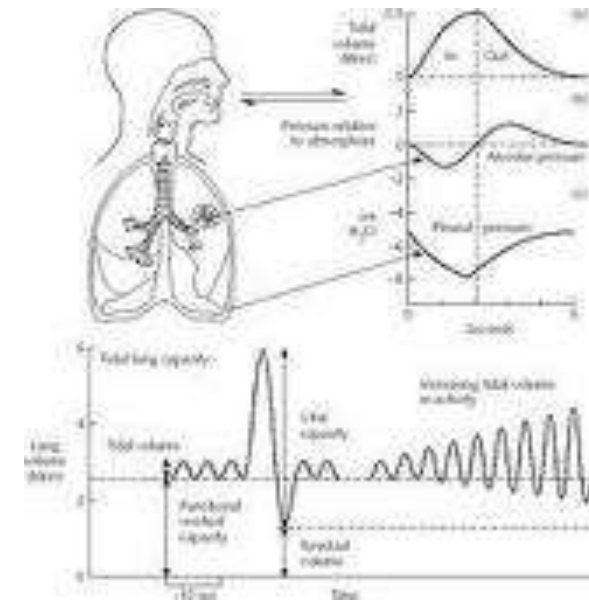


BREATHING AND ITS RELATIONSHIP TO CONSCIOUSNESS AND LIFE

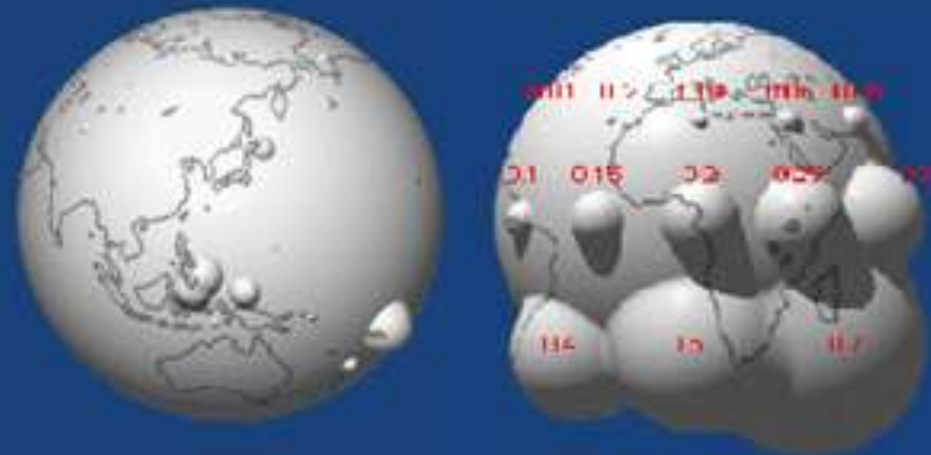
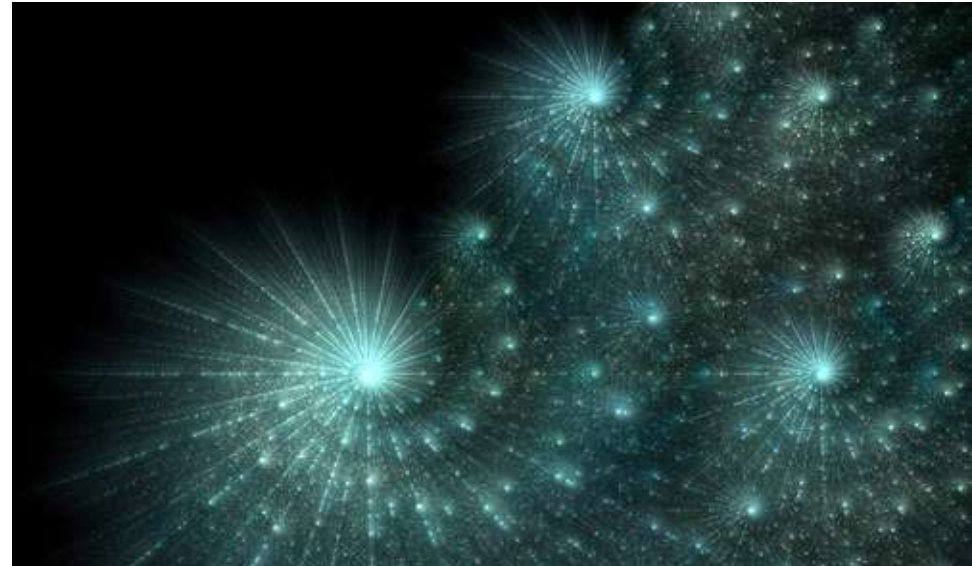
Breathing so decoding

- All forms of consciousness and life, whether lower or higher, live by a particular and different way of breathing and thus of coding and decoding the incoming impulses as well as the outgoing reactions called thoughts.



Everything breaths

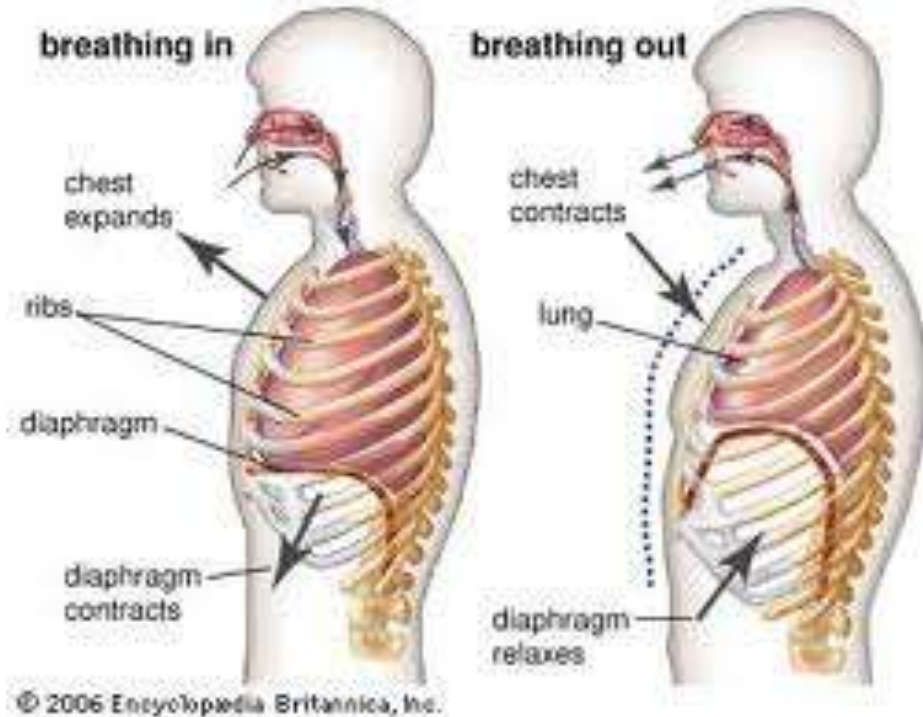
- This holds true for all creation. In all creation there exists Life and consciousness in different states.
- Breathing is essential to all normal functions of living. Life and breathe are not quite synonymous, though they seem to come together at birth and depart together at death.
- What relation then has breath to life?
- What is the purpose of breath?
- http://www.gk-design.co.jp/tech/eng/projects/information%20design/sens_web.html



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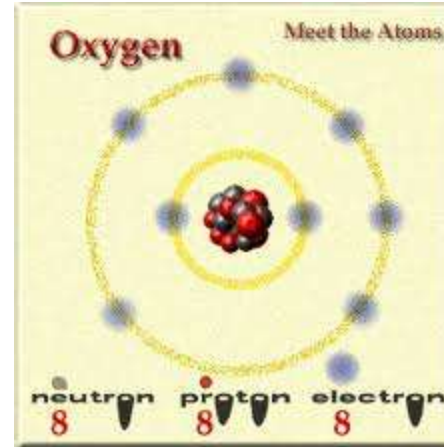
Is breathing only= O₂ in CO₂ out ??

- We are made to understand that the respiratory system has a particular function to perform, viz., purifying the blood in the lungs. The heart beats and works regularly, sending blood to the lungs, and with each breath the millions of air cells in the lungs are supplied on the one hand by air and on the other hand by blood which is brought by the veins to the heart and from the heart to the lungs.
- There is another important organ of the respiratory system, though much less known and appreciated, which keeps constant movement. This organ is the diaphragm and it is the movement of the diaphragm that makes the ribs rise and fall and create a vacuum that sucks air in the lungs or work like a bellows to throw it out.



O₂+ (EOL) essence of life

- The cleansing of the blood is not the only purpose of breathing. Nature is a past master at economy. Nature quietly makes man take in with every breath the very essence of Life. Many times vaster than the envelop of atmosphere is the all pervading **Life essence**.
- Within this ocean of Life that pervades all creation like water in a sponge and around it, all creation subsists. Nature makes man take in a 'something' more than just oxygen with every breath.



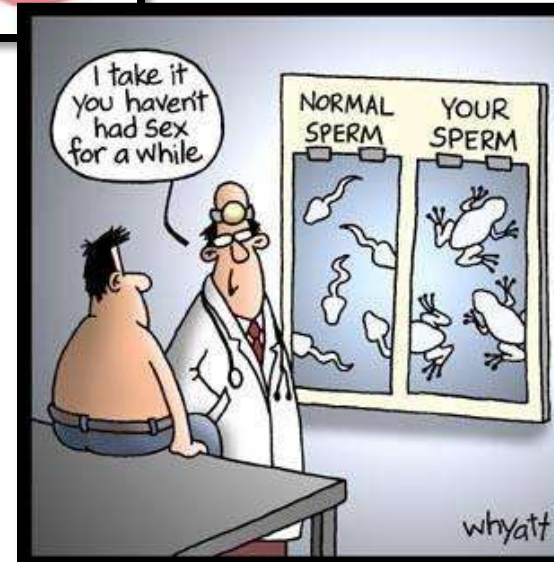
2 Important ways to in impulse.

1. In breathing we introduce outside elements into our system. They are impulses reaching our nerve centres within, causing the 'grey matter' to give out its reactions. Or, in other words, we receive coded incoming impulses and the brain centres give out decoded thoughts.
 2. Similarly, when we eat and drink we introduce outside elements into our system. They are also impulses reaching our nerve centres within from which the 'grey matter' gives out reactions.
- Or, in other words, the brain centres within send out decoded thoughts on receiving such coded impulses.



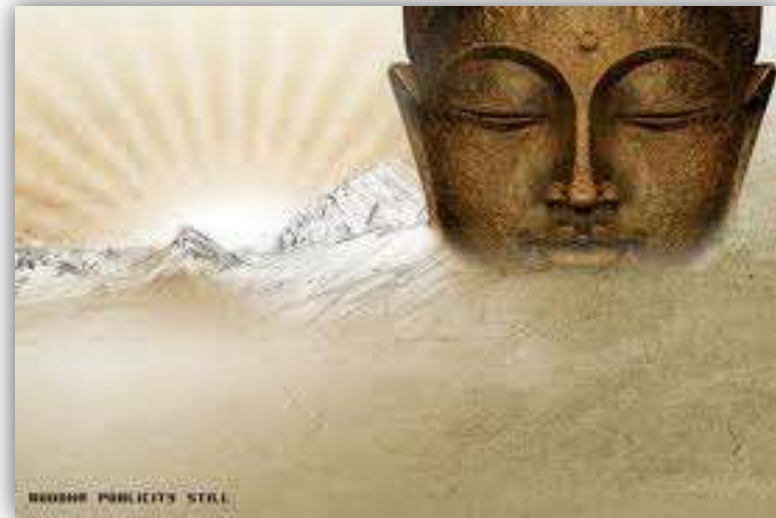
Appetite for EMS

- We have an appetite for food as well as emotional, mental and sex appetites.
- The impulses are received as explained above and come in to feed our emotional, mental and sex appetites. Just as in the case of food, we find that even here we must exercise some care.
- We shall find later on that much more care is required in the selection of these incoming impulses which form 'food' for the human appetites of emotion, intellect and sex.



Study the song of mind and this is way learn to play it.

- At the same time, just as we take food so that the body is healthy we should take the incoming food of impulses and not inhibit the emotional; or sex appetites by certain “denial” practices.
- There is a way to select such impulses. We can note their incoming, their effects and reactions and the satisfaction or over-indulgence of these appetites in respect to the emotional, mental and sex appetites.
- This involves a study and a method and the scientific approach to this study is termed by ancient sages as Zen or Yoga; which, combined = ZENOGA



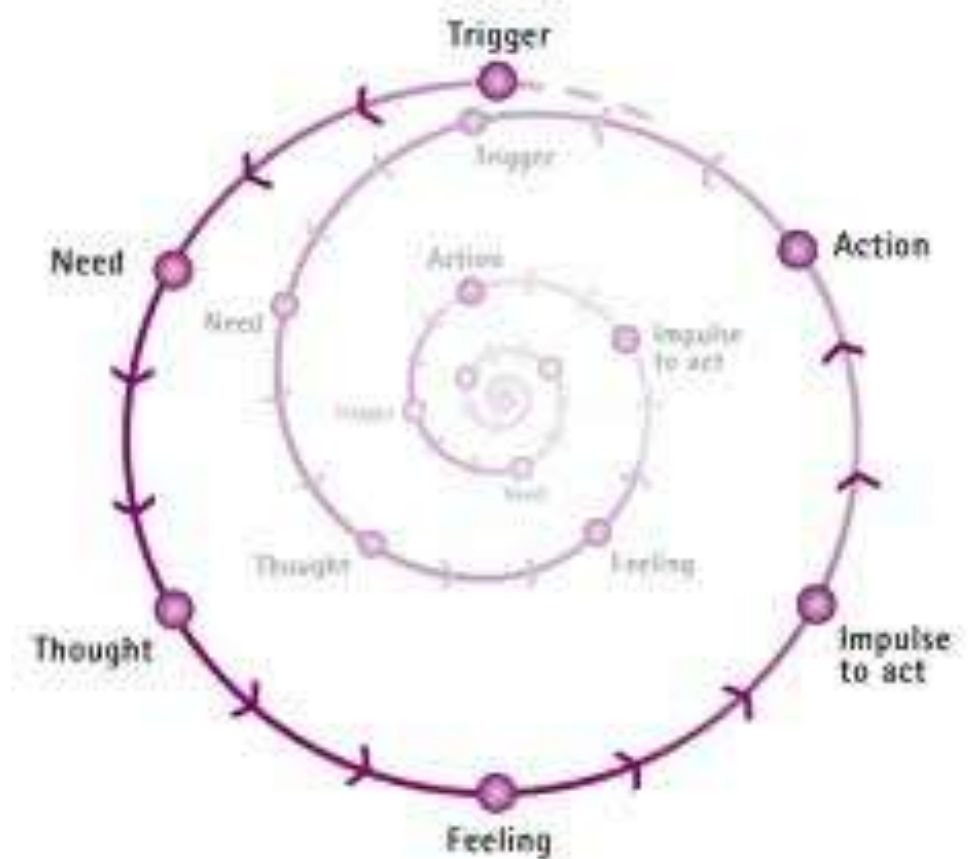
How ,check I and S center's status and see whether they are irritated or satisfies you?

- Do these impulses introduces themselves to satisfy or irritate our appetites?
- Do they enter according to our directives? This could account for the difference between man and man.
- This control, let it be very plainly known, is not possible by the use of 'will'. Use of will-power fro exercising control is the surest way of losing all control. Control is possible due to conscious or unconscious use of corrective methods and disciplines.
- Corrective methods and disciplines when they become habits, enable one to experience, what is called **effortless effort** or **effortless control**. **Will power or use of one's will, never gave anyone any control over the least of human weakness.**



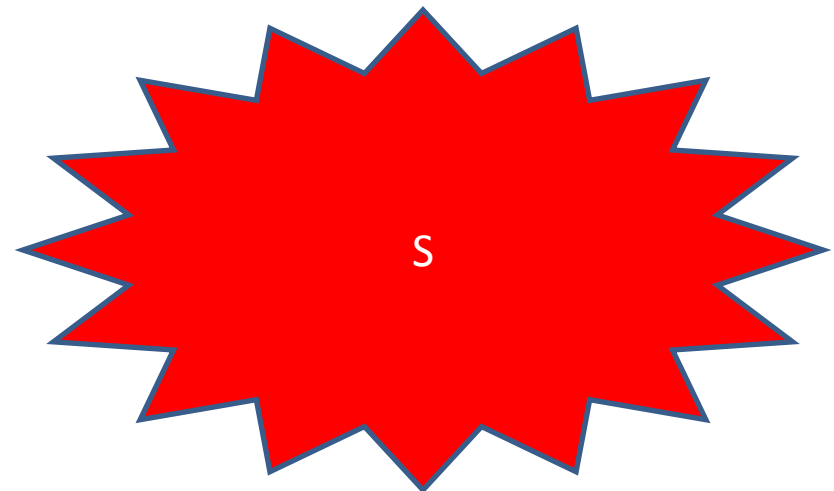
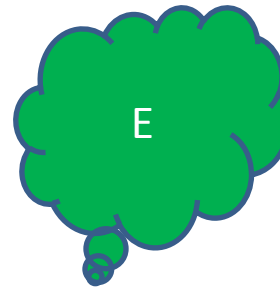
Habit groove

- From infancy we collect a great many 'patterns' together with certain habits of food, drink, sleep, breathing and the incoming coded impulses of emotion, intellect and sex.
- There is a **wrong way and a correct way** of doing each or all. It is easy to do them incorrectly by **over-doing**; for strange though it may seem (when each one of these is done incorrectly) we get a certain sort of wicked pleasure or physical (**perverse satisfaction**. This **sensation of pleasure or satisfaction** makes us repeat the performance and as noted earlier the repeat performance is also done incorrectly. **Repeating this many times, we form a wrong habit.**

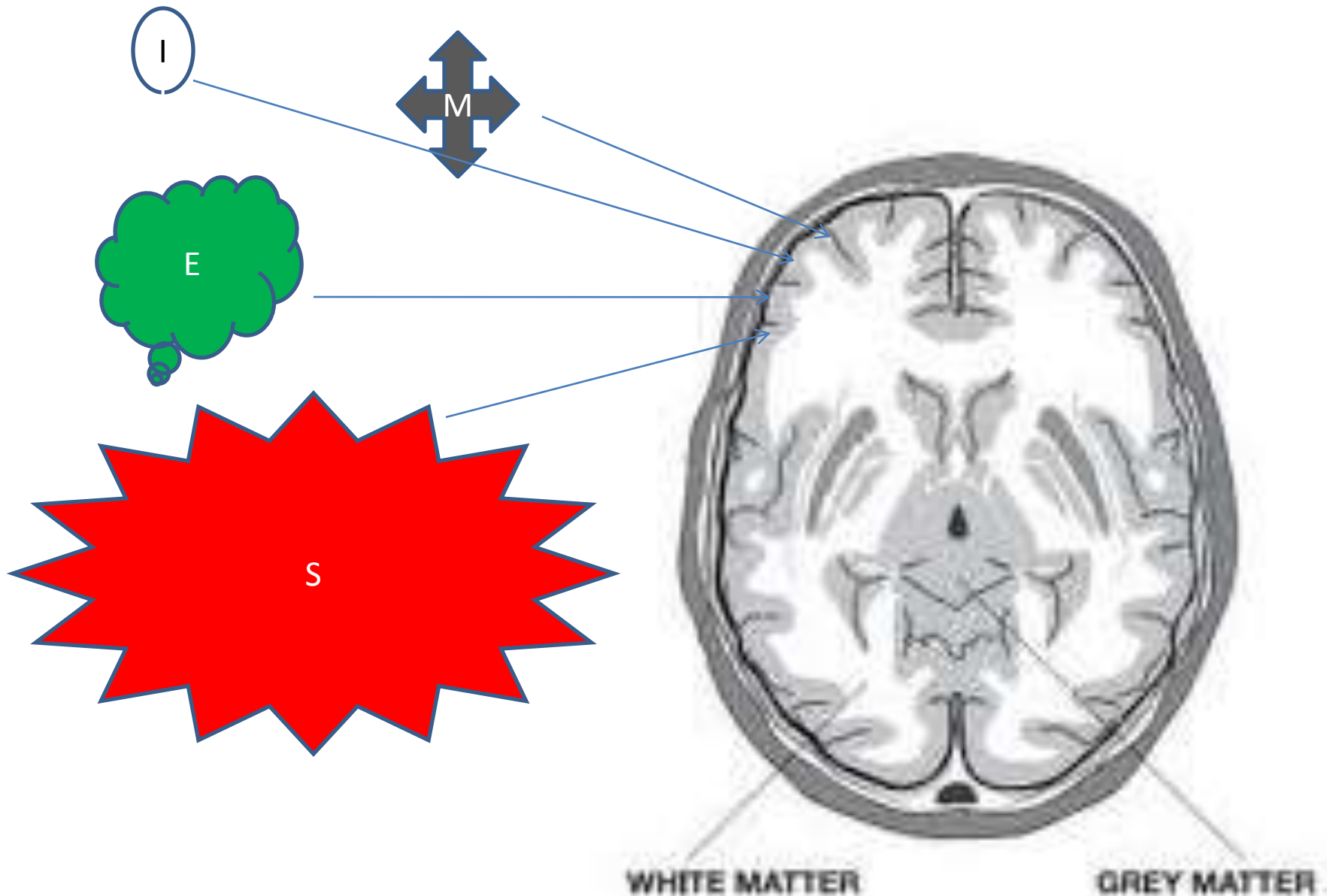


Why do we enjoy bad habits?

- Why is it that each of these when performed incorrectly gives us pleasure?
- To do correctly or only to an optimal extent, the **I. centre** is activated and very little excitement of the E. or S. centres is involved, less than the decoded impulses would require when doing it wrongly.
- However, ninety-nine percent of people
- work the **E. or S. centres only**, or to a large extent with **very little excitement or participation of the I. centre**. All human life, all human enjoyment, all human pleasures are **more attached to the emotional and sex reactions within than to the intellectual**. The **few that activate the I. centre** go to the other extreme of completely inhibiting the emotional and sex reactions.



Grey matter with 4 dept





$$I > E + S$$

- Therefore change of habit should be painful as explained above because the intellect has to come into operation more and emotions and sex less. The pleasures of the flesh are woven around the sex and emotional reactions only. That is why it has been said : “But O mighty One! who understands correctly the relation of the qualities to action, is not attached to the act, for he perceives that it is merely the action and reaction of the qualities among themselves?
- Further : “It is necessary to consider what is right action and what is wrong action and what is inaction, for mysterious is the Law of Action.”¹
- 1. *gahana karmano rathih*” – Gita IV 17
- Knowing that a particular habit is wrong is not enough. The resistance we experience from within us when changing a habit is not overcome by will power!



Mind is not independence but uniquely-independent

- Temporary triumph by imposition of will finally makes us indulge in that habit all the more!
- Such repeated failures of the use of will power makes our will weaker still. This leads us to the thought of giving up trying to improve ourselves or correct our habits.
- This is natural in the absence of a correct method of approach.
- Man is created not as a finished product but is created with certain rich potentials and has been given access to knowledge and awareness that may prove fruitful in evolving further and in reaching the state to which he is ultimately destined.
- **This means that man is given an unique type of independence, the vital presencs of which he denies.**



Am I denying my free will or anxious to fulfill ego?

- To man Nature gave a special place. For the fulfillment of this great trust, man was given a will, so that his acts should reflect God's universal Will, law and mind. Freely choosing whether he should experience the sublime joy of being in harmony with the Infinite and with the great drama of the world around him;
-man fell through vanity when his will was warped and he chose the path of discord. Sorrow and pain, selfishness and degradation, ignorance and hatred, despair and unbelief then poisoned his life.
- Man is either honest in his belief, that is, of his denial of having free will because he is not aware of the real situation; or he is not honest in his denial of free-will because he is anxious to start a new theory or cult.



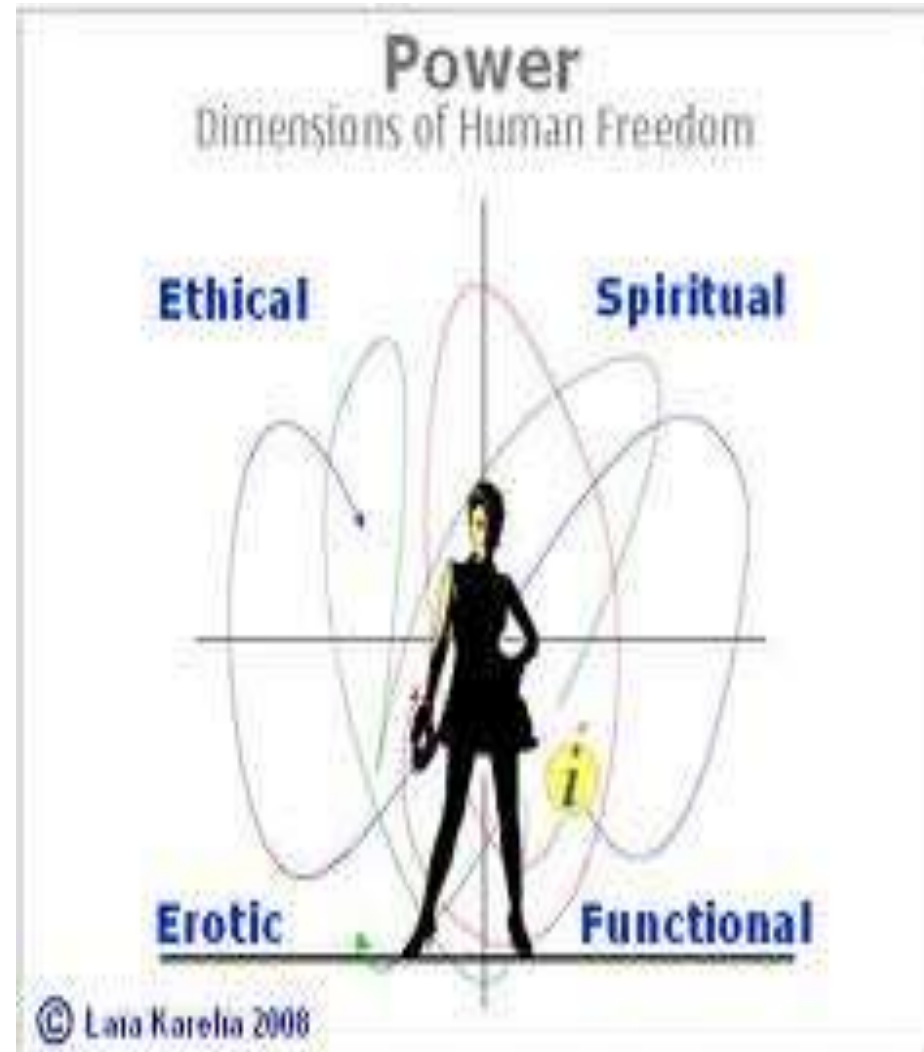
As society we still don't know where we r going we are just trying to guess ?

- If man is aware of his great heritage and can work to achieve it he would certainly be far better than he is today, and if today he is, what he is, it is understandable that he is unaware of his great heritage or that he is careless or that he is careless of it. He must overcome his initial inertia in order to live a new life.



Is man condemned to be free ?

- Of course it would mean a little hard work in the beginning. It would mean, following certain disciplines; and yet man is prepared to spend a minimum of fifteen years at the rate of six hours a day merely for elementary and high school education.
- What is more objectionable is that during these years only a few thousand tape-recorder type thought patterns are learnt, which later in life are played back, as if from an automatic record-player. The total time, in the average life of a person, spent in real independent thinking may be at best a few minutes in his whole life and even this is doubtful! If man insists on living this kind of life, well, none can help him-even God and Nature are helpless, for then, even they cannot impose their will on him.





Bartered but with what ?

- We human beings have bartered away our free will for a few meaningless pleasures, which in the long run we find painful and damaging. We have been created to enjoy supreme bliss but we are searching for pleasure. Pleasure is more obvious and easily obtainable because of the coarseness or because of the line of least resistance or because of the free use of E. and S. centres. Man does not care of look below the surface of pleasures.



**"Can I swap you for a fool
hardy lack of concern?"**

Pleasure, bliss and happiness

- Let us take this though for serious thinking. “What is the difference between pleasure, happiness and bliss? What acts lead to each and during all these years what have I been heading for?”

