are certain times in the year which are sacred and certain places which are holy? Are those times and places connected with magnetic currents in our earth and solar system? A pupil of his, a young university professor, recently gave two lectures on this subject (which I have read with interest). This professor and his wife are now with us in London for a year.

H.H. Certainly there are auspicious times and places and also auspicious materials (things). This one can see all over the world and at all times. For instance a forest, mountains, banks of rivers, ashrams, places of pilgrimage, are all holy places. They are holy because holy men have lived there, and left their influences by their deeds whilst they were dwelling there. If a tradition has continued after them, then the place becomes more holy and so becomes a place of pilgrimage. The particles of Sattva left by Realised Men make those places holy.

For instance, Allahabad is the confluence of three rivers. Although the actual point of confluence keeps on changing each year, this is the place where the Realised Men from times immemorial have dwelt and preached to their disciples again and again. This is why Allahabad is a holy place. On the day of the winter solstice when the sun moves from the southern hemisphere to the northern, a big gathering (Satsang) of people who are working on the spiritual level takes place at the junction of the rivers. They bathe in the rivers, participate in discourses, preach to their disciples and all the people who gather on the Sangama. This month-long gathering is called the Mela.

So like this wherever the Realised Man, the wise man, the pious man, have settled and practised philosophy and spiritual ideas, such places certainly become auspicious and sacred.

As far as time is concerned, times are regulated by planetary movements which are calculated according to the Indian system of astrology. According to their calculations there are certain periods of time that are sacred and auspicious. If activities are started at these times then the results will be good.

This can be seen also in daily life. The time of sunrise and sunset is by its nature good and any activity performed at these two times will be easy and peaceful, so the results would be better. It has been the tradition that people all over India at dawn and dusk sit down to meditate. Since everyone meditates, this makes sunrise and sunset more sacred; and so it is better for all who join in. The middle of the night is a sacred time also and auspicious for meditation.

Finally there are sacred things, for instance—river Ganges, Mango tree, Peepul tree, Tulsi tree—if activities are performed under their shadow of these trees, this helps.

All magnetic currents in the earth are an emanation of the Universal Consciousness. When they are supported by the influence of Realised Men their movements and effects would change. He would therefore agree that there are places which are sacred, and these may be in some way related to such magnetic currents.

New York. Q.6. H.H. has spoken of a place (Badrinath) in the Himalayas which abounds in Sattva. Is this perhaps a place that derives its Sattvic quality from a vital current in the earth? Could he explain how this view of 'Sacred Time' and 'Holy Place' relates to his interpretation of time-space of the subtle and causal body?

H.H. There is a general rule. All that one experiences in the physical world is in some way related to the subtle and causal worlds.

One tells this from the example that if you have seen an accident or on the other hand something you have liked very much, then during the following night one dreams about it, and re-experiences the same sensations that one had in the physical world; although there is in fact nothing physical present in the night to reactivate those sensations.

So whatever one sees in the physical world is related to the subtle world.

But what about the causal? There are certain experiences in the lives of people for which there doesn't seem

to be any foundation or connection in their present life with its activities. Those experiences are causally related to what was collected in their Samskar (Essence) during a previous life.

In the causal world the origins of certain effects are created. Just as the effects of certain subtle activities are seen in the physical world; in the same way in the causal world also certain lines are started. Those lines may be once again enacted even after 100 or 200 years in a certain other life.

So it would seem that the effect of anything one sees in the physical world is the effect of the causal world through the subtle world. And if there are places which are sacred and full of Sattva there must be connection to the subtle and causal world.

R. That would apply to Badrinath (to which Mr. Rabeneck alludes)?

H.H. Nods assent.

Wednesday 28th January

Eighth Talk

R. Would H.H. say something more about Chetan Shakti? Isn't Shakti one of the names of the Divine Mother—Nature which assumes multifarious forms? Does this refer to Purush and Maya?

H.H. This Chetan Shakti is certainly the Maya. The Maya or 'Nature' of the Absolute or Purush. This Maya is of two kinds: the first is Vidya and the second is Avidya. They are also known as Para, and Apara-Prakriti. Vidya means literally 'knowledge' and Avidya means 'ignorance'. Para means beyond and Apara means imminent, here and now, present right in the front of one's being. The difference between these two is that the Para or Vidya which is composed of pure Sattva (so that the three Gunas are one), is mostly known as the Chetan Shakti. The Apara or Avidya keeps changing because involved with the three Gunas: Sattva, Rajas and Tamas. Because of all this the multifarious forms are evolved in this Apara-Prakriti.

This Apara-Prakriti is divided into eight levels—earth, water, fire, air and ether and Manas and Buddhi and Ahankar. These eight compose the Apara-Prakriti, out of which multifarious forms are evolved in the course of this creation.

He gives another example of the relationship between the two as follows:-

Picture a lump of ice having form and whiteness. It can be touched and experienced as a solid. It is very rigid in its form, but when heat is applied it will melt into water. Water has no form, is always mobile, and has no colour. In the same way the Vidya or Para-Prakriti is related to Avidya or Apara-Prakriti which has form, colour and taste and these five elements and their qualities governing these forms which it takes on.

It would seem that although the pure Chetan Shakti is the Para-Prakriti or Vidya, yet all the physical world and the world of subtle forms and causal forms are also governed by Avidya or Apara-prakriti which is the lower Chetan Shakti, not pure but impure.

R. (misunderstanding): Ah, yes, Wouldn't it be better for us ordinary people if man looked on woman as manifestation of Shakti, and woman looked on man as one through whom the creator's light shines?

H.H. The proposition to suppose oneself (being masculine) as the Purusha, and the feminine form as the Prakriti is ruled out, because it will create so many problems—unforeseen and unproved problems! The idea of Purush and Prakriti or Shakti is not actually related to this physical form which one experiences as masculine and feminine. The feminine and masculine forms are only in the physical world. There are certain signs

attached to masculinity and femininity which we recognise as individual man or woman. Beyond these physical forms there isn't anything like masculine or feminine.

The Chetan Shakti itself has no such division. The knowledge, the Vidya, has no such divisions as male or female. The functions which are given to male and female forms are all within this Aparā-prakṛiti. They have to perform certain functions according to their nature and needs, and the general Laws of Nature. Somehow we have learned to associate ourselves with these forms having something of a different nature or, as explained in these words of Purush and Prakṛiti, we like to relate ourselves to this. This is completely wrong. The idea of Purush and Prakṛiti which has been expressed in Sanskrit language has no relation to this idea at all.

A male actor may take the part of a female character, producing female movements and voice and all that is involved in being a female character. Yet he would remain a man himself. In earlier times in Indian drama most of the female parts were taken by men. This does not mean the division of male and female is in the Chetan Shakti at all. The Absolute himself in Sanskrit is neutral as 'Brahman'—so there is no division at all. It is only in the physical form and one should not take to such ideas.

An anecdote from the life of Tulsi Das and Mira: [*Spelt Mira, pronounced Meera.*]

Once Tulsi Das went on a journey to the west part of India and Mira wanted to see him because he was revered as a great poet. Having received this request from Mira, Tulsi Das said that he didn't want to see women. Having heard this, Mira sent a second message: "Up till now I understood there was only one Purush in the universe; I am very much intrigued to hear there is another Purush who refuses to see a lady." When this message was given to Tulsi Das, the point went home, so he sent for Mira. Mira came to him and asked this question, "Who is the Purush and who is the Prakṛiti or Nari?" (Nari = woman). As Tulsi Das had previously got the point, he explained that all the beings in the universe who are caught by nature (Prakṛiti) and are involved in the formal and spatial and temporal aspects are called Nari, the female form governed by Prakṛiti. Anyone who has liberated himself and is not attached by the Prakṛiti of any sort either his own nature or the 'nature' abounding in this creation—such a one who is free is the Purush. The same Purush though residing in all forms, is yet bound by this 'nature' which is the female form; yet the free one or fully Realised one is only Purush.

Q. (Boston USA) Mr. Cedric Grigg. About many lives, about repetition of life and about re-incarnation. There seems to be a renewed interest in the subject over here. In truth there is only one self and therefore any theory of separate and individual lives must be part of the illusion; and yet, looking from where one is, one has to take into account a lot of recent work on 'recall of memory in hypnosis' which seems to support Eastern theories.

H.H. If one looks into the problem intelligently and examines the causes and effects of this problem of whether one has many lives or whether there is any repetition of this life on earth or not—even by very ordinary (common) standards enough threads can be picked up to see that there is some other agency and to prove there is some other existence, and there is life even after death. But the problem is not only this—one has to clarify the two points—Who is it that lives throughout different lives? and What is it that takes forms and gets dissolved and then again takes form and keeps on the cycle?

In the Bhagavad Gita this problem has been explained in this way:- The Atman does not get born or die any time—it is eternal—it is beyond birth and death—beyond disease or being overtaken by any such thing. So it is one single Atman which is always there. It is the bodies which come into being and are dissolved, only to take a form once again and to carry on this cycle, coming into and being removed from this world.

There are three bodies—causal, subtle and physical. The most that can be known from the five senses is about the physical world. The physical world can be seen by many means, studied at great length and in great

detail. One can never see how the mind works because the mind is composed of matter at the subtle level. The elements of the subtle level are not in the physical level; so how can we see these subtle elements which have no entry into the physical world at all? So it is difficult to tell where the physical world ends and subtle world begins.

Although it is not possible to describe this, yet by inference one can establish the validity of these different forms of matter coming into play.

For instance: one goes to sleep and forgets everything about the physical body and the physical world and in fact lives in the subtle world and the subtle body only although one does not leave the area of one's physical body completely. Next morning one awakens and takes charge of the physical elements and moves about in the physical world.

Exactly in the same way, the subtle body after a number of years leaves the physical body and keeps all the knowledge which is the element of the subtle world. It keeps this knowledge and this body (subtle) and gets born somewhere else, taking another form, and there carries on the tradition of knowledge and Essence (Samskar) which has been gathered. Because of the different levels of beings coming into the world, one can see that there must be certain essential knowledge available to individuals which marks the levels of their functions in the world and the levels of their intelligence. This is the field of Prakriti, the physical world coming and going and dissolving.

There is another type of birth which is not known as birth as such but which is known as Avatara or incarnation of Consciousness into a certain form. This form is taken because of the particular needs of the time and the people; when their prayers and cries seem to have reached the peak. Only then does such a form come into the world to dissolve the miseries of the people, carries out certain actions, recharges the knowledge, and restores the law which has not been followed by the people. Then once again withdraws itself into the same Consciousness. This faculty of assuming a form and then withdrawing into Consciousness is inherent only in great men such as Rama and Krishna and some of the very few Realised Men who can at will take a form out of any number of forms, and withdraw once again to a single form or to no form at all—and just vanish in this great Conscious pool.

Narada: (from *The Gospel of Ramakrishna*)

Ramakrishna in an ecstatic mood (p.777) said 'Why doesn't man's mind dwell on God? You see, more powerful than God is His Mahamaya, His power of Illusion. It's like saying that 'more powerful than the judge is his orderly.' (laughter)

Rama said to Narada: 'I am very pleased with your prayer. Ask me a boon.' Narada replied, 'O Rama, may I have pure devotion to Your Lotus Feet, and may I not be deluded by Your world-bewitching Maya!' Rama said, 'Be it so: ask for something else.' But Narada replied, 'No, Rama, I don't want any other boon than that.'

'Everyone is under the spell of this world-bewitching Maya!' When God assumes a human body He too comes under the spell. Rama wandered about weeping for Sita. ...But while Divine Incarnations can liberate themselves whenever they want to, yet ordinary beings cannot. When the doors and windows of a room are fastened with screws, how can a man get out?'

The idea of birth and death is somehow related to the levels of this world, available because of certain types of activities. If people have performed good deeds, certainly for them there are good results available. If people have done harmful work they will have to undergo the miserable effects of their deeds. On the basis of this one may see the idea of heaven and hell as certain types of level which man experiences, having taken certain types of forms. So if one has performed good deeds one would have a good beautiful form and all its facilities; or take

the form of gods (gods in the sense not of absolute deity, but of those who enjoy the finer elements and finer virtues), or one may be degraded into inferior forms of the animal kingdom or even right down to hell! Out of all these considerations one can see the validity of the idea; but it would be very difficult to establish a direct link between the physical world and the subtle world.

There are only three ways to establish this validity. The first is the Shastra, the Vedic knowledge which is said to be the outcome of Divine utterances. If the Shastras say it then we believe in it. Secondly, we gather the knowledge ourselves and through inferences may establish the levels of the physical body and the subtle body and the causal body and the Atman which pervades everywhere. Thirdly, in certain cases a Divine vision is given to certain individuals. Only they can transcend the limits of these physical boundaries and see the realm of the subtle world and get direct information through insight. It is usually in these three ways that some knowledge about this subject is made available to individuals in this world.

From all this it's possible to come to the realisation that the physical body is a limited world. This limited world has no validity, no means or ways of establishing the relationship directly with the causal or spiritual world except through inferences derived from knowledge. This is the most reasonable idea which one can trust. The happy and satisfied lead a good life in this world and extend this goodness into other lives through other worlds.

H.H. continues:

He quotes an example of Janaka, a king. Once, when on his travels he broke his journey and went to sleep. In his sleep he had a dream, in which he was entering a village. At the moment when he was going through the door of a house in this village a dog came from behind and bit him. Blood flowed from the dog-bite and he was in great pain; many people gathered round him and a doctor was called. The doctor put some ointment into the wound; but because the ointment was astringent it increased the pain in the leg. The king cried out from the pain and this awoke him from the dream.

When he woke up he found neither the village, nor the people, nor the dog, nor the painful leg! How does this all happen? Where did the dog come from? Who got the doctor? Who assembled the people and created the village? The only conclusion is that the subtle body creates a world of its own and enacts all those things. The cause of such a dream drama arises out of the cherished desires which are in one's causal body. These unfulfilled desires somehow create a dream world which seems to find expression for these unfulfilled desires. So the whole experience of the dream is a proof of the subtle world and the causal world.

The same applies in this life and to birth and death. When the physical body is just about to die, the subtle body when it can't continue to use the physical body, collects immediately all the experiences and jumps to a new form. It keeps on jumping from one body to another body. All these experiences are felt in these subtle and causal bodies. The Atman of course, is neither born nor dies.

If this question of birth and death is taken in the light of the three levels of existence, one would see there is no difficulty in understanding it, just as in our common life there is unconsciousness occasionally, sleeping, dreaming, waking and Samadhi (enlightened state). All these states can be experienced right here in this body. So in the same way in the greater plan, birth and death are just one level which remains behind when one has left one level and gone into another level, the initial connection is always kept through the Atman, but most of the experiences are left behind, just as we leave the experiences of our dream, yet something is carried on.

R. There is another question on this subject from a French lady you know of, Mlle. Costaz, who asks: "Consciousness is an elusive term—here one moment and gone from the body at the last breath. What is its substance?"

H.H. The Sat ('I AM') is the substance of consciousness. Sat or Consciousness or Knowledge was never made;

they appear of themselves by the will of the Absolute.

Just as one can make a table out of wood, though you cannot make the wood itself. The wood appears from a seed in the form of a tree. You cut down the tree and then from the wood you can make anything you like. The differences between these two, the ones which appear by themselves and the ones which are made from those things which have appeared, are great.

He explains that the five elements have appeared out of the will of the Absolute. Within these five elements (of space, ether, air, fire, water and earth) all the forms in creation would arise, and then fall back into those five elements. They keep on changing their forms in this way.

The same would apply to the fact that men, by their volition and the use of all that is available in Nature, may transform natural things (clay, wood etc.) into different forms. These forms will in the end be dissolved into the five different elements. So within five elements all forms will come into play and be dissolved back into all these five; and the three bodies make their appearance out of the inter-play between five elements. But consciousness just appears by the will of the Absolute and works through all these forms which are made available in creation.

Men too. Men appear in this world through the Laws of Nature; they will keep on appearing. But man cannot make men as Nature makes them. At most, man can make replicas of men in clay or in stone, wax or metal or any other material they choose, and create an exact copy. But under no circumstances by the use of any extra agency except the natural laws (laws of sex and reproduction) can men be created as they are.

A natural flower is a natural flower which appears out of the natural laws. If men wish to re-create flowers they will have to use some other materials to make copies of the flowers. They will never be able to reproduce the original flower. If the original or real flower has to come, it will only come through Nature. In the same way, for example, it can be shown that anything which comes into play or is created, will have to die. But the original cause, Consciousness, is not something which can be related to substance: for all substances take form through consciousness.