

## 7. The paras Intellect

Speaker: Prashant Kakoday – May 2013 - Cambridge, UK

Plato uses the term, 'nous', a Greek word. A nice translation is philosophical intelligence. One way to describe it is 'godlike' kind of mind'. With nous you see things the way God sees. In the knowledge of Raja Yoga, the words used are paras intellect and pathar intellect. Paras is the godlike kind of intellect. Pathar means a stone intellect. Pathar limits the person to the physical world. What we see at present, the whole culture of society is based on the pathar intellect.

How does the paras intellect see this world? Paras sees the whole physical world as a small story, as if it were a little theatre based upon a story and beyond the story is the real world. The world beyond the story is of light and beings of light. This world is eternal, it exists forever. Paras can see this in an obvious way. Pathar is so locked in on the story that it cannot see beyond the story and it cannot see this subtlety, or see what is eternal. For paras it is natural to see the big picture, eternity is natural.

What a huge difference! One who is paras can now see the complete picture. He sees that all these people of light have a home - the sky. The eternal world is their home, they belong to this family of eternal stars. They have no complaints about the story, no anxiety about the story, they do not need to think of the story. They live in the real world with real people and in this real world, all are noble. All in this world are desireless, sorrowless, egoless. Zero desire, zero sorrow, zero ego; what a mind! Because these people of light have understood the story as a story, they find it absurd to create attachments. They find it absurd to create desires, or even preferences in the story; there is no desperation.

As a result, there is no reason for any kind of sorrow, and when there is no trace of sorrow, what remains is silent bliss. We experience a state of silent contentment, silent peace. We feel the world is very good and the story is also good; everything is good and everyone is good. The more we come to know ourselves, the more we come to know that others are also like this. We truly realise that this is a family of angelic princes that belongs to the King. The whole reality is eternal. All here are desireless, sorrowless, egoless; people of bliss and beauty, and so worthy of the greatest respect. They are like Raj Rishis - Rishis means sages - and at the same time they are like princes. Why sage? If someone has even slightly less desire and less ego, they are called sages. These people of light have zero desires, zero sorrows, zero ignorance, zero ego, zero vices. They are Raj Rishis, worthy of the greatest respect, greatest love – forever.

Paras can handle this understanding that all are worthy of love, all belong to one family, all are good, that the world of perfection is the only world that exists. Paras is not striving to achieve perfection, it is as if he has woken up and can see perfection. Nothing needs to change or to be put right, everyone is good, everything is good, the best. Down below is a story, and there are no complaints about the story. Paras experiences beauty and perfection all around.

His task, if at all, is to help the visiting princes come out of the spell – the pathar spell. He realises that everyone has won a big prize. Everyone is the prince, and is part of this divine civilisation, is part of this family of Raj Rishis, angelic princes, loved by the King, loved by all, forever. This huge prize is right in front of everyone's nose. He understands all that is required is for them to wake up, for the angels to wake up. And what can the awake angel do? Pay attention to the sky. The more attention given to the angel, the more the angel is helped and it becomes easy for him to discover himself. The angelic princes realise the immense value of their vision, of their thoughts and seconds. This is the angelic duty, the angelic task.