



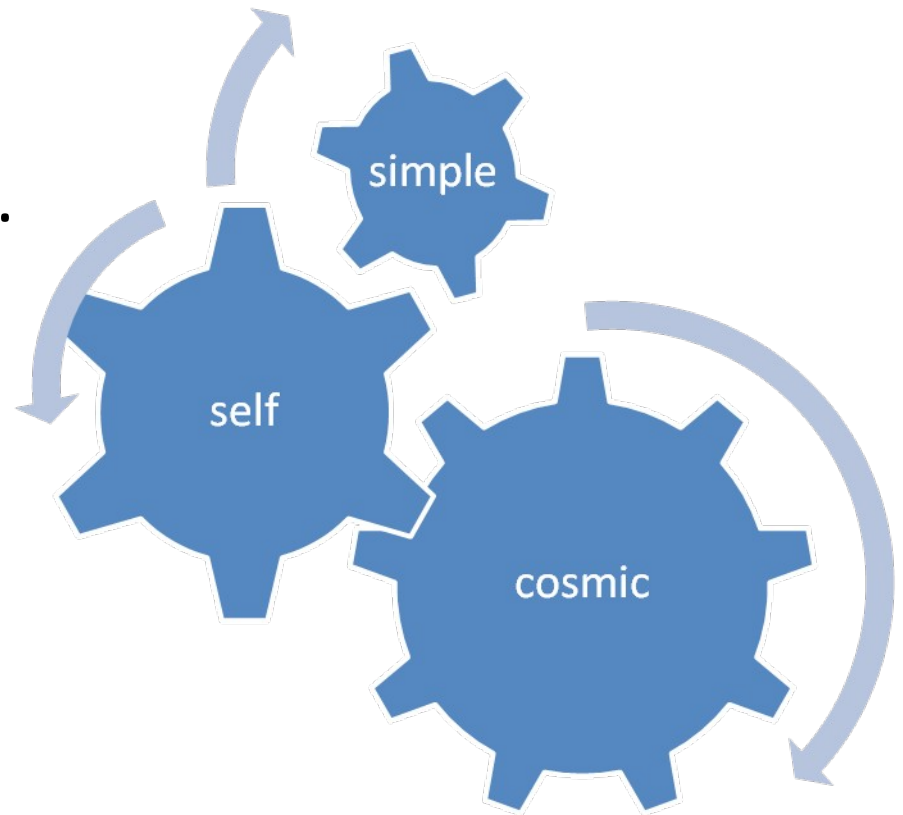
“The technology which built a human brain was obviously of a superior order to that developed by the brain.”

DRIFTS OF THE MIND AND WHAT THEY CONVEY ?



There are three forms of consciousness :

1. Simple consciousness,
2. Self consciousness &
3. Cosmic consciousness.



Consciousness 1.0

- 1. Simple consciousness /animal consciousness / physical consciousness : which is possessed by the animal kingdom. By means of this faculty a dog or a horse is as conscious as man of the things around him. Even an animal is conscious of its limbs and body, and elementary sense perception.



Mainstream science continues to deny the sentience and self-awareness of animals, often because it can't measure the phenomena, but also because it doesn't even try to.

Consciousness 2.0= 1.0 + chronological memory of time and event.

- 2. Man does possess the same simple consciousness as that of the animal kingdom. In addition to this, he has what we all 'self-consciousness'. By virtue of this faculty he is not only conscious of the things around him, or of his own limbs and body, but he is also conscious of himself as a separate entity. Man, due to this faculty, is able to feel his own mental states as objects of consciousness.
- This was precisely what we were engaged in during the previous Chapter; unfortunately Man does not, in general engage in this practice and form of training, but (like the animals) lives solely in the realm of simple consciousness, and so has only a small degree of self-consciousness-in the sense we use this word here.



Consciousness 3.0= 2.0+1.0 + instant awareness of every aspect of everything . A very complex from human's present point of view .

3. There is another still higher type of consciousness, We call it Cosmic consciousness. This is as far above self-consciousness as is the self consciousness of man above the simple consciousness of animals.

It is a very high form of consciousness not yet practiced, understood or possessed, by the average man.

The chief characteristic of this type is a consciousness of participating in the life and order of the universe. This cosmic consciousness cognizes not through the laborious process of reasoning and deduction but by awareness. It thus places a human being endowed with such consciousness on a plane of existence superior to that of a normal human being-so much so, that it would make him almost a member of a new species.



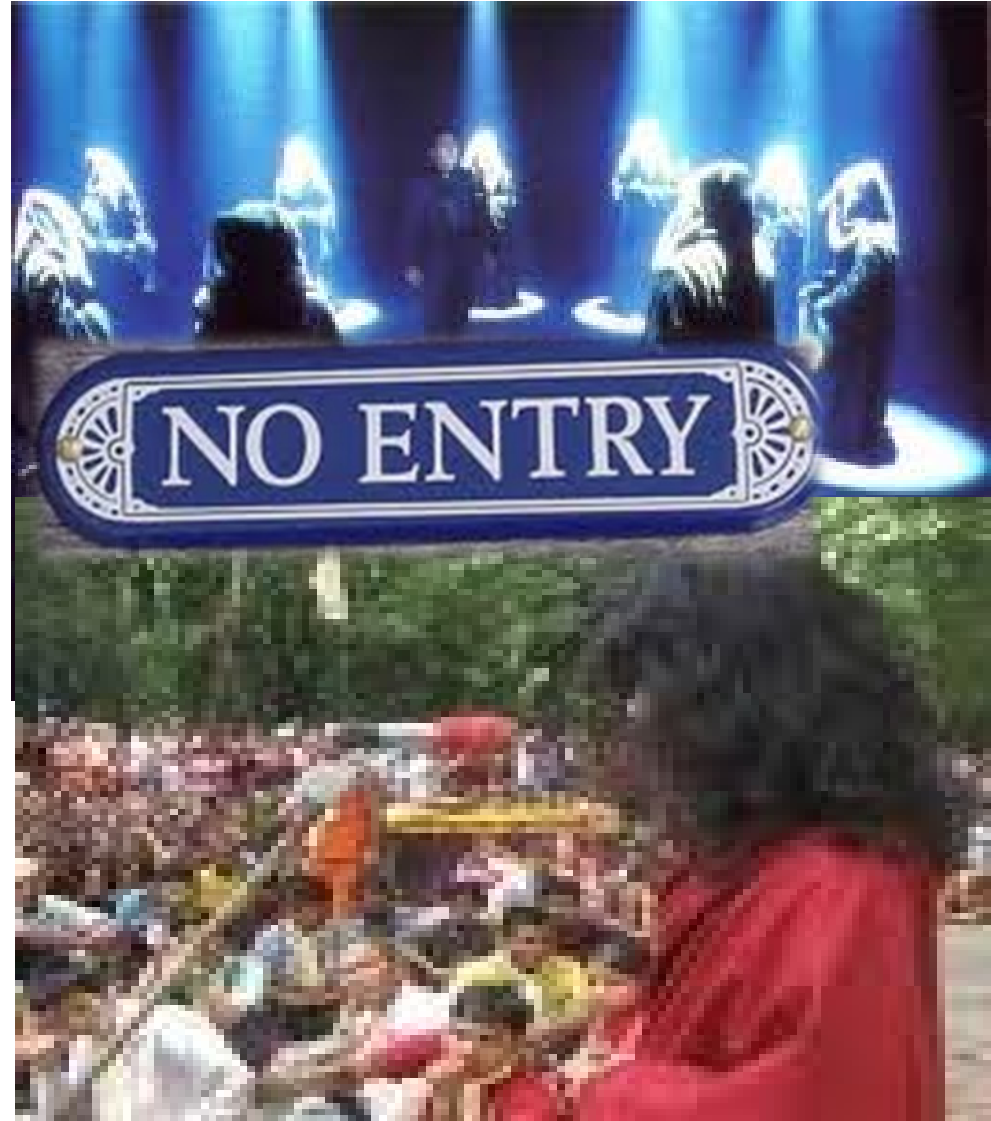
What is consciousness 3.0

- Q. What are the richer qualities and greater dimensions of such cosmic consciousness in an individual? Does he belong to a human race of the future?
- A. The direct and visible reaction is a radical yet constructive change in attitude, towards, and also in, all aspects of life. The soul aspect, which today is the subject of idle gossip or complete disbelief, will become as much a reality in the future as physical existence is today. A sort of spiritual, and not merely 'religious' attitude, will dominate such an individual. All past traditions will be swept aside. The question of belief or disbelief in the metaphysical side of life will not exist for it will be seen, heard, felt and verified.



No need of middle men.

- No more will a few be privileged to know and to lead, for each will be a teacher unto himself. No particular book or religion will lead, as the level of being or consciousness in the awakened man will be beyond the use of books and subsequently no more will Truth be the monopoly of the few.
- The word sin will disappear and no one need appear to come forward to 'redeem' mankind; for by taking this vital step of cosmic consciousness mankind would save itself from all possible retrograde actions.



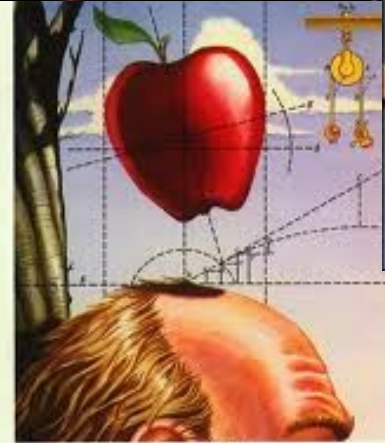
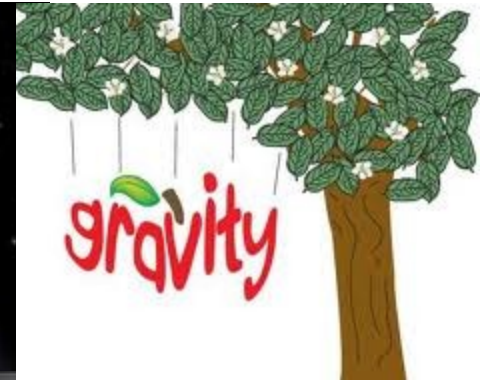
The universe next door.

- God, heaven, immortality will have quite different meanings. The new-found cosmic consciousness will govern correct and proper actions and reactions to impulses. 'Salvation' will also have no meaning.
- The future will hold no suspense or worry for what may be in store after the cessation of earthly life or in a life 'beyond the grave'.



Why not now ?

- It seems that such a day for mankind is far away, just as the present age was in comparison to our Ice or Stone Age consciousness. That day seems far away for two main reasons :
 1. No one has shown in a practical manner the mechanics of self consciousness, or in simple language how one can, by simple and gradual steps, arrive at the first step of cosmic-consciousness.
 2. Even after this is shown, man finds it difficult to break away from the inertia long imposed on him by the predominant state of self consciousness. It is like the enormous pull of gravitation which exhausts us as we climb higher. It pulls us to the ground and prevents us from making a fresh start by practicing simple steps along new lines. Man is therefore content, even prefers, to move within the old patterns of thought.

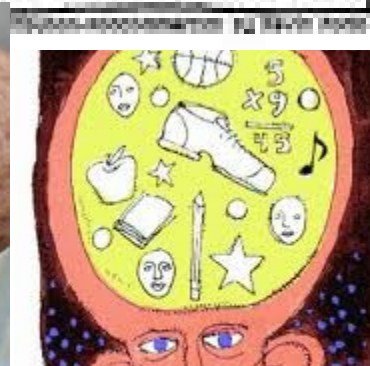
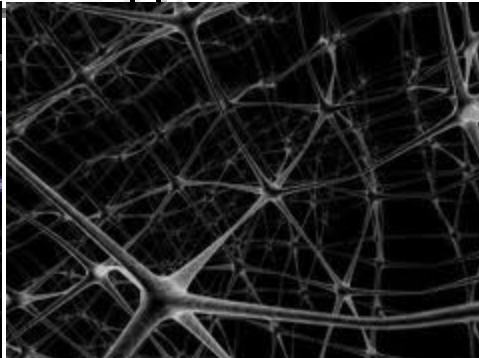
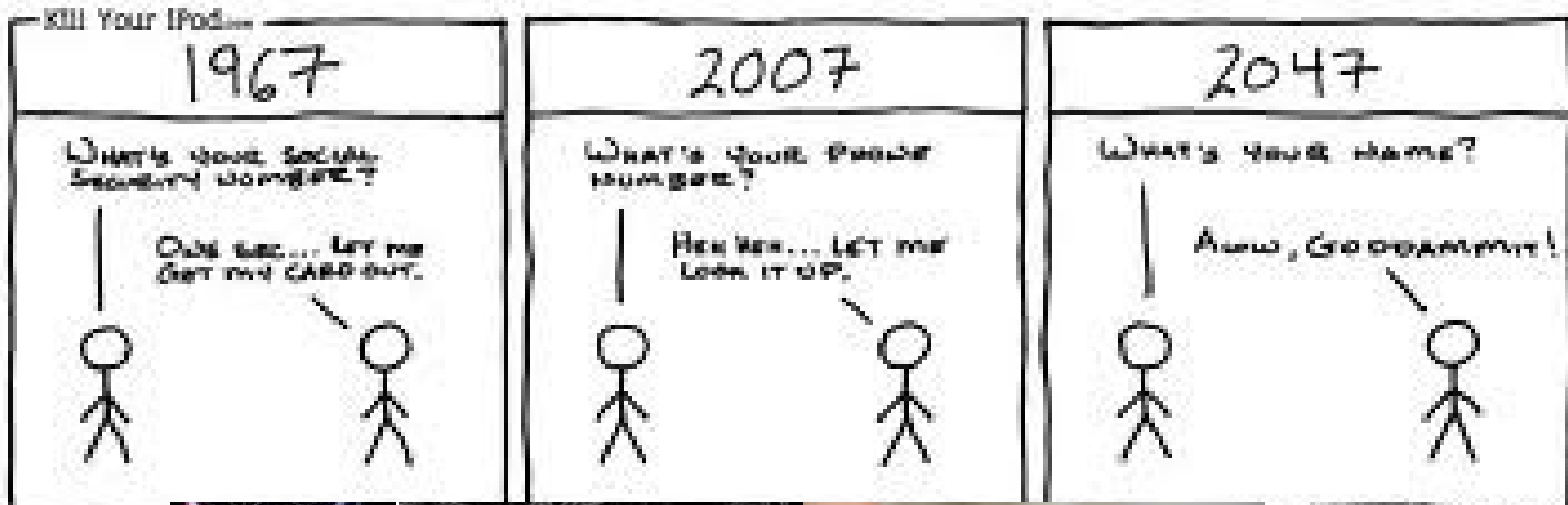


Gravity.
It isn't just a good idea
It's the law.

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LONG TERM MEMORY?



Consc 2.0 is difficult to understand?

We now realize that the mechanics of self-consciousness are not easily understood.

Not that they are difficult to understand but because of the long association of the mind with set patterns. Man finds it difficult to adjust himself to new patterns or is not bold enough to break away from old patterns and so every time falls back into the rut even when he takes on new methods and practices.

Simple method

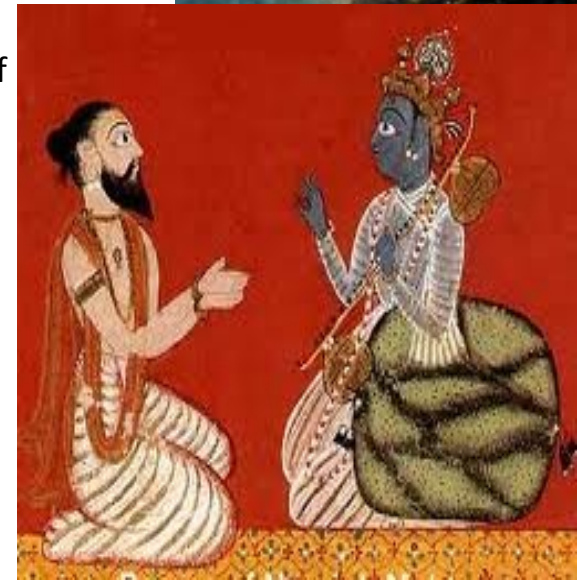
- The methods to be followed (as we will show in this book) are simple and direct and will encourage the mind to give up the old patterns and take more to new ones.
- In the first chapter we saw how the mind plays it tricks. Whenever a person is engrossed in profound thinking, the drifts occur to disturb him. So quickly does the mind run away from the main subject (selected for meditation or concentration) that we notice it much later (or sometimes not at all). The mind flies away and comes back a number of times. In most cases the mind never returns to the main subject if left to itself.



In Sanskrit there is an interesting though simple story illustrating this 'drift' of the mind and the great difficulty of preventing it; the main subject being quite forgotten or put aside.

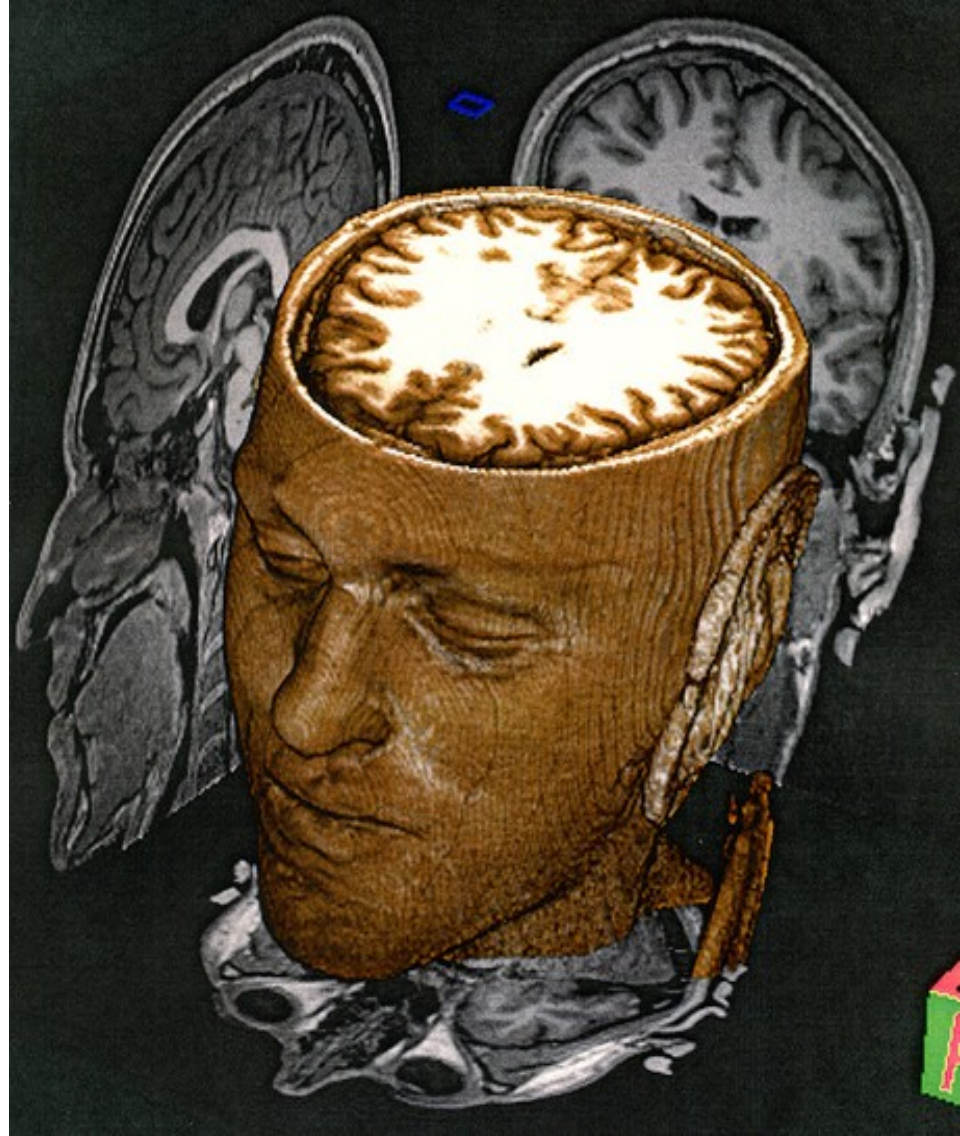
One day the sage Narada and Krishna were passing by the river Ganges and were discussing man's place on earth. The sage said, "Lord, the only thing that I cannot understand is, how and why so easily does this poor creature, man, fall into the snares of illusion. If he could only keep his mind, on one subject and not let it drift, (-i.e., have one subject only in mind) there is no chance for him to go astray and take such ages to be enlightened." Krishna said, "Yes, Narada, if their minds were as steady as yours then perhaps they would be able to avoid the snares of illusion. But let poor man go his way for, as I see the Ganges below, I would like to have a cup of water from this cool and refreshing river. Can you oblige me?"

The story goes on to say that sage Narada came down to the banks of the river with the purpose of fetching some water when he saw a young girl. She started discussion on the subjects of life, death, immortality and the Divine Being. The sage was anxious to know who this young girl was. He spent a long time discussing with her, the cup with the Ganges water in his hand. He completed lost sight of the fact that Krishna was waiting for him, and of this purpose in coming down to the river. The young girl then once again took the form of Krishna and said, "You see Narada, even after seeing and knowing the Divine Being, it is possible to forget. Even a mind steady as yours, drifts from the contemplation of the main subject-then how much more difficult it should be for mortals who, though they know not well their purpose as you do, drift away and completely forget the goal."



Mind drifts right ? But not the whole brain.

- In the first chapter we noticed that the mind drifted away from the main subject :
- “What is man”. Time and again it had to be brought back. It was a hypothetical case, for normally it does not happen. If the mind drifts away a second or a third, it generally drifts away for good. In drifting there is always a certain pattern of drifts varying with the inner mental constitution of the individual concerned.
- The great sage Patanjali very rightly said that if a man can bring his mind again and again to the main subject (whatever the subject may be) and keep it there even for a moment, that alone is entitled to be called the beginning of concentration.
- The point of study is to watch ourselves. We may take any subject for serious thinking. The mind will naturally drift away, but fortunately not the whole of our mind. Only that portion of the mind which forms innumerable pictures, learns by pictures and even puts pictures into pictures (= day dreaming) does this mischievous drifting.



What does this message mean ?

- The working of this portion of the mind must be observed during the daily period set aside for our practice. We must maintain a diary and note the drifts.
- For example, let us study the drifts as enumerated in Chapter I by way of demonstration :



Drift 1.=?

- The first drift was prompted unconsciously by the sex-nature-predominant and we learn from this that at that given time the Sex centre within the mind was the most active (We shall come to this subject of centres later). A person is as weak in sex as the intensity of the drift that would carry him away. Please note on the word “prompted”. All drifts are prompted unconsciously in relation to our conscious state of mind, i.e. our conscious effort at serious thinking on the main subject by that particular portion of our mind.



Drift 2.

- We normally say that the mind drifts. What actually happens is that we ask that particular portion of the mind which forms pictures, to steady itself and focus itself on the main subject. We have a different portion of our mind which can focus itself on the main subject if asked to do so. Yet not knowing which and where that portion of our mind is, we ask our small portion of the conscious mind to be our “maid of-all purpose”. The respective portions of the mind have a natural tendency to do their allotted work, which is their inherent quality created by God (or Nature) for the benefit of man.



Mind has several departments:

- Scientific self study of mind--
- However, that portion of the mind which continuously forms pictures, will go on incessantly forming pictures and those pictures will depend on which centre is predominant at any given moment. Even the centres are predominated by turns so fast, that the drifts depending on them go on changing continuously. Observation, however, and notes made there from will give a conclusive pointer to, or proof of, the centre most predominant over a given period of time. Such drifts give a clue to the tendency on our part to harbour entertain types of thoughts in preference to others.



Drift 2.

- The second drift shows anger or a show of temper as a weakness in a person. Note the sequence of drifts. The greatest weakness even among the aged and the wise is sex and next comes **anger**. This may not be true for all, but is certainly true for most of mankind as a whole (irrespective of education or academic qualifications).
- As this science of the mind has been a neglected science, both the so-called educated and the uneducated will suffer equally from these drifts.



Drift 3.

- *Coming back to the dictionary and to the meaning of “man”, - “as distinct from lower animals and from angels or divine beings.”
“Darling”, I called to my wife and said, “Here, read this. If you are a human being, you are not an angel. I will call a spade a spade and no more will I call you ‘my angel’.”*
- *“Not a bad decision, and I will not call you names of any lower animals”, she retorted, “would it not be a better idea to call your office stenographer an angel?”*
- *she asked and I could see she was hurt. But blessed Lord, I have drifted again!*
- **The third drift shows the sense of ego, a great and common failing, of-times the root cause of all other failings; viz., telling of lies, living beyond one’s income, etc.**



Drift 4.

- *To come back to the dictionary and to the meaning of “man” It says, “man, as distinct from lower animals”. Man is, therefore, not expected to behave like an animal. Animals do not build fine houses and wear good clothes and have rich ornaments, nor deal in diamonds and currency, I thought. I visualized myself, in possession of a lovely marble villa at every hill station or health resort, richly decorated and furnished with servants attending in uniforms, skills and nylons everywhere and what more-in every villa a fair damsel with a diamond necklace round her shaped neck? But what on earth am I doing? I have drifted again.*
- **The fourth drift depicts avarice or greed arising from possessiveness. Mortals know they are not immortal, they even freely advise one another that all possessions are to be left behind when death overtakes one; and yet few there be who are free from this weakness.**



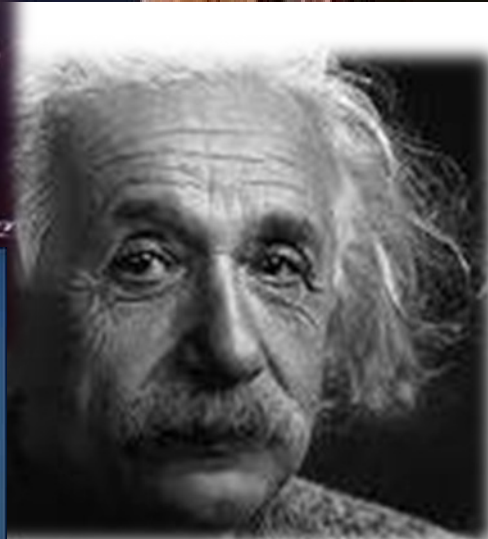
Drift 5.

- *To come back to the dictionary and to the meaning of “man”. It says “lower animals.”*
- *Are there higher animals? Is man lower than a higher type of animal?*
- *Could a woman be higher?*
- *But often, when a woman looks at another woman, she does it with jealousy; does man betray no such envy? But I have drifted again.*
- *I think, I will have to hold my mind firmly with both my hands and stop it from drifting any more. But can only hold my head with my hands not even my brain, let alone the mind—and who has been seen the mind of man? But I must stop drifting and go back to my dictionary and to the meaning of “man”.*
- **The fifth drift denotes envy or jealousy. Man attributes this weakness to woman though he is just as weak.**



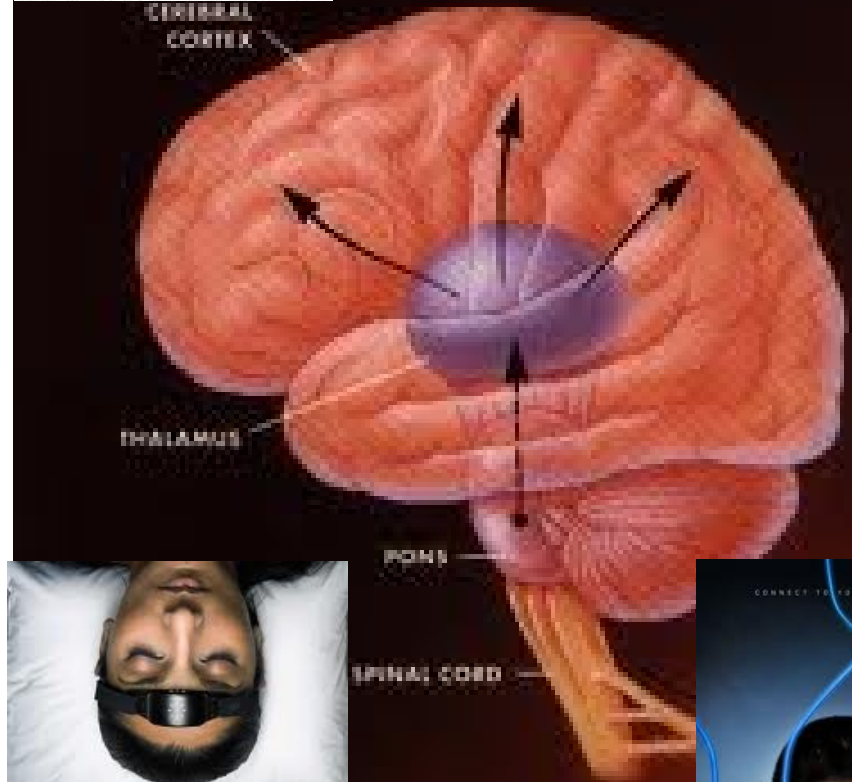
Drift 6.

- *“Man is distinct from the angels.” Perhaps he is greater than the angels? Has he not created a few miracles? The millions of stars in all the galaxies perhaps have no creature on them, equal to man on earth. Perhaps the universe is empty and all is for the glory of man. Perhaps, there is no equal of man who has conquered Nature and bent her to do his will. What can he not do tomorrow? I saw myself flying faster than light to distant stars. (Example of an unrecognized drift)*
- **The sixth drift, shows the arrogance of man. He thinks no end of himself; even distant stars are his to conquer, and so thinks even the man in the street. All persons suffer from arrogance in varying degrees, that is why all persons love praise. If we do not suffer from arrogance, we will react in the same way to praise as we would do if someone were to insult us. Though we think that we do not like praise it certainly makes us happy, whilst an insult, even if we can control ourselves, certainly makes us unhappy. One sage has said that arrogance is the twin brother to ignorance. Where there is an exhibition of arrogance, under the surface is ignorance.**



Drift 7.

- *Maybe I thought, as yet he does not understand what the substance of life is, nor perhaps can he understand what that elusive state of sleep is, nor does he know what tomorrow will bring, neither can he succeed in separating himself from his own shadow. But I have drifted once again.*
- **The next drift after arrogance is ignorance; i.e., the seventh drift. Should a person be so lucky as to know that he is ignorant, he has a chance of looking into his own self and correcting the fault. The seventh drift is from the previous sixth, directly, without the mind being brought back; what we call the unrecognized drift.**



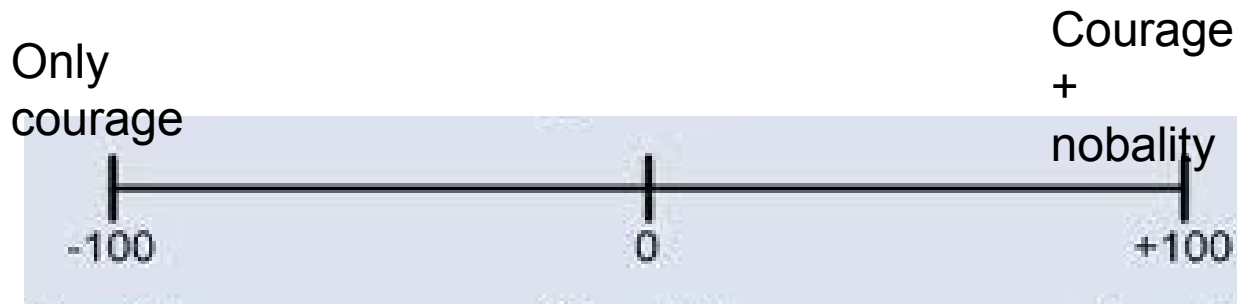
Drift 8.

- But to come back to the dictionary and to the meaning of “man”. It says, “as distinct from divine beings.” Are these beings superior to man? Has not man come through the hardest test Nature could subject him to—the survival of the fittest? I thought of the Ice Age and the Stone Age and then of the days of the Romans and the gladiators and how the spectators would shout ‘Kill’ ‘Kill’, and how pretty women dressed gaily, found joy and entertainment then, even as today when in the stadium one boxer rains in blows for a knockout; our modern version of ‘Kill’, and even today pretty women dressed gaily shout and enjoy the spectacle. Of course man always believed that such sport was and is manly? My poor brain, where am I? The dictionary remains in my hand and my mind, God alone knows how it roams and where?



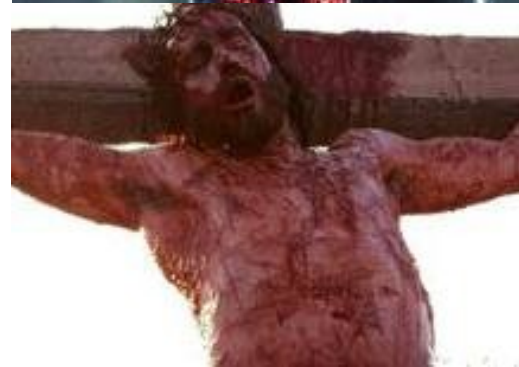
Drift 8

- The eighth drift shows courage. Courage is a good quality though it tends to drive a man into the next stage which is cruelty. Courage by itself is not to be considered a positive quality, though certainly it is not a negative quality, but like transparent glass, courage will take the colour of other qualities outstanding in a person.
- Should the mind of a person be not noble, courage will make him cruel; just as there are courageous wild animals, who, without other nobler feelings and thoughts, are reduced to cruelty.



Drift 9.

- To come back to our main subject. The dictionary says, “as distinct from angels and divine beings”. But in Roman days and the days of the gladiators, I thought of a man who was crucified for His great faults—for his grave crimes against humanity for teaching, guiding and healing mankind? Jesus-the Christ. Could one call such a person a human being or a divine being? In so far, how is man distinct from divine beings? The Cross, once a symbol of torture for the wicked, became then and onward, the emblem of hope, tolerance, and charity.



Discipline is not an option it is must:

- The reader will therefore notice that the eight drift is from courage to cruelty. In the ninth drift however, the noble mind of the sage rises to higher sentiments and gives hope, which is the very balm of life; for if there were to be no hope in man, there would be little room for kindness. Those who can hope, can also tolerate and those who can tolerate can be compassionate, as exhibiting kindness.
- Therefore we note from Chapter I that courage in an untrained mind leads to cruelty and in trained mind it leads to hope and compassion.

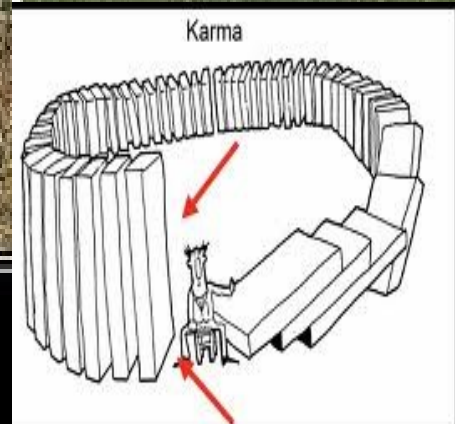


Drift 10.

- But to come back to our main subject. The dictionary says, “with intellectual qualities peculiar to man”. Why only intellectual qualities I thought, and not spiritual qualities? And why are spiritual qualities not peculiar to man? Are such qualities peculiar to divine beings? Then surely man is not expected to be divine?
- Then why should there be Karma or destiny that is so unforgiving to man and so exacting?
- If there be no cause and effect, then there could be no predestination either and that too in spite of man’s endeavour as it appears today. Is man then a machine? Has man’s birth therefore no purpose? But I have drifted again.

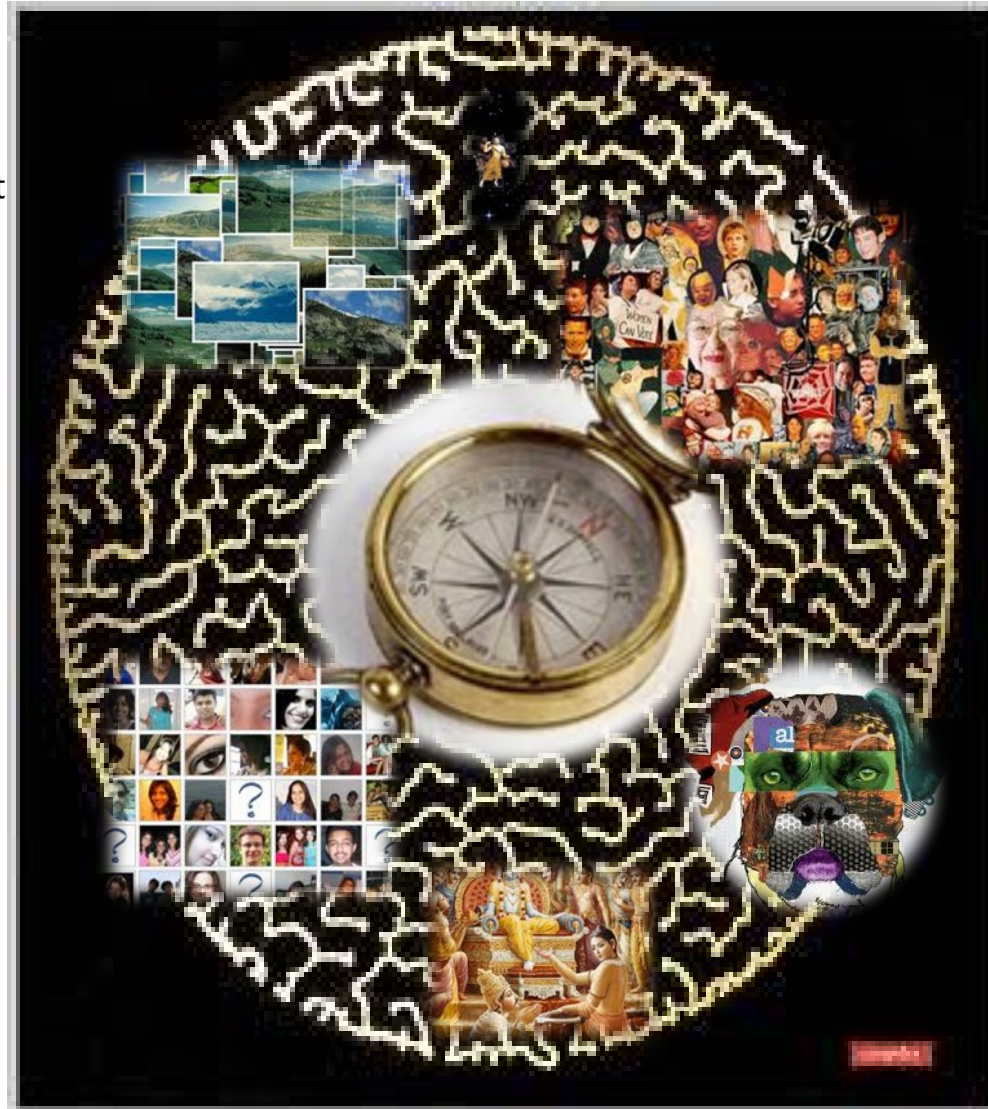


Karma
It's A Trap



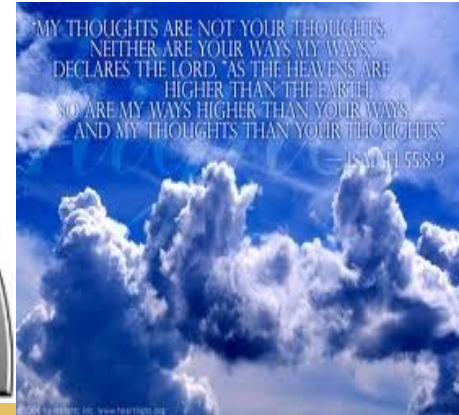
Are we moving in a very complex circle or straight line?

- Then follows the pardonable habit or weakness in man, to drift generally. To drift in life with the tide, without compass and without rudder, to drift from “the purpose of life and birth”, to drift when reading and writing or thinking, to drift from friendship and from love and from human relations, to drift from the status of a human being to the rank of an animal; all this is drift and to what?
- Should we not watch our mind, our heart, our eyes, our tongue, our hands and our feet from drifting? Can we stop this drifting? Is there a method? Is any price too high to achieve this one success-the control of the tendency to drift; from God the Divine Being, from Soul the essence, from having a body to the thought of being somebody having a soul-this kind of drift is more dangerous than any drift in the Arctic or Antarctic during thick, impenetrable fog among the icebergs.



Drift 11.

- Let us come back to the main subject. The dictionary also further says, “humanly possible” as “so far as man’s knowledge and skill are concerned, apart from divine help”. Now what does, “apart from divine help”, mean? Where is this divine source? Is it within us or invisible, in the air or very high in the sky, or on the distant stars, or in the depths of the oceans, or on the top of the highest mountain, or in all these places and everywhere? Can anyone tell us how we can ask for this divine help? Is there a regular way or method of asking for this divine help, and is it ever given, or does it come to a select few by accident or by some arbitrary decision? Does it imply prayers? Are prayers answered? Can we pray as Jesus did?



Next is doubt

- The next drift illustrates how doubts creep in. At the hour of our task they come in and assail us incessantly. **Yet we forget that our very life rests on doubts and beliefs.** We are asked to have 'faith' in God, though as to His various laws we may have little conviction. We are sure day must follow night. Yet we are asked to have 'faith' in the ultimate goodness of man and some even doubt whether man can ever be good?
- Doubts lead to depression. Only if a person in the grip of depression, having discovered what doubts made him (or her) drift from the main subject, is in a position to come out of that grip of depression.



Drift 12 (unrecognised)

- This reminds me of what Omar Khayam says : “That inverted bowl we call the sky, Underneath which we creatures live and die, Lift not your hands to it in prayer For it revolves as impotently as you or I.”
- Do not people pray in every conceivable manner and yet remain miserable all their lives? Then what is this Divine help?
- Is man subject to predestination? i.e., do the laws of cause and effect operate? Does man have free will within however small or large a measure or is he a kind of domestic animal serving some other beings as domesticated animals serve man?
- Or does everything happen according to the will of some Super-Being-so man has to submit quietly to that Divine Will? Is he born once only on this planet and then disappears for all time and eternity or does he take birth to return again and again?
- (Unrecognised drift)



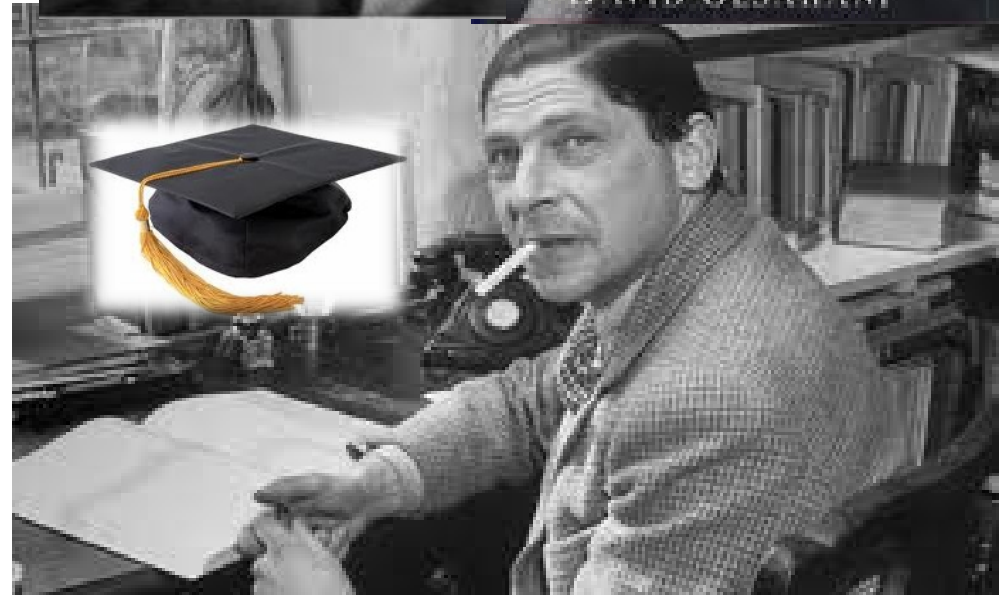
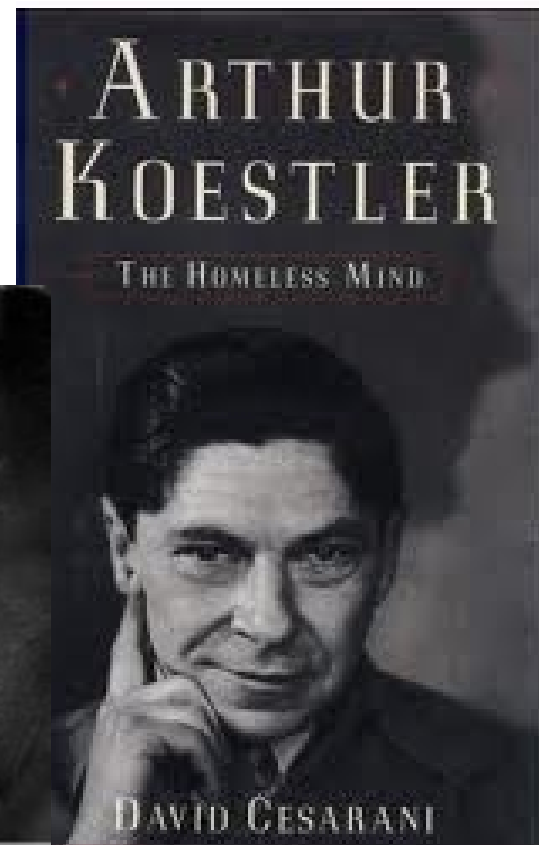
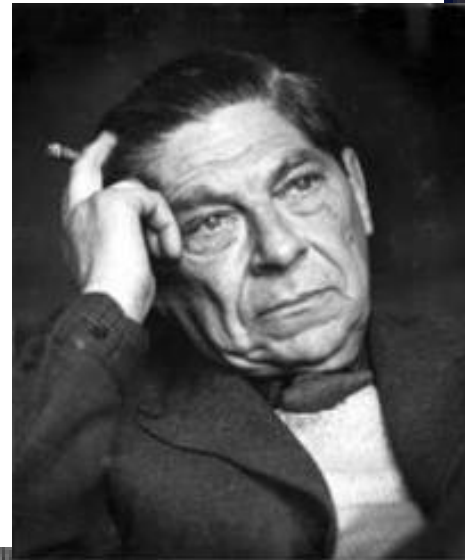
When nothing works we have a psychic video game=DD

- The next drift leads to day-dreaming. It is a natural sequence of thought. A person in doubt drifts into thoughts of depression, and depression in turn leads to daydreaming.
- **In day-dreaming we replace all that we miss in actual life.** Most people even find happiness in day-dreaming. However, no sooner does a person indulge in day-dreaming than he shuts out the possibilities of effort, struggle, success and reward
- He becomes more weak, more fretful, more depressed in turn, and indulges all the more in day-dreaming. It is the escape for weak minds who cannot and would not work or strive to get what they want.
- Many such idle day-dreamers become drug addicts. This is, therefore, the next possible drift.



sad

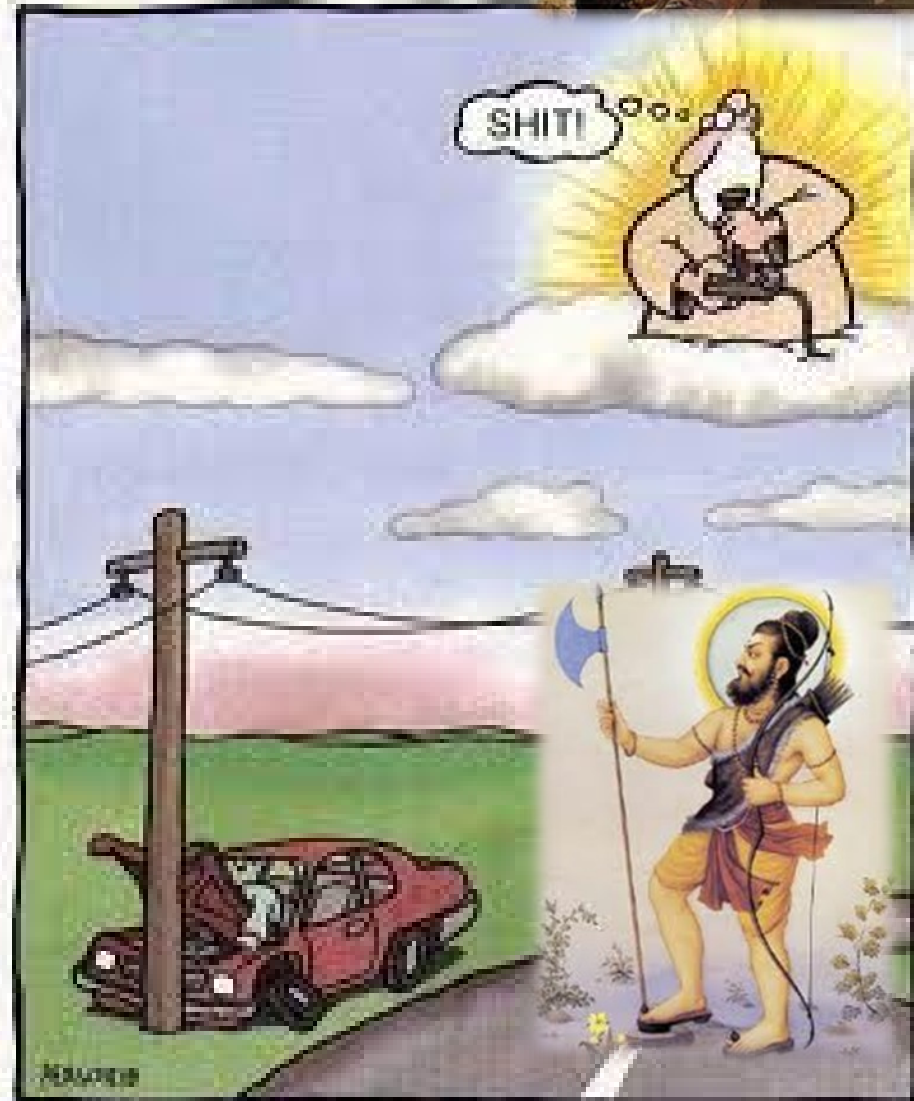
- There are philosophers who preach that man is a machine, that he can do nothing of his own volition, that he has no free will or choice, that every moment of life is predestined and that there is no remedy.* They make a mockery of both God and man. According to them, the Creator is a mathematician, an autocratic, who according to His Divine will subjects man to all and any sort of humiliation. He (supposedly) torments and frustrates man, even in his work when such work is noble. He treats man in the way scientists of 'Behaviour-psychology' treat rats.
- Therefore, the next drift is fraudulent Metaphysics, or Logical Positivism. Such philosophers play with words or invent false theories.
- **Watson and the followers of Behaviourism; see A. Koestlers : Ghost in the Machine.*
- Do they know themselves? Have they achieved control over their appetites? Have they control over their senses? Do they have a purpose in their own lives or is not their purpose actually a motive? What sacrifices have they made for the fulfillment of their purpose?



Unrecognized drift:

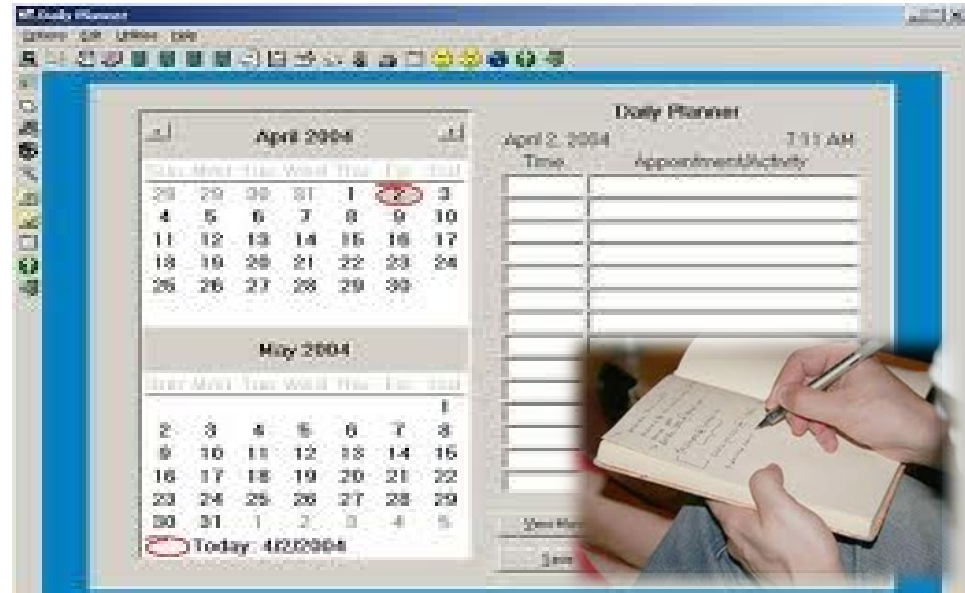


- If he has no choice, if his life is already charted out and he cannot deviate; if he has no free will or choice to act in a particular manner then his birth if once or many times on this planet or elsewhere, is meaningless, for he is then a plaything in the hands of some other Being. Even the existence of that “some other” Being is meaningless if this is His only full-time occupation? If there be, God surely He, as Creator of this immensity, of this gigantic universe, of this vast array of law and order, cannot be credited with sentiments and qualities which would not be a credit even to man, His creation, and yet we see around us indignity, injustice, death, diseases, chaos, with man struggling, plodding and groping in the dark, seemingly helpless, and frustrated. What then is the purpose? Is man a Divine Being capable of becoming a part of God Himself or is he condemned to be only dust in spite of all his aspirations?
- But I drift again?
- **The next drift from philosophy can be devotion and prayer or it can be towards disbelief or atheism. Thus do drifts follow each other.**



WTD (So what to do ?)

- Dear reader, the first step is to set aside (daily) fifteen or thirty minutes. Then take a single thought as your main subject. If you have not such a thought refer to the thought at the end of any chapter. Let the mind drift. After the allotted time note whatever details you could register, and classify the drifts according to emotions. Summarise every fortnight. Do not miss this exercise. As this is to be done in the privacy of your home, it is better to be very honest with yourself. Never believe in that misleading term “making your mind blank”.
- Fortunately and mercifully no one can do it because Nature has prevented such a possibility.



Some time for = mental grooving serious thinking

- According to the drifts of some persistent nature over a period of say three months (=i.e., six fortnightly summaries) note your weaknesses in order of intensity i.e., most persistent followed by less persistent. These drifts ultimately lead to innumerable emotional or psycho-physiological fixations or what is known as 'behavior patterns' of a person.
- How to correct these weaknesses and drifts and make the mind more steady, we shall study in subsequent chapters.
- **Take this thought for serious thinking for about fifteen minutes and note the drifts of your mind “why am I, what I am”.**



Exercise – “FAPSH”

- FEAR=
- ANGER=
- PAIN=
- SEX=
- HOPE=
- CONFUSED=

