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Katha Upanishad

The Path of Transcending Death

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Hearty fraternal greetings to the brothers and sisters. Once again we gather to make an attempt to live in the buddhic plane through the teachings and also through the meditations. The effort is to live in the buddhic plane into which the mental, the vital and the physical planes are absorbed. From time to time we do this, so that we continue to do this at home. Until we get habituated to live in the buddhic plane, we cannot transcend the limitations of the world, and the worst limitation for man in the world is death.

Learning not to die has been the passion of the wise ones. To conquer death, to transcend death and to live eternally has been the endeavour of the knowledgeable ones. To live in the etheric and then to live in that boundlessness of bliss has been the purpose of all occultism. Or it can be communion with the one existence which is called atonement, to become one with the One. As long as man is bound by the mental concepts, the emotional concepts and the physical concepts of life he gets conditioned, he gets limited. The seekers of truth, the seekers of unlimitedness, the seekers of that boundless expanse of existence, they always longed to come out of that limitation, limited span of life, limited thinking, insatiable desire, insatiable pursuit of the material. Man is said to be eternal, man is said to be immortal, and he needs to shift his emphasis into that part of his being from that part which is mutable and which finds its own close through time.

There is something in us which does not die, and there are certain things in us which die. There is something mutable and there is something immutable. This

knowledge we always have to carry, what is permanent and what is temporary. Knowledge of permanence and knowledge of impermanence is the basic knowledge for the one who tries to pursue that which is permanent. That means, things of permanence should stand in priority to things of impermanence. This is the basic requirement. Things of permanence should stand in priority to things of impermanence. When we have the choice we should learn to choose that which is permanent. Man found that most of the things that he pursues in life terminate with death. Then slowly he tries to find out how to transcend death and live in continuity of consciousness.

Most of the pursuits of the ancients were in this line: to stay eternal in that beness, and to relate to time and place without getting destroyed by time and place. Today this is the major task for humanity. Earlier there were all individual tasks, but now man is more and more concerned about death, the nature of death, what happens during death, what happens after death. These are all matters of interest. That is why there is more and more teaching about the nature of death, the consequences of death, the life after death, and the life before death. These are all matters of pursuit.

The scriptures have many solutions found out by the ancient seers of our human kind. And there is frequent demonstration of lighted beings as also frequent narration of lighted beings taking to material forms whom we call the “Sons of God”. There is also information of lighted beings who continue to exist and who are willing to guide people to get into that continuity of existence without suffering death. In fact that is what is giving in the books as the third initiation: death to personality and birth to soul or soul infusing the personality, contrary to soul conditioned by the personality.

What is that soul? Many people speak of the word “I AM” which has no definition. The personality has definition. The soul has no definition. Soul is a being of light, love and will and is enveloped in a five-fold form. It is made up of the five elements and conducted by the five-fold life forces. It has a five-fold sensorium and a five-fold body, with a head, the two legs and the two arms. Thus, the man is a symbol of the five-pointed star. This five-fold body keeps changing. Within that body there are perceptions of physical plane, of emotional plane and of mental or

thought plane - three kinds of perceptions. Then there is the 4th kind of perception which is called “the perception relating to light”.

There are millions of concepts of light which have their basis in light. All these perceptions put together at the buddhic, mental, emotional and physical plane constitute the personality. Each one of us has different perceptions emerging from different exposures and the related experiences. The perceptions that we carry are the result of different experiences that we have. And the different experiences are due to different exposures. The experiences of the one slightly differ from the experiences of the other. With all this perceptual understanding we progress, and we keep evolving our perceptions. We don't have the same perceptions all the time. If a better perception takes place, it replaces the earlier perception. That's why man keeps on working by effort, by trial and hence also by error. He learns by trial and error, but ultimately he is learning. This learning process continues, until it finds its culmination.

Before the learning process finds its culmination, his learning process is put to a break. That break is through death. It is seen as an interval, and a rebirth is seen as a continuity. But in the gap man tends to forget. The details of his experiences and certain things are hidden in him as instincts. That causes a break of the continuity of consciousness. That causes a break of the continuity of perception. If we try to get back to the same level of perception, time is lost. How to save the continuity of consciousness is the major talk.

Through very deep penances and contemplations, the seers have come out with a technique and method, by which one can consciously depart, so that he can consciously re-enter another form. A conscious departure is considered as no death. It is departing, but not dying. Mostly persons become unconscious before they depart. To them the thread of consciousness finds a break and has to re-find itself. That is where the knowledge relating to death and the knowledge to transform death into conscious departure to enable continuity of consciousness through series of births and deaths were gained by human beings. Those who gained such knowledge are considered as Seers, Masters, Sons of God.

All these categories of more evolved beings who live in the buddhic plane, are willing to help us, to guide us. They exist in all theologies. They impart the

knowledge, they give the technique and they also give us the related way of life. What is important is the way of life. If we don't wish to die, there is the way of life which we have to adapt to. There is a detailed knowledge relating to this aspect which is hinted in the scriptures that man is made in the image and likeness of God. When man is made in the likeness of God, he continues to be. When he is made in the image of God, he continues to be.

In the initial chapters of Bhagavad Gita itself, the Lord says, "Leaving bodies and gaining bodies is like undressing and dressing up ourselves." He further says, "There is a technique to gain that knowledge." The discipline in Bhagavad Gita is relating to it. Likewise the eight-fold Path of Yoga. When you follow the steps sincerely and regularly of Yama and Niyama, Asana, Pranayama, and when you get into the 5th step of Pratyahara, you already walk into the realms of that part in you which is immutable, permanent, which cannot be destroyed by matter, water, fire, air.

Likewise the scriptures also have varieties of presentations relating to the same discipline. To die is a disadvantage. It leads you into retrograde situations and you need time to come back to progress. When planets retrograde, they have to come back the whole way and then progress. The loss of time is very disgusting and hence techniques have been evolved to find the immutable part in man, so that we continue to exist in that immutable part.

Among many varieties of presentations of this theme of death and transcending death there is one Upanishad called "Katha Upanishad". It very mystically gives the keys how to transcend death and how to live in atonement. The Upanishad gives the whole theme in two steps. The first step is the transcendence of death, so that we have the continuity of awareness and then the continuity of purpose, so that man can try to become one with God, I AM THAT becoming THAT.

In the terminology of Jesus Christ, he says, "I can now rise and go to my Father." The name of the Father is THAT. The name of the Son of God is I AM. I AM THAT. And from THAT, the I AM again can come back. If one gains the consciousness of I AM and each one of us is I AM, we accomplish the atonement with THAT. Then we come back. Then we are considered as representatives of THAT. It is always the same electricity in many forms. There is a state of permanence attained, and we

become centres of THAT. THAT has no centre, but an unlimited expanse of existence. It can have its outposts as centres. These are the ones who worship different theologies as Gods.

The whole theme of death deals with the transcendence of death and atonement with the One, who cannot be described and defined, who is beyond all qualities, who cannot be expressed in words and of whom nothing can be said, all these three steps, i. e. conquering death, that means, submission of personality to soul and then joining of the soul with the super soul.

The whole theme is presented by this Upanishad in the 12-petalled heart centre, because the heart centre is synthesis. You find higher centres and lower centres, and they find their synthesis in the heart centre. In the heart centre there is also the head centre. All other six centres are presented in the heart. Just like in the head centre, all seven centres are there.

Aries is the head centre, and in Aries all other centres are there. All other sun signs are there. In Aries, there is the seed. Likewise, in Aries are all the seven centres. The central theme of these seven centres is the heart centre. Our ability of the division we make for comprehension, we get limited by our own imagination of division. Also all territorial divisions we make on our earth, are only our own perceptions. They don't really exist. Where Germany ends and Switzerland starts, you cannot see any difference to the land, also in the surroundings, you cannot see any difference, except when there is the police or the customs duty.

We are limited by our own perceptions. Likewise the heart centre, as we understand, is somewhere in the area of the breast. It is the middle principle in every centre. It can also be in the middle of the forehead. These details you can find in the book "Letters on Occult Meditation". The corresponding head centre in the heart centre and the corresponding heart centre in the head centre, one is in the other. Is the seed in the tree or the tree in the seed? In the tree there is the seed, and in the seed there is the tree.

Hatha Yoga or the Katha Upanishad, as it is called, totally deals with the heart centre, to transcend impermanency and to experience what is called "heaven" to

find a permanent abode in heaven. That is important. You don't have to come back. Heaven means unlimitedness. You don't feel limited. Sometimes when you have very deep agreeable experiences and somebody asks you, you say, "Ah, it was the heaven." Why do you say this? You don't feel any restrains, any controls. You don't have any feeling of being conditioned. Sometimes a good cup of coffee can also give you a heavenly feeling. If you are hopelessly thirsty, a glass of water can also give you that. These are all momentary heavens. But then they are followed by hell.

In daily life we may sometimes go into heaven and very often we go into hell. These are nothing but the states of mind. These are the oscillations of the mind, because mind is subject to moods. Mind is moon, and moon has moods. You have ebb and flood. Moon is waxing and waning.

The Upanishad says how to stay permanently in full moon, to be full moon all the time, to be in that kind of body of light which enables us to transcend death. Then we should relate to the source of our own being to accomplish atonement.

The first step is to realise the I AM.

The second step is to relate to THAT. That means to attain the state of I AM THAT.

The third step is to become THAT.

The fourth step is to come back as THAT I AM.

These are the steps relating to the eight-fold path of Yoga or the path of fulfilment.

The Katha Upanishad presents it through a story, because sublime principles, when presented through stories, are better understood. The Upanishad gives many hints. I would only give you a bird's-eye view. This is an introduction into the Upanishad, and we can work out the details, because we are all intelligent enough. If not, some other seminar will be there. If you give me eight days' time, I will give the same theme in details.

The Upanishad has six chapters. Each chapter has 15 to 20 hymns. It is too ambitious to cover the whole Upanishad in two days. Yet we will cover. The whole theme relates to working for accomplishing the 3rd initiation and thereafter the 5th one. Keep this in mind and we will now start with the theme.

There was a seer in ancient times. He was called Vajasrava. It was a title, not his name. Vajasrava means “the one who gains heaven” through eternally serving food to the beings. He dedicated his life to the task to cook food and serve. This was his whole activity. He meditated and studied the scriptures and then he took to the service of cooking and serving free. He never took money for the food. He did this over many years. The whole life was dedicated to that task. And he found out that his abode is in heaven for a limited span of time.

As per the act of goodwill you do you get for a certain time an abode in heaven. When that time elapses, you come back. The measure of time between heaven and earth you should keep in mind. 30 days on Earth is one day on Moon. 360 days on Earth is one day on Sun. If you have done 360 days acts of goodwill, you get a bonus point one day in heaven. So, one year of complete goodwill working brings you entitlement of one day in heaven. Assuming that you live 100 years and dedicate your whole life to acts of goodwill, you will just get 100 days in heaven. What will happen then? You come back.

That is what also tells the 8th chapter of Bhagavad Gita. For how many days you have paid here? So many days you will stay here. If you have paid 50 or 60 Euros per day, accordingly that much you will stay here. The currency with which you can buy the heaven is goodwill, goodwill in action, not only in thought. Goodwill in thought is like eating in thought. Goodwill in action is eating some tangible food.

Coming back to the seer Vajasrava. His entire life was dedicated to serve food free to the people. With all that, he only gained 100 days in heaven. He had a son whose name was Uddalaka. He understood that by giving food his father gained 100 days in heaven. “By giving everything, I may gain more”, he thought. So, he decided to give away everything. Giving here takes to the dimension of sacrifice, but not service. Service in advanced states means sacrifice. Service leads to sacrifice, because one experiences the taste of service. Just like we try to look for more and more taste, people are led to sacrifice.

So the son Uddalaka went further ahead to sacrifice all that he had. It was a total sacrifice of all that he had. He took to that and wanted to see what happens. Uddalaka had a five year old son called Nachiketa. This name is very frequently recollected in India, because he is the one who conquered death. He is called

Nachiketa or Nachiketas. His grandfather was the one who did food offering, and his father did the multi-dimensional sacrifice.

Whenever we read in scriptures that a boy is 5 years old, then it symbolically means the birth of consciousness. Whenever the consciousness is born, it is esoterically described as a boy of 5 years. When the consciousness grows and unfolds, it is described as a youth of 16 years.

Here is a boy of 5 years of age, and he saw that his father was everything giving away. Among the things he gave, the boy saw that some things the father gave were not of good quality. The father went on giving, the fields, the gold, and all the valuable things he had and he also went on giving away the cows. Among these cows there were some which were not really good, in the sense they could not give milk. What is the use in giving a cow to someone which cannot give milk? If we donate a cow which does not give milk, then it is donating a problem but not something really good. To the person who receives the cow, the cow is only a burden. This is not seen as a qualitative gift. This boy was so attentive to see all that his father was giving and he found that among them there were many cows which did not give milk. As that would have a counter-effect on his father, the son was much concerned about it.

Sometimes we do acts of service, it may not be service to others, but the other has to accept. This would have a counter-effect. The little boy was deeply worried about it. So he thought what can be done to save his father from the situation. What a very deep sense of nobility had this boy of 5 years to think like that! He wanted to save his father from the situation and then he thought what best can be done. Then he came to the conclusion that if his father donates him to someone, the value of this gift would neutralise the lower qualitative gifts that he gave. The boy was thinking if he would be a gift of high quality or if he would also be a problem. He compared himself with the other students of his father. Among all the disciples of his father he was considered as the best, in every aspect. That is why he decided that there is some quality in him. So to whomsoever he is given he will serve that man for life, without taking anything from that man.

This is how he decided and then he went to his father and told him, “Father, when will you give me away?” The father had no such idea. He wanted to give away all

things, but he never thought of giving away his son. Nachiketa was his only son, and a very brilliant one. The father smiled and kept silent. Again next day, the son asked the father, “Father, when will you give me away?” He did not tell his father, why he is asking. He did not tell him, that he is asking, because the father gave away some cows of inferior quality. This would have been an insult to his father. Therefore he did not say anything. But every morning he went to his father and asked him, “Father, when will you give me away and to whom will you give me?” Second day, the father smiled again, third day, the father smiled again. On the fourth day, the father listened for the first time what his son wanted to tell him. On the fifth day, the father became serious, on the sixth day, the father became furious. Every day, his son came and asked him this stupid question. On the seventh day, the day of Saturn, he lost his patience and said, “I will give you to the Lord of Death.”

It suddenly came out of him and it stunned the father. It also stunned the son. The son did not expect that the father would give him to the Lord of Death. The father also was stunned: how such words he could utter. Both went into contemplation. The father went on introspecting, why have I said so? The son went into introspection, why has the father said so? Suddenly the whole situation turned serious. The father had no intention to give his son to the Lord of Death, nor did the son ever dream that his father would give him to the Lord of Death. The son was a high soul by birth, and he found a logic in what the father said. So he felt to accept the words of his father, because if he did not accept them, the father would suffer the consequence of untruth.

Then he heard in the cave of heart, “Very frequently people take birth and die.” This he heard in his own heart. ”Men may come and men may go, only to come back. They die and take birth. What is so great about it? You have died many times, and you took birth many times. Many times you have gone to the abode of death and many times you have come back. By doing so, you have nothing lost in the normal cycle of birth and death.” This is the understanding the son came to. So he said, “Yes, I am ready to go to the abode of the Lord of Death. Please let me go.” The father either had to send him to the abode of the Lord of Death or the Lord of Death had to be invited, so that the father could hand over the boy to him. The Lord of Death would not come. The Lord of Death only comes, if there is

someone who is destined to die. But the boy is not destined to die. The only alternative now was to send him to the abode of Pluto. In the Hindu mythology Pluto is called Yama.

As the father knew the technique of delinking the soul from the body, he sent him to the palace of Pluto. It is very nicely described in the scripture. Pluto would not come, he had no program to visit them. But father and son had to fulfil their word. So, the father sent his son to the house of Pluto. There the father demonstrated one of the sublime secrets of yoga. This secret is to retain the thread of life and to send the son through the thread of consciousness and the thread of life to the house of Pluto. When the thread of life is delinked from the body, the body dies. There is a way to come out with the thread of consciousness together with the thread of life retaining the link in the body. That is what a Master of wisdom does, he can retain his body at sleep, he can go out and appear to his disciples and those whom he guides. He can guide and instruct them, and he can teach through impression. That is what a Master of wisdom does.

This Uddalaka is such a Master. He retains the thread of life and enables Nachiketa's soul to travel to the plane of death, to the house of Pluto. That is one part. Then the boy went there and he found out that the Lord of Death is not at home. He was busy elsewhere and for three days he did not come home. The boy said, "Unless the host is not at home, I will not enter the house." It is a principle. It is called "Dharma". If the host is not at home, the guest cannot enter and enjoy. The boy said, "If the Lord Yama is not there, I will stay outside and wait for him till he comes." So he waited for three days and three nights and then the Lord Yama returned and saw the boy. He went into his house and inquired why the boy was not received, given food and comfortable shelter, because a guest at home cannot be ignored. And if the guest is a special guest and you don't give him food, water and shelter, it has consequences for the host. These Dharmas exist in all planes.

Nachiketa did not come to the plane of death as per a program, but he came as guest. He was not a subject to be treated by the Lord of Death, because according to the time plan he was not to visit the plane of death. He was a special guest in the kingdom of Pluto. He could not be treated like all others who come to hell. On the contrary, for three days he did not take food, he did not take water. The Lord was unhappy. He said, "This is so bad. How could it happen in my house?" His lady

said, “It is not our fault. We offered, but he said that without you being there, he would not take water, he would not eat and not enter the house.” So, he is also right. In this situation all are right, but something went wrong. That is the beauty of the scripture. They present the Dharmas. Though everyone is right, there can be something wrong. The lady of the house was right. She offered everything to Nachiketa. The boy was right. He said, “No host, I don’t enter.” The Lord of Death was right, because he was on his own way collecting souls and bring them to hell.

All have equally done their duty, and who was wrong? No one. You can’t say, “A guest cannot enter without appointment.” In modern days we have developed such a system that people have to visit by appointment. Earlier it was not like that. The Sanskrit word for guest carries the true meaning of guest. The Sanskrit word for guest is Adithi. Dhiti means moon phase. We all know the 16 moon phases, from full moon to new moon. Adithi means, he does not honour any particular moon phase, he can come at any time. He may come during the day, he may come during the night. If someone knocks at your door, without appointment, either during the day or during the night, it is the duty of a householder to open the door, offering him food and water and asking him what you can do for him. That was the high culture of the past. Today we get more and more civilised, and we don’t know that culture. It is a culture on the basis from human to human. When a man knocks at your door, you have to do your best for him.

But this did not happen there, and yet nobody was wrong. Then the Lord of Death thought, “He should retrace the situation, because he never had such a situation before, that a guest was not honoured at home. The Lord Pluto is also the Lord of Dharma, of the laws of nature and the laws of creation. He is the one who honours the laws and also he is concerned that others honour them. Jupiter teaches the law. Saturn and Pluto they compel you to follow these laws. The visit of Saturn and Pluto, they compel the souls to follow the law. Jupiter informs how to live. If someone doesn’t live according to the law, Saturn will come and make you live accordingly.

Saturn is the son of Pluto. Saturn is not as punitive as Pluto. Pluto is 100 % discipline. Jupiter says, “Don’t eat so much cake, so that you don’t get any stomach problems.” Mercury decides. If you don’t apply Mercury well, then the Moon takes to the position of Mercury and makes you eat much. Moon is the

volume. So, what happens when you eat too much? You get stomach pain, and you go to the doctor. Through the doctor, Pluto works, and he says, “No cake for one month!” This is how the planetary principles function. Of course, this is a very simple example I have given. There are many other examples. If we don’t really listen to the teachings of Jupiter, and if we give our Mercury a holiday, Moon will function with our likes and dislikes and we will suffer from our own misfortune and calamities. Then Saturn and Pluto will come and take over the whole matter. Even in the cartoons from Walt Disney, you find Pluto, it is the dog there. If the cats land in the claws of Pluto, the drama comes to an end. You can see these spiritual dimensions in very simple things. That is how Pluto is implanting the law in all 14 planes. There are seven nether worlds and seven planes above the earth. In all these 14 planes he imparts the law.

That situation happened in the house of the Lord of Death, although no one was wrong. This was a very special occasion for him. So he thought, he should retrace immediately the situation.

The Lord of Death told the boy, “I am sorry that you did not eat.” He did not say, I am sorry, I was not there, because I was elsewhere on duty. He just said, “I am sorry, you did not eat and you did not drink. Having come into my house, I would like to give you three boons for the discomfort that you had to wait there at my door step for three days and three nights. I want to grant you three boons for the three days that you had to fasten there.”

Nachiketa said, “Okay!”

Lord Pluto: “What do you want as the first boon?”

Nachiketa: “I should go back and my father should not see any more anger with me. I want to go back and my father should receive me without anger.” Because the father out of anger had said it and sent his son to the Lord of Death.

Lord Pluto: “Yes.” - Then the second boon.

Nachiketa: “What is the way to be in heaven eternally? I know that you don’t go to heaven for work. Death does not visit the heaven for work, because in heaven there is no death. There is no work for you in heaven. This is the only place where

you go without work, on holiday. What is the secret to go there, so that I don't meet you there."

Lord Pluto: "Give up possessiveness. Sacrifice is the contrary to possessiveness. We always want to possess. You keep experiencing, but give up possessiveness. This is what your grandfather did to some extent and this is what your father does to a greater extent. And you do it completely."

What is completely giving up? Giving up is releasing from the grip on the material, the grip on the emotion and the grip on the mental concretisation. The whole humanity is stuck with its own mental concretisations. We have concretised ideas about right and wrong, concretised ideas about good and bad. There are so many concretisations. If you build a concrete room around you, you will suffocate in it. There is no way to get out of it. It is very difficult to break it. So he said, "Give it up."

The thought, the emotional and the physical plane existence is a facility to experience, and you should not make three prisons out of it. We build our own prisons in all the three planes. Building property means building a prison. As many properties we have, so much we have to secure and safeguard. We always have to think, what is happening to that land, to the building. Property and possessions bind the owner. They should be facilities, but they cannot be prisons. Property can be built to such extent that it facilitates life, but it should not be a bondage. The things we possess sometimes turn out that they bind us. Just like a dog or a cat, if we take them into our house and then want to come to a group life, a question will arise: Who will feed the dog? Who will feed the cat? Should we carry the dog with us? So, have you bought a problem or a facility? Before you acquire anything, you should think of the consequences of this acquisition.

There is a good story about it.

Once a man who was looking for a life partner - it is an eternal story - he went into penance and then he met Brahma, the creator, because only Brahma knows, if he has created a lady for him. After 12 years of penance, the Lord Brahma appeared to him.

The Lord asked him, "What do you want?"

“Please a lady!”

“Really? Are you serious?”

“Yes, I am serious about it. I really want a lady.”

The Lord gave him one. The man took the hand of his lady and went away. Then he found that she was dumb. She could not speak with him. After 12 years of penance he got a lady who did not speak. He was not happy. He went into penance, again 12 years. Then the Lord appeared and said,

“What happened? What do you want now?”

“You gave me a lady who is dumb.”

“Yes, this is good.”

“Would you like to have a lady without speech? She cannot speak with me.”

“I have a lady who is the goddess of speech. I know how difficult it is to deal with her.” The lady of the creator is Saraswati, the goddess of speech. “From my own experience I know how difficult it is to deal with her, and therefore I gave you a lady who is dumb.”

“Oh, no, Lord, that is too much, you have a lady who speaks. Why shall I have a lady who cannot speak?”

“If you are serious about it, I will give her the speech” So, he gave speech to the lady.

Then started another game. The lady started asking many questions. She asked for clothes. That was okay. She wanted to have jewels. She asked for comfort. Then she started arguing with him. She went on speaking and speaking and speaking.

Then for the third time the man went into penance. Then the Lord said, “What is the problem now?” “I don’t want a lady any more.”

Mostly those stories are written by men. Therefore they write about ladies. But it can be applied the other way also. There are many ladies who don’t want a man. What happens is through experience we learn what we don’t need. Until we make the final experience, we keep on changing our perceptions and continue with our perceptions through a series of lives.

The solution the Lord gave was: Give up! Work with that what is given to you. Sometimes we choose things which we don't require. Many times we choose our Karma. So the Lord said, "Accept things as they come. Learn to live with contentment. And whatever is with you, don't possess it. You can use it, it can be with you, don't try to possess it. If you possess, it has consequences. If you possess something, it possesses you. Whatever you grip, it grips you also. Learn to do this in all the three planes, in the physical, the emotional and the mental plane. To live together in freedom and not in inter-possessiveness, this is what is called real friendliness. When there is not such friendliness, it precipitates many consequences. Learn to do it in all the three planes. Then it will help you to live in some kind of freedom in the physical, emotional and mental plane. Learn what friendliness is and what love is."

Then he gives a technique. When we are fairly released in all these three aspects, only then it will work. Like that Pranayama, the 4th step, only works, when we have accomplished the three preceding steps. Yama, Niyama and Asana are the three steps according to Patanjali. They relate to the three planes. Patanjali gives it in all the details, and the Lord of Death, Pluto, he gives the summary.

The 1st aspect is, "To have freedom on the physical plane, follow the path of Ahimsa, harmlessness and alignment with what you think inside and what you speak outside." This solves the conflict inside. Mostly it greatly differs what we think inside, what we speak outside, and what we do outside.

The 2nd aspect is, "Thought, speech and action should be in alignment." This is a discipline on the outer plane. Harmlessness means not to injure others, neither through words, nor physically. Injury through words can go deeper than physical injury. We should not injure others through words, and we should not manipulate through word. This also belongs to the alignment of thoughts, speeches and action.

The 3rd aspect on the physical plane is the sexual activity according to the biological disciplines. It spiritually fulfils the plan of God by offering bodies to the souls. There are many souls waiting to get a human body. This is an act of goodwill that you offer a form to a seeking soul. This is the spiritual dimension of sexuality. Sexuality should be an activity in this sense. This is a discipline relating to the physical plane. By that you are released from the conditioning of sexuality. It is not

a solution to suppress sexuality or sexual feelings. The free play without regulation is also not a solution. A moderate sex activity is in tune with nature.

The 4th aspect of discipline on the physical plane is to totally eliminate the instinct to steal. Today you can steal in many ways. Stealing today has attained a very honourable place in society which is called “business”. Today business has reached such a dimension where there is intelligent stealing. Such stealing is conditioning you and you have not fulfilled the physical plane activity. With your intelligence you manipulate others and gain. But in one way or the other you have to repay. There is no other way. What has been gained unfairly must be repaid. This is the law of nature. This is a discipline relating to the physical plane.

The 5th aspect of discipline on the physical plane is: not to receive excessive obligations. We can only accept obligations when we are able to reimburse. When we receive something for what we have done it is okay. What we have done as a value of let’s say 100 Euros, we have the right to receive up to 100 Euros. Better is to receive less, say 90 Euro. When we get 110 Euros, we get conditioned by these additional 10 Euros. Discipleship is giving obligations, but not receiving obligations.

These are all disciplines relating to the physical plane. When we have not accomplished them, we are not able to work with the disciplines relating to the emotional plane. The subject there is objective purity and subjective purity. Only these five disciplines will enable us to maintain inner and out purity, and as long as we are not internally and externally pure, we cannot really have inner joy. A good disciple is cheerful. There is joy in him, and he is generally humorous. He helps others from relieving them from their seriousness.

Master Djwhal Khul says, “Joy is a special wisdom.” Joy comes when you follow all the steps. Joy is more, it lives inside, it is not dependent on events outside.

Then comes the study of the scriptures relating to the mental plane. The more you study, the more you comprehend. Don’t study only one theology, but many theologies. Try to comprehend as many dimensions of truth as possible. Widen your horizon that much, because there can be millions and millions of dimensions. Release the structure of your head which you have built inside. This is why it is said that the scriptures help you to widen the horizon of mind to make it to a rimless

wheel. The Veda says: “Make you mind a rimless wheel.” The Sanskrit word for wheel is chakra. A rimless wheel is anime chakra.

That is the instruction to enable us to release the conditioning from the physical, emotional and mental. This would give us the ability to set into the 4th plane which is called the buddhic plane, the plane of light, of golden light, and in a deeper sense the diamond light. The scripture call that plane as heaven, because that is the plane where we meet the beings of light and also the devas. Substantially there is no conditioning, yet there is still conditioning.

So, Nachiketa enquires from the Lord of Death, Pluto, how to stay permanently in the realm of light or in the realm of the buddhic plane, where you are not so much conditioned by the mind, by the emotion and by the matter - the matter that relates to the body and the matter that we gather around us. These are all the bodies through which we relate to the different planes. With the mental body we relate to the mental world, where we get engaged with the thought plane. The thoughts visit us, even if we don't want them.

Likewise, in the emotional plane. Emotionally we relate to some people. To the emotions belong likes and dislike. They are very strong and they bind us. And the material has the tendency to bind us as much as we relate to it. With such bondage, the soul does not feel comfortable. Basically the soul does not want bondage. The soul, that are we, the men, we don't want to be bound. We would like to live in friendliness, and we don't want to be bound by others. As much as we don't want to be bound, so much we also should not bind others. This part of the story we forget. We always see one part of the story. We never see the other part. When we don't want to be bound by persons, although we would like to be with them, they also would like not to be bound by us, although they want to be with us. That state is regarded as friendliness.

The Bhagavad Gita starts with the term friendliness, and Patanjali starts with Ahimsa. They come to the same goal, but they have a different methodology. The life of Krishna is a life of friendliness. Nothing binds him. He is friendly, amiable, lively, and he doesn't bind anyone. Nor does he allow anyone to bind him. This is the art of living which he demonstrates.

Basically when we establish relationships on the mental plane, we would not stop just by relating, but we establish close relationships. Such relationship is always susceptible for things. Friendliness is okay, but friendship is already mutual expectation. This is not real friendliness. Real friendliness is about mutual cooperation without expectation, without that the one demands something from the other. I do this for you, and you have to do that for me. This is a contract which binds both parties. This is another level, but nevertheless bondage.

You take the examples of Sun and Moon, of plant and animal, of the mineral as also of the five elements. They are all examples to us. What is it they expect from us? They don't expect anything from us. The fire supports us, not expecting anything. The water supports us, the Sun supports and helps us and also the Moon and the other planets. What can we do for the planets and for the Sun? Nothing. The trees support and help us. We have not grown the trees. We have not really learnt how to use them. But they are willing to get used by us.

Likewise, everything surrounding man helps him without expectation. This is what is called friendliness, to cooperate, to support, but not to expect. This is a very noble way of life. That is where we remain unbound by things. That is what in the 3rd chapter of Bhagavad Gita Lord Krishna says, "Keep helping. See what you can do for the benefit of others, but don't bind the others by helping them." If you do that, you get support from higher circles. The Sun gets support from the Central Sun, but not from us. The Moon gets support from the Sun, Venus and Neptune. Likewise, it is with all who help without binding. These are the ones who get help and support from higher circles. Then we live in friendliness with people and we don't develop bondage.

This attitude of service is what is seen as a very important aspect. Service is always thinking of helping others without expecting anything from the other. They may respond, they may not respond, there is no change in attitude. That is why Sun, Moon, the planets and the five elements stand as examples to us, because in this regard they are all our teachers.

That is the reason of introducing service as a way of life. Service should always be done without binding. Normally we bind those whom we serve, and then they serve us much more than we were serviceable to them. So, this is mutual binding.

That is why Pluto, the Lord of Death, says to Nachiketas, “Know that, there is knowledge of how to serve. Without knowledge, if you serve, you may not be able to serve appropriately.” We should know how to serve. This is a knowledge by itself. If you serve others without expecting any personal profit, it gains quality and you get fulfilled.

There are stories of children helping the parents, of people helping their co-borns or the society. There should be no Karma in those actions. One should not expect anything back from what we give. This knowledge is very important. Unless you have gained that knowledge, you cannot really serve others. More and more you gain the right knowledge to serve on the physical plane, on the emotional plane and on the mental plane, so that you release yourself from the mundane world. In this world, mind, emotion and matter play a role.

By following the disciplines, you would have stimulated the petals of the heart lotus.

As I said, the whole work has to do with the heart. The heart lotus is a 12-petalled lotus, and these 12 petals are arranged in four layers. In each layer there are three petals. This is basically 4×3 . That is the major theme of Pythagoras. The whole doctrine of Pythagoras is the Holy Tetractys, the square and the triangle, the square in the triangle, the square above the triangle. The square within the triangle is the Tetractys and then the number 12 is the Dodecahedron. The whole wisdom is mathematically explained by Pythagoras. The same wisdom is represented at different times and at different places, because the whole knowledge has a multi-dimensional understanding and a multi-dimensional representation. There is not only one dimension. People think that there is only one kind of representing the divinity, but the Veda says, “The one truth is represented in thousand ways by those who know.” To satisfy one hunger, there are many fruits, many vegetables, many ways. The purpose of all these things is to satisfy hunger. We don’t live in a creation where there is only one fruit, one vegetable, one grain or one pulse, but we have a variety of all these things. There is variety and unity.

This is represented by Pythagoras as Tetractys and Dodecahedron. It all deals with the heart. Heart is the theme. In this theme of heart, we have four layers of three

petals each. If these 12 petals are taken as six pairs, we have the six-pointed star. This is another way of presenting the same. Be it the 12-petalled lotus or the six-pointed star with the central point, this is the entirety of the theme. If we divide the 12 by 3, we get 4 layers. And the four layers represent the four states of our existence: existence, awareness, thought and action, the four Kumaras, the four states of the world.

Like that, the whole creation can be explained by number 4 and the cross. The cross is the symbol of four-fold division of the creation for our understanding. This is an ancient way to explain the creation. Like this, you find many details, for example, when we divide the creation by 2 we get the 6-petalled lotus, when we divide by 3, we get the Dodecahedron, when we divide by 4, we get the four-fold existence with the three qualities in each layer. The three qualities are Poise, Tamas and Rajas.

Coming to the heart lotus, Yama, The Lord of Death, also called Pluto, explains, “Each of the three petals represents the petal of knowledge, the petal of sacrifice, and the petal of love.” That means on the physical plane, there need to be knowledge how to function. The whole knowledge and understanding would lead you to serve and to sacrifice. As much as you serve and sacrifice, so much you can realise love. Otherwise love remains like the sky. It is near and it is far, but we cannot tangibly experience it. We get a glimpse, but it does not stay permanently. Another name for this kind of love is friendliness, because love has developed other meanings, more diluted meanings compared to the original meaning of love.

The scriptures also use the same word of friendliness. The physical or material world becomes friendly to you. What else do you want more? The whole thing will no longer bind you. When you have a knowledge how to work with the material world, when you serve people with the help of the material which is available to you, then you realise the friendliness of the material. Then the body slowly reduces its conditioning on you. It is mostly due to the grip upon material things.

If you consider esoteric healing, people with rheumatic pains, joint points are those who don't know how to eat, what to eat. You cannot consume more and more without having the appropriate knowledge. Such people also have a strong grip upon material things. If you see humanity, how more and more rheumatic

arthritis develops and totally controls the people. Those who have this disease know how difficult it is to get healed. It is a very painful disease.

But the key to this disease is to relate in a new way to material which you get in the form of food and the material which you grip from outside. This you can realise in esoteric healing. Our grip to material grips our material. We should not grip so many material things, on the contrary, we should help others with material things.

That is why the Lord of Death says, "Release the grip upon the material. You should know how to handle the material, for you and for others. Don't hoard. Don't build treasure houses for yourself. Let the material flow. As much as the material flows, so much you get released from the material conditioning. And that is what you father did and also your grandfather to some extent. It is already something very important when you know how to appropriately use the material. Service with material should achieve the dimension of sacrifice. This is important."

Then the material plane gives you the kind of friendliness which does not bind. If you don't bind the material, it also doesn't bind you. Likewise, it is with the emotional plane. In the emotional plane, there is greater grip. Mine and thine - that is the problem. What is mine actually comes out as our problem, because the grip is too strong upon it. Because of the emotion what we like, the balance gets lost. Most people lose the balance because they express too emotionally. This is the imbalance in emotion. People are afraid of losing something and that is why they try to possess. The more you try to possess, the more you tend to lose.

Just an example: You tame a dog at home and you don't bind a line around its neck. Then he stays with you. But if you are afraid of losing the dog, you bind it. Once the line around its neck is released, in a matter of a few seconds the dog runs away. Likewise it is with people also. If you transgress the balance of possessiveness and become possessive, the others get suffocated. We don't notice that we make others to suffocate. We think that we demonstrate our love to them. When emotional love is too much demonstrated, it becomes possessive. And it goes to that extent of possessiveness that we get rejected by other people. That is why knowledge is needed. One should be together, but not possess each other. There is no book of knowledge where it is recommended to possess anything. We are allowed to be together with persons and things and to have a relationship which is

very natural. So, when we stop at that point of relation and do not establish a very close relation, in the sense that we bind each other emotionally, then the emotions get balanced. The emotions work in duality. There is attraction and repulsion. Strong attraction mostly leads to repulsion. Moderation is needed, because what we emotionally like can after a while turn out to become a counter energy.

With much effort, a boy and a girl develop a relation, but in the course of their relation they only develop mutual rights. Until they marry, it is okay. After they got married, when the possessive attitudes are displayed, the next goal which both are heading is a divorce. The great number of divorces that we have today is a representation of the human failure to balance the emotions. We learn through trial and error, we learn through experience, and the experiences can be more or less successful. Also most of our diseases have their basis in the imbalance of emotions.

In “Esoteric Healing” there is a big para dealing with the emotional causes of sicknesses. Sickness is a conditioning. The sickness wants that you attend to it. When you are sick, your actual life program is set aside. The sickness has its own program. You get conditioned by a sickness and by emotions. That is why it is important to get knowledge about emotions, how to lead emotions to gain balance. Emotions can be balanced, if we replace them by aspiration. Also aspiration is an emotion. Aspiration is a directed emotion.

In the raining season, a river will rise and there will be floods. Flooding waters are muddy waters. If we just let it flow, you know what happens? We can see it on TV and read it in the newspapers how many cities are flooded and how much damage is done. The same happens with wrongly directed emotions. They have a bad effect on the life streams of your body. And hence, even in the very early years one should transform these emotions into aspirations.

Between the 7th to 21st year, young people should get an inspirational education by showing them how this humanity is helped by certain people, so that they find some role models and follow them. For emotional people, role models are very important. They can see how the role models functioned and behaved and then they follow them. This is what is called “the infant state of consciousness”. There they would like to follow according to the role model that they have accepted.

Then they direct their emotions in such a direction, where they get regulated and channelized for nobler purposes. It is like a flooding river is put to regulation through a dam. A dam is built, the waters are secured, and then water is released to fertilise the fields.

Please note that the emotional energy is nothing but the vital energy in greater vigour. It can be preserved and channelized into the body system, so that the body becomes very vital. The vital body will be fully filled with life, so that it can withstand every sickness and enable you to progress. This knowledge is important. If we have this knowledge, we use these energies for accomplishing noble goals, already in very early years. This would lead man into such situations where he can do service in many ways.

By that man expresses friendliness according to the emotional petals because in the 2nd layer of the heart lotus there are the petals of sacrifice and of friendliness. The triple petals are mentioned by Master Djwhal Khul as the petal of knowledge, petal of sacrifice and petal of love. But in the original eastern scriptures the petal of love is called petal of friendliness. Then you gain friendliness in the emotional plane and your emotions don't bother you and others anymore.

It is all a love-hate relation. If you are emotionally oriented, you think, that these are "our people", if you don't like them you define them as "other people". This love-hate relationship belongs to the emotional plane. When we are emotionally balanced, we lead a very healthy life, and there is no more that state of getting conditioned by a sickness.

Please consider sickness exists in every body, but it should not grow to that extent that it conditions our life program. Sickness is not there because of us. Sickness is there because of the planet, and it is there what our ancestors have left behind. Sickness has many causes. You are not the cause of sickness. There are other causes, but you manage it in such a way that it does not hinder you.

Likewise it is on the mental plane. The emotional and the mental planes are our greatest problems. On the mental plane we have fixed perceptions. People are not willing to learn and to round them up. Perceptions have to be rounded up, and then we find the synthesis of duality. By that, the mind can make the decisive step, what is right, what is wrong, what is good, what is bad. We vertically divide

life and start to judge and to criticize. We are very judgemental and criticizing without knowing the whole story of creation.

If we know the whole story of the creation, the cosmogenesis, if we understand light and darkness, we build that friendliness between the two and go beyond. Only from Gemini downward we have the duality. Duality always sees things in right and wrong, above and below, front side and back side. What is above, what is below? What is front side, what is back side? In the absolute sense, there is no above, there is no below, there is no front side, there is no back side. This floor is below to us, and the ceiling is above to us. But when we go to the next floor, then that what now call above has become below. And when we go to the lower floor, what we call below has become above. These are all not absolute states, yet valid for a particular state of understanding. They are not eternal in their state.

Most of the things that we decide have emerged from some understanding, but not from a complete understanding. We have some understanding, a viewpoint. Although we get conditioned by it, we are not willing to accept other viewpoints. This unwillingness to see other viewpoints conditions us in the mental plane. The willingness to see something at any dimension is the only key, what we call an open mind. With an open mind we get more and more information and we widen our comprehension. In this connection we know why things are like this. One realises the fitness of things only when we live in synthesis of thought. The synthesis is equally distant from every viewpoint, and synthesis absorbs every viewpoint. In this way, the mental viewpoints should be changing for the better. They should accommodate viewpoint after viewpoint. This is a personal exercise. Then we should be able to give up our viewpoint in favour of another viewpoint, that means, to sacrifice the own viewpoint. This is also a sacrifice.

With one viewpoint Nachiketa said, “To whom will you donate me?” He had the viewpoint that he would be donated to someone whom he will serve later. And it was very surprising to him to get donated to the Lord of Death. This was not his viewpoint, but he accepted it as a new viewpoint. Like that there are so many stories sacrificing the own viewpoint in favour of others. We always do it where there is love. When your child wants to go into a park, but your program was to go to see a movie, then you give up your wish in favour of your child. If you would like to play tennis, but your child prefers to play football with you, then you give up

your tennis program and play football with your child. Why are you doing this? You have an adult consciousness, and the child has a child consciousness. You have adulthood only when you can give up your viewpoints in favour of others' viewpoints. These are all grown up states, when you can include others, even if you get affected. One can even accept injustice.

If you consider the lives of initiates, where they accepted injustice without responding. This is the whole story of Ramayana. It happened with every initiate. Injustice is also accepted. What is it that you lose? Something material, a good reputation, or something agreeable? What does it matter? The key is seen as love or friendliness. Through love or friendliness you can serve or also through knowledge. You can do service and experience friendliness. Mental friendliness is the most agreeable situation, because the worst controller is our mind. Mind is a facility, but a facility turns out to be a conditioning factor. We have to hold our mind flexible in non-essential things. In essential things we have to be fixed, but in non-essential things we have to be flexible.

“We have to be full of charity in our motives.” This is a statement coming from the Hierarchy. The Hierarchy says, “Unity in essential things, diversity in non-essential things, and charity in all motives.” In terms of eternal values we have to be fixed, but with regard to temporary values we should learn to be flexible. In general we should always be full of charity, i. e. full of compassion listening and understanding. Compassionately we should look at everything that approaches us. We should never look with a closed mind or with a prejudiced mind. We should never be prejudiced. This is what makes the mind flexible and soft like butter. Otherwise it remains like a stone. Today we get more and more hurt by our thinking patterns, our emotions and our sicknesses.

This is where the knowledge is required in all the three planes. If this knowledge is gained, and if this knowledge is transformed into action, it gives you the related friendliness. Friendliness in the sense, the mental, emotional and physical bodies they help us, but they do not control and condition us.

Then we can proceed to the 4th plane. The 4th layer of the heart lotus contains the last three petals. They represent the spiritual triad: the love of God, the will of God and the light of God. “From the centre where the will of God is known”, we all

know this invocation. To meet the spiritual triad, the clue is given by Pluto in this Upanishad: Follow the path of knowledge, of sacrifice and of friendliness in all the three planes. Then the nine petals are covered. Then you come to the last three petals, the petals of light. From golden yellow they develop to diamond colour and from diamond colour to sky blue. These three petals have three different colours. The centre where you have the electric blue, is the heart centre. That is spoken of in the scriptures. It is also represented in various ways in the books.

But this heart lotus of 12 petals is basically arranged in four layers. The four layers represent the four planes: matter, water, fire and air. If you see some of the mystical statements in “White Magic”, there is a statement, “Stay in that place, where the matter and the water meet the air.” (If I remember well, it is the 7th or 8th rule of “White Magic”.) As long as we don’t understand its symbolism, it has no significance to us. The book will say, “Stay very close at the 4th layer of the heart lotus.”

In-between the 4th layer of heart lotus and its centre, there all the gradations of initiates exist. All those who have known truth exist in that area which is in-between the 4th layer of the heart lotus and the centre of the heart lotus. You need to go up to that point, i. e. to the brim of the mental plane and have a peep into the buddhic plane. At that brim you only have light, the expense of light. In that light, you can meet your cherished Masters, the angels, or the varieties of Gods. In different gradations, they exist in that spiritual triad up to the point which exists as the centre of the lotus. And that centre leads you to the truth. The centre is the reflected truth. If you go up to that, this centre leads you to the truth. That is how the lotus is. It is not that we make a circle, and divide that circle into 12 parts and think that these are the 12 petals. It is three-dimensional, layer over layer, and the inner petals are more tender than the outer petals. This is because they are built up from the subtle to the subtlest material. This is how we have to visualize that we go through the 1st layer, through the 2nd layer and then through the 3rd layer and stay there. Then we visualize the 4th layer which is made up of light. Only there we can meet the light. Only there the light can meet us.

The sunray cannot meet the growing potato. Isn’t it? The potato only receives the indirect effect of the sunray, because the potato grows under the ground. So, we remain like the growing potatoes, until we come up to the brim of the mental

plane. Until that time there is no sunlight really touching us. When do these potatoes receive sunlight? When they are uprooted from the ground. But in our case, we don't have to get uprooted. But we can sprout. We can sprout up and then look into the light. We can pop up our neck, we can look out of the window and see, whether the sun rises at the horizon.

Like that, we can reach that field. Then it is said, "We stand at the first threshold of the sanctorum." Not before. Until then, these are all sweet imaginations, hallucinations, but mostly they distract us. Our actions are not like that that we have really been granted with the experience of light.

How do we know, if a pudding is tasty? Only when we have tasted it, we get the experience. Our actions demonstrate what we are. Mostly our actions reveal much less than what we estimate about us.

Nachiketa was told, "If you wish to be in the field of light, you should gain that knowledge, the knowledge about sacrifice and then the appropriate friendliness." Then Pluto gave a technique to Nachiketa of reaching the buddhic plane through a fire ritual according to the Upanishad. This fire ritual cannot be performed by you, unless you have made these three steps. That is the beauty. Even if the book speaks of it and we want to do it, we cannot do it.

Very frequently we have spoken about Pranayama and reaching the state of pulsation. Are we able to do it? Why not? Because our thoughts and our emotions lead us astray and our body is in disorder. As long as we have such disorder, we cannot have direct experience of it. We have to apply this information upon us. We have to work with ourselves. We have to realize this within us. Then we will realize that this teaching is based on truth. We want to deal with advanced steps without clearing the preliminary steps. Better clear the preliminary so that we don't frequently relapse. Frequent relapses are due to quick advancement without really clearing all these things. There is no hurry. We have to work with it.

The Upanishad speaks of the number of bricks that you need and how to arrange those bricks and how to connect the fire ritual. Does it mean that Pluto, the Lord of Death, is a follower of the path of fire? This has a symbolic meaning. The bricks speak of the petals, and then the fire that you generate is the fire of respiration. He gives a technique of how to breathe, where you breathe consciously three

times, and with every respiration you consciously feel the first three petals in the first layer from below. Below the lotus, there is the first layer of the three petals. Consciously visualize a petal with your respiration. That visualisation can be prolonged, when you make a longer respiration.

What are the four characteristics of the respiration? A respiration should be slow, soft, deep and uniform. Respiration should not be heard; we should not make noise at the throat or at the nose. Make it slow, make it soft, make it as deep as you can follow respiration with your mind .

Then there is a sound. The sound is TAM. You know why it is called “Katha Upanishad”? From Ka to Ta in the Sanskrit language, you have 12 sounds: Ka, Kha, Ga, Gha, Na (Gna), Ca (Tscha), Cha (Dsch-ha), Ja, Jha, Ņa (Ini), Ta, Tha. The first sound is Ka and the last sound is Tha. That is why it is called Katha Upanishad. Katha has no other meaning. There is no word “Katha” in Sanskrit. But Katha means from Ka to Tha. That is why we say from A to Z. From A to Z means the whole alphabet. You can find all these sounds in any book on Tantra. But they cannot relate that there is a connection to the Katha Upanishad.

When you are really clean mental, when you are at the brim of the buddhic plane, then the things will reveal to you. Nothing is visible from outside. It is Katha Upanishad, because the 12 petals are connected with 12 sounds.

If you see the book of Arthur Avalon or Leadbeater, they have described this lotus and give a picture and all petals are on the same level. But they are not like that. They are one over the other - like the Lucis Trust gave. This is closer to truth.

Then in all Tantra books, you find the Sanskrit letters written on each petal, and there is a central sound. So, you make a respiration and visualize from the other side, from Tha to Ka. You breathe in, slow, soft, deep and uniform, and mentally not vocally utter the sound of that letter. Then comes the 2nd respiration. Again you go in, visualize the 2nd petal of the lowest layer of three petals, utter the sound and come back. Then you respire again, visualize the 3rd petal, utter the sound and come back. By that, you have covered one layer with three respirations. If you do regularly long respirations, three good respirations would enable you to take a pause from the respiration and feel the resonance of pulsation.

That resonance of pulsation rises you from the lower most layer to the next layer, to the 2nd layer of triangular petals. Then you work with three respirations on the 2nd layer and cover these three petals. Utter mentally the three sounds, and then you give a pause. In that pause you again experience the resonance of pulsation and it leads you to the 3rd layer from below, and again three respirations with the three related sound.

So you have covered all the nine petals. You are at the state where you can visualize the other three petals which you can cover at the end. There you already meet the glimpses of light. That is where you get into the buddhic plane with the formula of three respirations, 3 x 3 x 3, like that 9 respirations which is one group.

You can repeat the set of nine respirations as many times as you like. You can make 9 respirations, or 27, or 81. If you do these 81 respirations like this, it is considered as a complete exercise. The Lord Pluto says, "Try to do it three times a day, at the rate of 81 respirations." This will slowly settle you at the threshold of the buddhic plane where you can experience light, where you can experience air, because the three layers of petals cover matter, water and fire. Mind is fire, the vital plane are the waters and the physical plane is matter. Thus we cover matter, water and fire and reach air. That is our basic parking place. There we have to park on our own.

Yesterday when I landed in Duesseldorf I was listening to our brothers and sisters who came to the airport and our brother Guenter said, "We have to find the parking place." Then I thought within me, "Yes, that is what we are trying all the years." We should know where we have to park ourselves. In which layer are we to park? Not our cars, but ourselves. I was really pleasantly touched when I heard this sentence that we have to find our parking place. Then I thought within me, "Yes, that is what I am working and teaching." That is our real parking place, because we belong to the 4th kingdom. So, our parking place is in the air, the buddhic plane.

The time is also indicative. Remember the number 4 is the key number for the Aquarian Age which is airy, because Aquarius is an airy sign. So, that is how we have to reach up to that and how we can get to heaven. That means, to the plane of light there is no conditioning. On the lower planes, there is conditioning and

decay and death. But on that plane there is not so much of it, but still it is a travel.

The work with respiration is the 4th step in the Yoga of Patanjali. Everywhere it is the same. The knowers know in what chapter they have to speak about, in which state they have to place, because they fully know the seven layers of existence. If you see the Ramayana, in the 4th canto you find the appearance of Hanuman. Hanuman is the son of air. He is also a Teacher. So you also meet the Teacher there. The Teacher in Ramayana is Hanuman. He enables to find the lady Sita. If you want to meet your Master or Teacher in his actual element, it is the air.

You can also see the zodiac of 12 sun signs. It is also represented as a 12-petalled lotus. It is one aspect of comprehension. One has to synthesize the different fields of knowledge to better understand the truth. See how the zodiac is arranged.

There is a trio of matter: Taurus, Virgo and Capricorn. These are three petals.

There is also a trio of water: Cancer, Scorpio and Pisces.

There is a trio of fire: Aries, Leo and Sagittarius.

There is a trio of air: Gemini, Libra and Aquarius.

So, the 4th layer is the layer of air, the 3rd layer is the layer of fire, the 2nd layer is the layer of water and the 1st layer is the layer of matter.

So, the related energies function in the related petals. This you can also visualize, if you are oriented to Astrology. It is one structure which can be unfolded in many ways. It can be explained with numbers, with geometrical figures, with sounds, with astrology. There are many ways to get a good understanding. It is different, if you know something or if you reach something. You go from the known state to relative unknown states, from the gross matter to subtle matter. That is also the key to enter into oneself. If we enter into ourselves, it is called as occult practice. Instead of entering into others, we should enter into ourselves, into our own abode. When we reach that point, we are already at the threshold of the Sanctum Santorum.

Then Nachiketa asked, “How long can I stay there without falling?”

The Lord of Death said. “It depends upon the number of good deeds you have done.”

As I said, the measure is 360 to 1. One day on that plane is equal to one year on our plane.” That is why I said, “If 100 years of goodwill work you do here, you stay for 100 days over there.” That is not a good equation.

Nachiketa said, “That is not so good. What is the way to permanently stay there?”

That is why people who have done good acts, like giving food, giving shelter, giving help, they get released from these three layers. Acts of goodwill release from these three layers, but they don’t guarantee that we can permanently stay there. If the impact of these good acts is over, then we fall again. This is very clearly said in the 8th chapter of Bhagavad Gita. As much gasoline you fill into the aircraft, so long it remains in the sky. Later it has to be refilled. One cannot permanently remain in the sky. All religions are promoting acts of goodwill, to get released from conditioning.

The first request of Nachiketa to the Lord of Death was: “When I go back, my father should be friendly.”

The second request of Nachiketa to the Lord of Death was: “How can I reach heaven and stay relatively well over there?”

But the equation the Lord made was not interesting to the boy. Hundred years of work of goodwill on the planet only gives you a stay of three months. Who can accept such an agreement? The boy was not at all satisfied. Then he said, “Give me another solution.”

So the third boon, the Lord of Death granted, was his third request: “Give me the knowledge how at all times we can stay away from the conditioning. I want to touch the mental, emotional and physical planes, and I want to enter the world of three layers and I want to be able to come out. There must be a way for it, and you are the only one who can give it to us, because you are the only one who knows those who do not die at all. That you should teach us.

That was his request as third boon from the Lord.

But the Lord of Death was not immediately interested to teach it. That is why I will tell it to you tomorrow.

In the beginning the Lord asked Nachiketa, “Why do you want to know that technique. I am pleased with you. I grant you more months in heaven. Do you agree? I grant you more than three months holidays in heaven.”

“No.”

“Do you want to stay one whole year over there? That means 360 years on earth.”

“No, that is not enough.”

“Do you want to stay three years, because that means thousand years on Earth. You can avoid the Earth for thousand years.”

“No, no, I want it for all times, for eternity.”

“Okay, I give you thirty years in heaven. That means not being 10,000 years on Earth. Will that be acceptable to you?”

“No, this equation is absolutely unacceptable to me. You said, you give me the third boon. So, I ask for it and please give it to me.”

The Lord of Death offered him so many other things. He said, “Take this, take that.” But the boy did not accept. That is where the technique comes to work out the immortality, and that comes from the teachings from the Lord of Death, who is called Yama or Pluto.

That we will hear tomorrow.

Thank you.

Hearty fraternal greetings and good wishes to all the brothers and sisters that are gathered her.

LEO FULL MOON

The Leo full moon is the full moon of the heart, and heart is the abode of the Hierarchy. In the New Age, the full moon of Leo will be celebrated as the full moon of the Master. This is a prophecy. The Master means, the one truth, the one God, the one existence with its Hierarchy of Teachers who pervade through all the seven

planes and help the beings to catch up to the ladder, and right away ascend the Jacob's Ladder. This is also the Grosse Ladder. And move further up from the mundane to the super-mundane, from the super-mundane walking into THAT to find atonement with THAT and returning to join the band of Teachers who would help the beings to get directed towards the path of ascent.

Master CVV is considered to be the Aquarian Master, the Master of synthesis, who was born exactly at the completion of the full moon point of Leo full moon. Today it happens to be his birthday. The birthday of Master CVV is celebrated on 4th August according to the solar calendar. And it is also celebrated much more internally. It is an internal celebration, an occult celebration in the heart centre on the full moon of Leo. He was born with Sun in Leo and Moon in Aquarius. Aquarius is the point at the top of the forehead, where the rays of the moon light strike like a beam and meet the sun rays in the heart, and the soli-lunar ladder is built during that full moon and one can experience the so-called non-existence. It is not existence as we know, it is not non-existence as we know - it is both. It is a state where you are in doubt, if you are existing. It is a state where the One exists as you and you exist yourself, but you realise that you don't exist on you own. It is one existence as its reflection where you realise existence as many, One as many. There is a crossing point for the One as many. This crossing point is Aquarius. That can be experienced in the sense, you are lost in the One, in the one existence, and you cease to be. You don't know, how you are in that state. When you come back, you know that you were there in THAT. It is like taking a total dip where the individual consciousness is drawn into the universal consciousness. The individual existence is lost in the totality of existence. Until man realises this, he is guided by those who precede him at every level. That is what is called "Hierarchy".

The Hierarchy we have on the altar here belongs to our planet, but there are hierarchies on Venus, Mercury, Sun, Central Sun and on the Cosmic Sun. This is a ladder leading us to the Absolute, and all these centres are within us. The first step towards that level is the heart. Until you have reached the heart, you have not known the path, and heart is south. Leo is in the south.

I think you know that the forehead is the east, the base centre is the west, the lower base centre is south-west, the heart is the south. All these details have been given before, but I remind you that we are working with the south, when we work

with the heart. In the south there is a southern star called Sirius. That is the constellation that guides the solar system. The Lord of south is Pluto. Hence, Pluto is the Teacher who teaches what death is and what is the myth of death.

That is why in the Katha Upanishad, the teacher is Pluto, and the student is the one who is trying to know and to understand the myth of death. So, the student asks, "Tell me the way not to get back into the wheel of birth and death, so that I stay for all times to come in the buddhic plane, or in the plane of light. Staying there I will conduct and organize the three lower planes. Tell me the way."

To find a more or less permanent level compared to that of the mental, vital and physical plane, we need some kind of stability which is very rare in the lower planes. In the higher planes the stability is gained and experienced. Unless we have gained that stability, we cannot pursue further. People in the physical plane, emotional plane and mental plane activities are not stable. They cannot reach the buddhic plane, because these activities are distracting them. To be able to stay put in the buddhic plane, it is important that we are more or less stable in these three lower planes. How can we remain stable in an instable situation? The knowledge here helps us. Knowledge makes us realize, accept and avoid the instable situations relating to the mundane plane. We know that they are always existing. As much as we try to hold them stable, they are not stable. Why should we fight with them?

These three planes are compared with a basket of frogs - three frogs in one basket, one frog or the other always jumps out. You try to fetch that frog and put it back into the basket, in the meantime the second frog jumps out, you procure it and put it back into the basket, and meanwhile the third frog has jumped out. The instability is constant in the lower planes. Change is constant in the lower planes. Why can't you take to a step higher and just accept that these frogs are always jumping out, so that you don't get disturbed by these frogs. At the same time you don't neglect them, because when you neglect them, they even disturb you more. In a sensible way, you will try to fetch them.

Around the basket, you build a ring-pass-not for the activities of mental, emotional and physical planes, so that the frogs remain in that ring and you can put them easily back into the basket and you can be busy with other things. If you don't build a fence there and regulate them, they can go very far. When they go very

far, you have to go in search of them. And many times they will not come back, because when you have gone one kilometre in search of one frog, you do not know where the other two have run.

That is the reason why the wisdom books say, “Minimize your personality activity. Don’t let it grow. If you let it grow, you lose the control over it. Your program cannot be fulfilled, because you have to fulfil the programs of the three lower planes.” This is how wisdom tells us, “Have a moderate activity in terms of material activity, in terms of emotional activity, in terms of mental and intellectual activity, so that we find time to look up to the unlimited expense.” This is all limited here: the mental and intellectual activity can occupy us for lives. It is all unending. The emotional activity also never ends. The physical activity is ever expanding, more occupation, more property, more administration of the property. Minimize it! If you minimize the personal program, just to preserve the body and to preserve life on the planet, so that you find time for nobler things relating to the soul. You are the soul. This is called “coming out of the well”. You stay at the rim of the well and you can see the sky, you can see the expense of the sky. When you are in the well, the little piece of sky that you can see is everything for you. And then you build your own theories about the sky. Only the little few stars that you see are the only stars existing in the sky. And you will say, “There are no further stars in the sky.” Whosoever says, “There are no more stars”, those are the ones in the well. Whosoever comes out of the well will say, “This is beyond my ability to comprehend”, and when he starts contemplating about it, he easily gets lost in the whole. Such an expense and what a relief to the being who has lived in a pigeon hole before all the time. But to experience the beauty of all that, you need to regulate the three planes and to move upward.

Nachiketa said, “I would like to stay always above the well and regulate the things, but I will not go back into the well.”

Then the Lord said, “Work with the fire ritual that I have given to you.” Here the fire relates to the fire that generates through respiration: $3 \times 3 \times 3$ respirations are one unit, and three times such units are $3 \times 3 \times 3 \times 3 = 3^4$. It is one unit of meditation or Pranayama. $3 \times 3 = 9$; $9 \times 3 = 27$; $27 \times 3 = 81$. 81 is the number of sacrifice. When sacrifice in all the three planes takes place, 81 turns out to be 18.

18 is the number of fulfilment. That is the magic flute. We have the formula 3×4 , this is $3 \times 3 \times 3 \times 3$.

There are many ways of presenting the wisdom which the seers have done in the scriptures.

The Lord Pluto told, "Do this regularly, make slow, soft, deep and uniform respirations, then the fire will be generated in you."

Fire and air are twins. Fire helps air, and air helps fire. When you work with air, the fire gets generated. The fire that is generated in the body burns up the impurities, the carbons of the body and makes the tissues of the body radiant. Later they become radio-active.

Please look into "A Treatise on Cosmic Fire", where it is said, that the petals of the physical plane, vital plane and mental plane shall have to become radio-active. You may have read it, but you may not have noticed it. The Master is so dexterous, in all the books that he gave, there are deep keys and secrets, but they are not visible, unless you are working with yourself and find the related level to see the secrets.

This respiration of 81 times would cause a radio-active impact on the tissues of the body. So, there is a program for transmutation of the body cells. Through your deep breathing you are bringing in a lot of oxygen into the system. Normally we breathe only $\frac{1}{4}$ of our breathing ability. If you practice to breathe deep, you bring in 81 times more dosage of oxygen into the body. This additional oxygen also contributes to the fire, the carbons are getting ejected and it vitalizes the life force. You get abundant life force through air, if you make slow, soft, deep and uniform respirations. This vitalizes the vital plane, the life forces become strong, and they resist frequent sicknesses to the body. A strong vital body becomes a good basis for practices. Then the fire that is generated from breathing would also purify the mind, because thought is fire, mind is fire. The impurities of the mind are burnt up. The mind becomes clean to shine forth in brilliant orange colour. The life force is in its full stream, the tissues of the body are in continuous transformation, and as much as you experience the influx into you, the tissues of the body reject heavy food. No more heavy food can be eaten. And the quantity also comes down. The body accepts more liquid food than solid food. And even if it is solid, one

prefers easily digestible food like fruits and vegetables. Like that, one works with respiration and this rejuvenates the whole system. The mind get purified, the body gets vitalized, it becomes very light. The heaviness of the body is gone. This is the effect.

To be able to do this, your activity in all the three planes should allow you to do this, and hence you need to consciously organize these activities, so that you don't lose yourself into your personality. The personality is the vehicle of the soul. With the help of the personality, the soul can raise. Give to the personality what is due to it, but don't be occupied all the time with a program to feed the personality. Then it will not well respond. The servant becomes the Master.

So, the Lord Pluto said, "Do this three times a day."

That means, 81 respirations once in the morning, 81 respirations at another time of the day, and 81 respirations for the third time. Then there is one more condition. You know, Pluto who is full of strict regulations, he said, "Between one fire ritual and the other fire ritual, there cannot be an interval more than eight hours. In 24 hours you can do three times, but each time the interval between one fire ritual and the other fire ritual of breathing, cannot be more than eight hours. After having done one fire ritual, it is valid for eight hours, and before the eight hours are over, you have to do it again. And after conclusion of another eight hours you have to do it another time. This is the ultimate condition. If you are able, you can do it.

I am giving the whole theme, as it exists in varieties of scriptures. If you see only Katha Upanishad, you don't find much about it, only some hints here and there. It only says, that the Lord Pluto gave a fire ritual to Nachiketa. It also says that he told how many bricks have to be used. He further told him to do the fire ritual three time a day. That is all. For other details you get a link to some other scriptures.

So, $3 \times 3 \times 3 \times 3$ is one unit and the whole three times a day. Like that do it for 90 days. Then you are eligible for a revelation. 90 days of preparation and then four days of initiation. We have it in the Occult Meditations. So, 90 days are one quarter of the year, four quarters are one years, and then we have four days of initiation.

So, four times in a year we stand a chance of initiation and revelation. Then you will reach the brim.

This was already given as a clue by Pluto, the Lord Yama, as an answer to the 2nd question. What is important for the 3rd question is, Nachiketa said, “I will remain there eternally and ensure that there is no more death to me and there is no more birth to me. If I wish, I can take a human body, but I know who I am, even if I take the body. I will consciously enter, and I will consciously depart. That is what I want. I want to know the secret of the death and of the birth.” This was his 3rd question.

The Lord of Death said, “First come up to the brim of the well. Then I will let you know the next step.”

Nachiketa was a fully oriented boy, and he said, “I will do that in your presence. You can see it.” And he did it, and he was up there. The Teacher was pleased, and he said, “You are eligible for the next step. Now you visualize your form with the tissues or atoms of light. You visualize a miniature form of you in this light in which you are, because you have a form of matter, and within that there is the vital body in the same form and also the mental body. “

The same form also has the buddhic body, but the buddhic body has a different seize. Like that you have the Russian dolls. You remove the outer layers, and you find another doll. It has the same form and the same features. Then you remove another layer to find yet another doll, a bit smaller, but the same form and the same features. The dolls do not become more radiant, because they are made up of the same material, but in the inner side of the human the tissues become more and more subtle, and also the forms become smaller.

So, the Lord of Death said, “Visualize now your form in your thumb-size in that light.” That is the size of the soul within the buddhic body.

That is what Master Djwhal Khul refers to in “Letters on Occult Meditation”. “Visualize your heart centre, your own form in the size of a puppet.” But puppets can have different sizes.

In the Upanishad they say, “the size of your own thumb.” It does not matter, if you have a small or a big thumb. Why? Because in the buddhic plane you have such a

flexibility that you can become very big and also very small. The one who gains that body can take to different forms according to the requirement. In Ramayana Hanuman has demonstrated this. He becomes very small and he becomes very big. When he is on the task to search Sita, the devas wanted to check him, if he is intelligent enough. So, they sent an angelic form. The lady said, “I don’t let you go further, unless you fulfil a task.” Hanuman said, “What is the task?” The lady said, “I open my mouth and you enter and come out, before I close it. If you do not come out, before I close it, I swallow you.” Hanuman smiled and said, “Okay. Open your mouth.” She opened her mouth. He grew in his form and became very big. Then he said, “You have to open your mouth further.” As much as she was opening the mouth, so much he was growing like a mountain. Then the angelic form opens her mouth so big and so wide, and then suddenly Hanuman takes to a thumb-size, enters and immediately comes out.

These are all abilities of the etheric body.

You find such stories in every mythology. They look like fairy tales, but they are all stories referring to the buddhic plane. Don’t you have stories of Atlanteans with different capabilities? They all refer to the buddhic plane. They can take to different shapes also.

Hanuman took to different shapes at different times, and when he appeared to Lord Rama, he appeared like an orthodox priest. He did not come in the monkey form. The monkey form is a hideout, that people would not recognize him. Men of great illumination live in hideouts, so that they don’t get disturbed by the gullibles. When Rama looked at Hanuman in the priest form, he understood that this man has no solid form and that he can take to any form.

In the books, the etheric or buddhic plane is called *Vignanamaya Kosha*. The 4th plane is more dominated by air. For those who are interested in Sanskrit, the physical plane is called *Annamaya Kosha*, the vital plane *Pranamaya Kosha*, and the mental plane *Manomaya Kosha*, full of mental matter. Then the buddhic plane is called *Vignanamaya Kosha*. There matter is light. It is light matter. It has greater flexibility. It is like water that has more flexibility than matter, and air has more flexibility than water. Flexibility depends upon the subtlety of the tissues. There are subtle bodies, there are rigid bodies. The beauty is, if you are filled with subtle

matter, you are stronger. We think the other way is correct. With the buddhic body you can just penetrate with your form under a mountain and lift it up. Like that in Ramayana it is told how Hanuman transports mountains. Like that also the Atlanteans have moved huge things by air. This is all buddhic activity. Also the activity of angels takes place in the buddhic plane. As I said, all Masters of wisdom are available in that plane of existence, and there you can also meet your own Master, if your Master wants to meet you.

If you wish to meet your Master, you should know the technique of raising up to the buddhic plane and then wait, because you cannot make an appointment with your Master. You have to wait. He decides, if he gives appointment or not. But where to wait? At the door of the buddhic plane. He won't come into your well. Sometimes, if he wishes to bless you, he will lift you up to the buddhic plane and give you his touch there. He does not descend into the well to meet you, but he pulls you up to meet you there.

Then the Lord said, "Nachiketa, now that you can easily reach the buddhic plane and that your mental, vital and physical matter is flexible enough to move freely in the buddhic plane, I give you the step to visualize your own form as light in the size of your thumb."

That is what for the first time I spoke of to our groups in 1993, and then we brought out the small book on the etheric bod. There I said, "Minimize your program relating to money, wealth, family and social activities as little as possible. Those programs are not annihilated. The path of yoga is a path of moderation, upon which there is nothing annihilated. Nothing is over-done, nothing is not under-done, it is done as much as it is necessary. Because everything that you reject, you have to accept in future. Why reject? This is a conditioning. Rejecting is the contrary of embracing. Desiring is a problem, but non-desiring is also a problem. Non-desiring is the negative aspect of desiring. More desiring is the positive aspect of desiring. In every plane, you need to find the neutral point. In every plane you have Ida and Pingala. The neutral point is the Sushumna. The two angles meet at the highest point, where you can ascend into the next plane. Seven triangles and seven apexes. When you connect all the apexes, you find the Sushumna. You can't step on the left nor on the right, you cause an imbalance. Go to the golden middle path. The middle path is called golden, because it does not

cause imbalance. Moderate money activity, moderate family activity, moderate social activity and then you progress.

Only these three planes enable you to reach and to meditate presiding over the third layer of the heart lotus. In the heart lotus we have one layer, the physical layer, let us visualize it as a cave. Then you have another layer, the vital plane; then you have another layer, the mental plane. In all these planes, visualize your form. You know your physical form. Smaller in size than the physical form is the vital form. Just like you put water in a glass. The water takes to the shape of the glass. Whichever shape the glass has, the water takes to the same form. Likewise, the vital form has also the same shape as your physical form, and within that, the form of fire, the mental form has also the same shape. Within that, the form of light of the buddhic plane is of the same shape. Meditate upon that form, your own form that you see. The Upanishad does not recommend any other form. Contemplate upon it. That is what the eastern scriptures call “self-contemplation”.

Question: Is the vital body the same as the emotional body?

Answer: No, it is not the same. The vital body is the body of waters, and the emotional body is of muddy waters.

You transcend the third layer of heart lotus and facing the fourth layer. In-between these bodies, there are the bodies of hurdles. Between the physical and vital, there is a thick layer of desires of objectivity which forms a hurdle between the vital and the mental plane. And again there is a hurdle between the mental and the buddhic plane. There you have the concretised concepts of mind. Everybody has its own threshold. Between the layers there are thresholds. These thresholds can be overcome, when we regularly work out moderation of personal life. This is an objective approach. The subjective approach is through respiration. You work from outside and inside. If you breathe 81 times in one set of meditations and do that three times per day in 90 days, it is considered as one macro unit. Everything is arranged in steps. As long as you don't moderate your personal life, you are not able to practice these respirations three times a day. It depends on the priority that you give. This practice will automatically give you the impulse to regulate your personal life that it does not grow beyond minimum purposes. May the purpose guide the outer life, so that you have enough time to internalize.

So, within that cave you have to visualize your own form, and for such visualization there are hurdles coming from the body, Kama Sarira. Another hurdle is in Manas and its traits, the traits of thought plane, the emotional plane and the physical plane relating to objectivity. They cause the hurdles. These hurdles can be burnt up with the fire ritual that have been suggested. In this way we go inside and try to visualize our own form. In the beginning try to visualize it in a golden form, when you progress, it is diamond light. These are the gradations in the buddhic plane. Stay there and then visualize that form.

That is given as a clue to form the etheric body. Once you gain that form, it is much more permanent than the bodies of mental, vital and physical matter. This body can survive the death. When you realise this form of you, then sometimes in your meditations, you will find that you are that form. You have shifted your abode. Staying in that form, you see your big form somewhere sitting there. That means, you are out of it and you see your body of flesh and blood outside. Then the identity has shifted. You are no longer that body, but a form of light.

Normally, in sleep, when we dream, we come out of the body. But how do we move out? We don't move out consciously, but nature lets us out, and nature brings us back. We don't know the door. But now you consciously know the exit and the entry.

A Master of wisdom who has this form, he consciously exits, works on that plane, gives impressions, gives intuitional ideas, intuitional hints to those who belong to his ray quality. Most of the aspirants may not know who guides them. That is how the Masters even work during the sleep hours. During the day, they are in their physical form. This is one possibility. This physical form has a time span, but that form of light has a much longer life span.

There is a prayer given which says:

“Until I form that body of light within the buddhic plane, do not let me die, because we need the body to do that work. With the help of the impermanent body, we try to build a permanent body.”

That is the reason why the scriptures say: “The human body is the most valuable body which has the potential to build a permanent body.” That is why it is

considered as a great opportunity and not as a great privilege. One has to take to the opportunity, because this is the only body with all its mechanism to gain immortality. To make a step towards eternity, we have to see that we remain in the body, until we have gained the other body. The Mantra relates to that purpose:

Trayambakam Yajamahe

Sugandhim Pusti Vardhanam

Urvaruka Miva Bandhanan

Mrityor Mukshiya Mamrutat

The Mantra says: “Mrityor Mukshiya”, delink us from death and link us up with immortality. “Mamrutat”, delink us from death and lead us to immortality. When you are delinked with the mental, vital and physical body, you stay inside, without being bound by these bodies. Just as you see the peanut within the nutshell. In the beginning, the peanut and the shell are closely connected. One cannot separate them. If you break the shell, the peanut inside will also be broken. It means death for the nut inside. But when the nut has ripened, it delinks from the shell inside. What do we eat? We eat the nut, but not the shell around. But the shell is the basis for the nut to form. If the shell is destroyed before the nut is formed, there is no nut. When there is no nut, the plant cannot come back as nut.

According to the scriptures there is no guarantee that we again get the opportunity of getting such a form, because a given opportunity was not well utilized. You are put on the waiting list. Please remember, you will not immediately get a new body. There are many souls who have already booked and are waiting to get a human form. All are waiting to incarnate into a human form. We cannot imagine how long the waiting list is. But you are blessed to have received a human form. Work with it. That is an opportunity. You should be intelligent enough to utilize that opportunity. We should ensure that the shell of the peanut will not be broken before the nut has been formed inside. Once the nut is formed, the nut delinks from the shell. Then even if the shell is broken, the nut can be eaten

Another popular example is the butter in the milk. When you see the milk, do you see the butter? It is all milk, but the milk has the potential to form butter. If you

churn the milk regularly and long, then the heat that is coming up through the churning will gather the butter within the milk and give a form to the butter that looks like a ball. The butter ball will be floating in the milk. Milk is forming into butter.

This is given as an example for the formation of the buddhic body from the body of flesh and blood. If you don't form butter from the milk, the butter is gone. That is where the importance is: take the opportunity to form the butter from the milk. Then you can use the butter and the milk. With butter you can also make ghee. Milk cannot become ghee, when it has not become butter before. That is the symbolic representation of the scriptures that Krishna was always looking for butter. That means, he was looking for those who have formed the buddhic body to fulfil the plan.

Accepted disciples are like the butter. They can be utilized. Each one of us has the potential to become that. Unless we form the buddhic body, we cannot afford to die. What shall we do? We have to pray the Lord of Cosmic Will, so that his will prevails and we continue to be in the body to form the buddhic body. For the disciples who are on the path, their span will be extended. Just like good employees are given extension of service.

Exactly the same the Mantra says, "We meditation upon the Lord of the Universe." The universe is called a triple formation from matter, force and consciousness, and we worship the Lord of Death "Trayambakam Yajamahe", the Lord of the planetary, solar and cosmic plane. Upon that Lord we meditate, so that we form the body of light. We get fulfilled to form that body of light. How long do you want to live longer? Until that body is formed. When this body is formed, there is the link to the mental, vital and physical plane. Those links are very loose, otherwise they are very tight. These tight links let us die. There is always a trait to the mental, vital and physical body. We need a trait to the other side. As we are focussed on that work and until this work is complete, please don't let us die. This is the purpose of this Mantra. Those who are focussed upon this purpose, such ones are usually given a long life. This Mantra helps to reach that goal. That is why it is called "the Mantra of Immortality". One is not taken out of the body, until this body of light is formed. To fail is more possible than to be successful.

That is why we have to relate to the “Bhagavad Gita”, where the Lord says, “If you die half way during your efforts, don’t worry, you will get another opportunity.” Somewhere in the next life you continue from that point. Those who are intensely and sincerely working for it, they receive from nature another opportunity, because nature is compassionate with those who are working on themselves.

On our behalf Arjuna has asked the same question: “I will try to do everything you say. But if I collapse half way, what will happen?” Arjuna is the representative of the humanity. The Lord says, “It is enough, if you do this work, and when death visits you, you will again come back and proceed further. If you come back and have already accomplished 60 to 70 %, then the Mantra is very helpful to form this body.”

The Mantra speaks of a ripe cucumber who delinks from the creeper. “Until I have ripened in my buddhic body, don’t let me die.” From where the cucumber has come? It came from the creeper. Until what time the creeper is needed? Until the cucumber has gained its complete form. Not only until the cucumber has gained its complete form, but also until it is fully ripe. When the cucumber has completely ripened, it is no longer needed by the creeper. When you touch the cucumber, it falls into your hand, because the delinking is already there, it is only seemingly linked with the creeper. It falls like a ripe fruit. When the fruit is not ripe, you have to plug it from the tree. If the fruit is fully ripe, you only have to touch it and it falls into your hand.

“Until I am fulfilled, please take care that the death does not visit me.” That is the Mantra. “Like the ripe cucumber, beware me from death - Mrityor Mukshiya - until I have ripened. Don’t let me die.” That is a prayer. For other purposes, the Mantra is not helpful. It only helps, if you work for this purpose. The Lord knows better than you, whether you work for this purpose. For those who work in the path of yoga and try to walk towards immortality, the Mantra is a help. To others, death comes precisely according to the plan.

So, the Lord of Death informs Nachiketa, that he wants to meet him while doing his duties. What are his duties? He has a fork in his hand. He pricks you with it and lifts you up. This is called “the loop”. Like a cowboy he throws the loop and draws you

out of the body. This pain is horrible, because with every nook and corner you are connected with your body of flesh and blood. You are deeply stuck in it. If you are pulled out at once, you cannot bear that pain. That is why you get unconscious. Pluto is horrible. He looks horrible for those who don't know. But to those who are fulfilled with the body of light, Pluto looks like the four-armed Lord. Depending upon your evolution, you see the magnetic radiant form of Pluto which appears before you or a very horrifying black form with red eyes. It depends on you, not on him.

Do you know how Nachiketa saw Pluto? He saw him in a most brilliant form with a diamond studded crown, shoulder jewels shining like diamonds, many gemstones on the body, and he saw a bluish diamond light, and the Lord of Death had a beautiful smile on his lips. Those who are in path of righteousness, to them the Lord of Death appears very agreeably, to others horribly.

So, he told Nachiketa, "You will not meet me on my duty, if you have this form." That is what exactly the Masters of Hierarchy want us to do. The steps for the disciples are only to gain immortality, upon which we should not waste time.

Half cooked food is not eatable. It cannot be further cooked, and it cannot be eaten. Even if we give it to the dogs, they would not eat it. But we need to complete the job. That is why the theme of death is more and more taught these days. It enables us to gain the etheric body or the body of buddhic light. For this purpose I will give you the sounds:

Ka, Kha, Ga, Gha, Na (Gna), Ca (Tscha), Cha (Dsch-ha), Ja, Jha, Ña (Ini), Ta, Tha.

Ka, Kha, Ga is one triangle,

Gha, Na (Gna), Ca (Tscha) is the second triangle,

Cha (Dsch-ha), Ja, Jhi is the third triangle,

Ña (Ini), Ta, Tha is the fourth triangle.

The first sound of the first group is Ka, and the last sound of the last group is Tha. That is why it is called "Katha Upanishad". These are the 12 letters on the 12 petals.

The Upanishad is called “Katha”, because it speaks of the lotus with four triangles or of the lotus with 12 petals. This is the heart lotus. There is another school of thought which works with the sounds “OM Namo Bhagavate Vasudevaya”. We will come to this later, but I introduce it. There they speak of the Cosmic Person. I told you, because you have a human physical form, within that you have a small vital form of the same shape, within that you have a still smaller mental form of the same shape, and within that you have the buddhic miniature form of the same shape. This buddhic form has the shape of your thumb. But what is the basis of this human form? The Cosmic Man! We are the prototypes. He exists within that buddhic form. The Cosmic Man in you is the basis for your buddhic form; the buddhic form is the basis for your mental form, the mental form is the basis for the vital form, and the vital form is the basis for the physical form.

Like that we are the prototypes. He is the original. We are copies from the blue print. Through Him all forms came up. The path of discipleship is to walk from the Known to the Unknown. Within that buddhic form, you can see the form of the four-armed Lord, who is also described as the triple cross, or the three dimensional cross.

In the eastern scriptures, this cross is called Vishnu, Chrestos, Heavenly Man or Adam Kadmon. That is what you visualize within you. Instead of turning to the mental, vital or physical form, you turn inside into the buddhic body, where you have the form of the Cosmic Man within you in the heart. There the Mantra OM Namo Bhagavadhe Vasudevaya becomes relevant.

Lord Pluto in the Upanishad gives another sound formula. He does not give these sounds: Ka, Kha, Ga, Gha, Na (Gna), Ca (Tscha), Cha (Dsch-ha), Ja, Jha, Ņa (Ini), Ta, Tha. These are the sounds according to Tantra.

OM Namo Bhagavadhe Vasudevaya are the sounds that have been given by the Vedic school of thought.

In the Upanishad, instead of giving different sounds for every petal, the Lord Pluto says, “Chant OM and visualize OM for every petal.”

Go through the first triangle, then the second triangle, then the third triangle, and then the fourth triangle visualizing OM in the centre of the lotus. That is where

through OM, within the buddhic body, you contemplate in the heart. That is what is called “Occult Meditation”. Stay in the buddhic form, visualize the buddhic form, and within the heart centre you contemplate upon an electric blue light or you contemplate upon a miniature form within that form. There the choice is given. You can contemplate upon the form of the Heavenly Man or contemplate upon the electric blue point of light. There are some who like the form, and there are some who go beyond the form. They have the choice. When you contemplate upon that light within your buddhic form or upon the cosmic form within your buddhic form, you have totally walked into the Sanctum Sanctorum. The outer world does not exist to you any more until you return. Stay there and the etheric form gets consolidated. When it is consolidated, you can still further turn inside. That would make you immortal.

Let us continue our excursion into the buddhic plane to experience the buddhic plane activities. The specific process of building the etheric body, the body of light, is strongly recommended in the path of yoga, for the simple reason, that thereafter there is continuity of progress no matter how many times we take to the body of flesh and blood. A person who is already born with that body of light will recollect the purpose of his life even by the 5th year or the 10th year. He does not have to study for things. All things come to him and set him on the path right from the 10th year. And he recollects very early all that he accomplished in the path. But before building this body, if we collapse it takes longer time to recollect. That is how in the path of yoga, some souls enter early the path, some come a bit later, some come much later, and some get informed only at the close of their life. It depends on the progress they made before.

One nodal point to remember the purpose of your life is 5th year, other points are 7th year, 10th year or 12th year. It can also be the 14th year, the 18th year or the 21st year. The rest of the time one works to accomplish what has been gained before. That is why the Seers say, “Gaining this body, atonement is achieved - to become one with God and to be God.” The one joins God, and only God remain. I AM joins THAT and only THAT remains. Series of lives may be required to gain that body of light.

You build this body of light during the 4th, 5th and 6th step of Yoga, with Pranayama, Pradyahara and Dharana. Dharana means to hold. What is it that you hold? You

realise that you hold the body, and if you leave it, it falls. It is not that the body holds you. We start with a situation, where the body holds us, like a bird in the cage. When the bird comes out of the cage, with his beak it holds the cage. If the bird wants, it can drop the cage. That is how one holds the body and drops it, when the purpose is over.

According to the need, one takes to a body and drops it - like entering the house and exiting the house, contrary to the ones who do not know how to enter and how to exit. We are all prisoners, when we do not know how to exit. Prisoners have no possibility to exit. So the prisoners of the body should learn how to exit the prison, so that they can voluntarily enter and exit. This is called “the state of immortality”. This is also called the “third initiation”. Thereafter the progress of the soul is very fast, because it remembers. It remembers the past experiences. It remembers the purpose. It remembers the path. Then only the 7th step of yoga, “Dhyana”, i. e. meditation is achieved. You gain the identity upon which you contemplate. When we are building this body of light, we have the backward pull coming from the physical plane of existence. It also comes from the emotional plane and from the mental plane. So these three pulls towards objectivity are considered as the three nodes that are made for the soul.

Veda says: Sanskrit text, meaning: The bull is bound thrice, and it is roaring for release. So we cry for liberation. This bull will be released. The three places where we are bound are the three lower planes of action. That’s where we have to fairly accomplish a release. We cannot be stuck, neither with the physical things, nor with the emotional things nor with the mental concepts and understandings, nor with the ideologies and with the isms. All that has to be left behind. There are thousand ways to understand. There is not only one way.

This kind of understanding would lead us to follow what the soul wants and it enables us to honour what other people do. That is where the rule comes: I rule myself and I let others rule themselves. I don’t try to change the thinking of others. I rule myself. If there is a discipline, it is for myself, not for others. If the others want to do it, they can do it. If we impose discipline on others, it will not work. We can inform, if we are asked. It is only information. It is only expressing, but not impressing. We reach that gentle level of behaviour that we inform, but

not impose. We always have to care about ruling ourselves and becoming the king of our life. We don't care how to rule other people.

The One above brings everything into an order. Whomsoever He wants to bring into an order, He sends him to a teacher. Your work is to take care of your own affairs and let people take care of their affairs. That is all. Don't poke your nose into the affairs of other people and don't allow others to poke their nose into your affairs. Why do you worry about other people? That means, you are not enough focussed about yourself.

This is also what Jesus said, "Worry about you, don't worry about me." He knows what he is doing, but the others don't know what they are doing. That is manliness. That is lion. That is a human king. All initiates have that in common.

Follow your path and try to see what is conditioning you more and more. You see more and more inside. You have one link to the physical, the second to the emotional, and the third to the mental. If you are stuck with your own mental concepts, you have to make a check. Everyone has his own mental concepts. Is there anything that binds you in your thinking and draws you towards that? Is there an emotional aspect that binds you? Is there anything physical that binds you? You have to fulfil these aspects to the extent of your obligations, but don't go beyond. Where there is obligation, you have to fulfil. But beyond obligation, if you get into it, it leads you to attachment. This obstructs you to get into the buddic plane and to make Pranayama.

Likewise, if there are some obstructions in the emotional plane or in the mental plane. You have to delink from the three nodes, at the three levels, because thrice you are bound. That is why a disciple is said to be 999, and he only needs one, one for his help. Only that one can help. More and more his orientation is from the buddhic plane into the centre of the buddhic plane, where you have the plane of bliss, called "Anandamaya kosha". This Anandamaya kosha exists in the heart centre of the buddhic body which is of the size of your own thumb. That is what is called the "breast jewel". The breast jewel is the bluish electric light that is shining. Contemplate upon it. You can contemplate about that bluish light or you

can contemplate upon a still smaller form within you as the Cosmic Man in you. The Purusha Suktam we chant is relating to that Cosmic Person. His reflection is in us. He is our blue print. Because of that reflection, all these formations happen.

You can see the Cosmic Man who is described in different theologies in different ways. He is described as the four-armed one, meaning, the Master of the four-fold existence. And you can visualise a beautiful form of him with a radiant bluish light and can get engaged with him. The more and more you get engaged with him, the more and more your buddhic body gets ripened. So, as the cucumber which is referred to in the Mantra, gets ripened through the contemplation in the centre, the ripening starts from the centre to the circumference. As much as the ripening finds its fulfilment, the outer layer of the cucumber also gets ripened. What happens with the cucumber when it gets ripened? It delinks with the creeper. So, the creeper here is the three-fold body, the mental, the vital and physical body. It is not that we work for delinking. The wisdom always shows that through our engagement with something higher the lower falls. It is not that we try to delink. We cannot delink. We have to think of something else which reinforces us from within.

So, according to scriptures contemplation only means, “staying in the buddhic body, in the cave of heart”. The cave of heart is called the buddhic plane. Stay in that golden light, visualize in the centre of that cave a Cosmic Man or a bluish light, an electrical blue light, or if you wish, the Master whom you cherish, because he is always between all those who know. The initiates, the knowers of all times are available in-between the centre and the circumference of the buddhic plane. You can also visualize your Master. That is what is given in the book “Letters on Occult Meditation”: “You visualize your Master in the cave of the heart and you also visualize yourself sitting at his feet.” That is the way to see the Master and the self within the cave of heart.

To your information I am reading what is said in the book:

“As you know, the student has often been told to visualize himself and the Master within the circumference of the etheric heart. He is told to picture, toward the close of his meditation the etheric heart - that is a golden web - and to build

therein minute forms of the Master to whom he is drawn and also build a minute form of himself. Then he proceeds to do with due and elaborate care, with the aid of the imagination and loving effort, working daily on his figures till they become to him very real, and their building and forming becomes almost an automatic part of his meditation. Then comes a day (usually it is a day on which the disciple has astrological cooperation of constellations in his horoscope and when astrological conditions are fit and the moon approaches the full. A full moon must not be wasted away.) Then comes a day, when he becomes conscious within his brain that those figures are not the little puppets he thinks, but that he is within the figure representing himself, and that he stands literally and in all verity before the Master. This occurs at rare intervals in the beginning, and the consciousness of the fact is held but for a few brief seconds; as progress is made, when every department of his nature develops and also when his service develops, with greater frequency will come the experience, with longer periods will it be marked, until there comes a time when the disciple can link up as easily in this manner with his Master as earlier he formed his figures.”

This is the technique of linking up to the Master when there is need. This is all a work on the buddhic plane. The caption is: “Seeing the Master and the Self within the Cave of the Heart”. All that Master Dwhal Khul speaks, comes from the Katha Upanishad. The sources are in the Upanishad, in Bhagavad Gita, Bhagavata, Ramayana and in Vedic literature.

“In doing that, what exactly did occur? The pupil had succeeded in doing three things:

1. Identifying himself with the figure within the heart, and aspiring to the Master.
2. Making a definite channel between the heart centre (wherein he is endeavouring to focus his consciousness) and its corresponding head centre. Each of the seven centres of the body, as you know, has a counterpart within the head. It is in the linking up of the centre with its counterpart in the head, illumination comes. This has been accomplished by the student through his practice. He has connected the heart with its head centre.

3. Not only has he accomplished the two above things but he has so purified that part of the physical brain that corresponds with the particular head centre that it can respond to the higher vibration necessitated, and therefore accurately record into the objectivity.”

I only gave the background of the whole thing and the related practice. This is one practice relating to this activity

Then he gives another method, how to open the heart. When meditating in the heart centre, picture a golden lotus closed. When the sacred word is annunciated, picture that the lotus is slowly unfolding and then the inner centre or vortex is seen as a radiating whirlpool of electric light. This vortex in the centre appears and you visualize the unfolding of the heart lotus, as it is opening through uttering the sacred word OM.

That is why all details are given in the Katha Upanishad. You open petal by petal chanting the sound. The sound helps to open better. You can't physically open it, but mentally and by the sound. You can't put your hand in it and try to open it. Even a normal flower, if you try to open the petals, it breaks. With the help of the sound you get the related energy, and it opens. That is why you have different sounds.

Tantra gives one group of sounds. Then I have given another group of sounds: OM Namoh Bhagavathe Vasudevaya. The third method which Lord Pluto recommended is OM. The Tibetan Master gives OM. It is simpler. With OM you do that work. That is visualisation. With Pranayama you can also do it. When you do it with visualisation, it is doing with mind, meaning you are working with fire. But when you do it with Pranayama, you have also the support of air. Air is a superior element than fire. It is nearer to Akasha. And hence, the Upanishad speaks of applying air and applying fire through sound for the opening of the petal.

When you apply through Pranayama, you have the advantage of linking up to the resonance of pulsation. This helps you ultimately to grow up. There is a pulsation called Udana. It leads you up, up, up and it takes you to the heart centre within the head centre. On the way you can even come out through the nostrils. The Upanishad says that you come out through the nostrils with your etheric form and you can see your form of flesh and blood.

So, here is another way of how to open the heart. This is all visualisation with mind. But in the Upanishad there is not only working with visualisation, but also with pulsation. Therefore it is considered a further reinforcement to the practice. Likewise, there is also the description of the petals in “Treatise on Cosmic Fire”. There are petals of love, knowledge and sacrifice at every level. They have to be realised.

What is all said in the Upanishad is also in varieties of books coming from the Tibetan Master. It is not only in one book. For a really studious one, he picks it up and practices. With all the books that came through the Tibetan Master, he made a puzzle. It is for you to gather the puzzle pieces and put them in an order. It can happen only when you have the right focus.

I thought I just mention these things to you, so that you would try to find the related books. There are things in “Letters on Occult Meditation” relating to what is being taught. There are things which are available in “Treatise on Cosmic Fire”. And there is a substantial presentation relating to the heart lotus in the form of the egoic lotus in “A Treatise on White Magic”, where the Tibetan Master says, “It is enough if you accomplish nine petals and touch the tenth one.”

That is what we are doing. After completing the ninth, we are entering the threshold of the buddhic plane, where there is the spiritual triad as the fourth layer, and within that spiritual triad there is the blue. That fourth layer of the spiritual triad touches any one of the petals. If one opens, you already get the light. A flower with three petals closed, anyone opening would let the light out. This is a beautiful way of presentation.

There is a substantial caption dedicated in “A Treatise on White Magic”, where it is mentioned that you get the light from the centre and then you tend to become radio-active. Radio-activity is what is required for discipleship. A disciple shall have to become radio-active in all the four layers. That is what is also mentioned in “A Treatise on Cosmic Fire”. I just made some extracts. For want of time I am not totally dealing with them. I have only read two paras

What exactly is occult meditation? Occult meditation is getting into the buddhic plane, into the cave of heart, staying there in the golden light and then contemplating upon a form of your choice within the spiritual triad. All Upanishads

recommend either you take to the form of Cosmic Person or you take to the electric blue light. The Cosmic Person is also blue. That is why there is the tradition of worshipping Vishnu with four-arms and blue colour or worshipping Krishna with four arms and blue colour. That is how worshipping Rama with four arms in blue colour has come. The blue is thus given, because that is the cosmic form, the Cosmic Man in the cosmos.

That is what Purusha Sukta says: *Abadhnan Purusham Pasum*. He was willing to get bound by the devas. He was fixed like a beast in the cosmic plane, and the devas have drawn things out of him. Before this form came out to be, what was it before? It was an egg, an egg with number 10. That is the cosmic egg. This egg is called Virat. From the cosmic egg, the devas of the cosmic plane have crucified the Cosmic Man in the cosmic plane. This is the original sacrifice. That is the original concept of crucifixion. The cosmic essence in the cosmic egg has taken to a form, and that form is what the human being has.

That is why the scriptures say: “Man is made in the image and likeness of God.” With a difference - God has four hands, because he has the four-fold existence. We only have two arms. We only know two things. We are only aware of the plane of thought and plane of action. But the Lord knows the plane of pure awareness and the plane of pure existence. Pure existence is the first state, and awareness is the second state, thought is the third state, action is the fourth state. We only know thought and action. We do not know the source of thought. We do not know the source of the source of thought. How are we pulsating? How is life force entering into us? How is it working? Why is it working? Why should it work? We do not know the state of awareness in its completeness. We exist, but we do not remember that we are pure existence. From existence to awareness, from awareness to thought, from thought to action is the four-fold existence of the Lord represented by the symbol of the cross. The cross is the foundation of the Temple of Creation. It existed long before Christianity. It represents the four-fold aspect of the world, the four-fold aspect of wisdom, the four qualities in action. Everything is four-fold. That is how these things are explained in the Veda.

The creation can be explained by number 4, number 5 or number 3. There are many ways to explain the creation of the cosmos, through the number key. Here the 4 is the number key: $4 \times 3 = 12$.

So, what have we to do? We have to stay at the buddhic plane and work with Pranayama. The method how to work with Pranayama in the Raja yoga path is a natural way of work. Besides that, we start naturalizing our respiration, because we are not natural in our respiration. We are not breathing completely. When we breathe completely, we don't feel breathing again and again. Like that, when we eat completely, we don't feel eating again and again. When we don't eat well, we are eating between the meals some cake, nuts, sweets etc. We all need that, because we have not eaten well. We don't eat completely, we don't breathe completely.

So, breathing completely enables you to take interludes with your breathing. That would be natural. You will experience it. When you breathe 3 times completely, you can stop breathing for a while. That interlude is important. It is described in the 11th rule of "A Treatise on White Magic". In that interlude you go from one layer to the other, from one petal to the other. 3 respirations at every petal. Like that, you picture 3 petals in every layer with 27 respirations in total for one layer. Then you go to the next layer. There you also make 27 respirations. Then you go to the third layer, another 27 respirations. That is why these numbers have become very important.

3 respirations for the first petal in the first layer from below upward

3 respiration for the second petal in the first layer

3 respiration for the third petal in the first layer

You can mentally utter OM, when you are in the pause.

Like that you do it in the second layer: $3 \times 3 \times 3 = 27$ respirations.

The same you do in the third layer: $3 \times 3 \times 3 = 27$ respiration.

In total, you make 81 respirations.

This is the minimal program. That what remains is the fourth layer. There you have the spiritual triad. Leave these first three layers and in the fourth layer (in the fourth chamber) you contemplate. That is what is called "contemplation in the inner chamber, contemplation in the Sanctum Sanctorum, sitting face to face with

the spiritual triad, the First, Second and Third Logos.” The centre of the spiritual triad is the heart, the basis of the three Logos.

Normally, when we visualize something, the mind on its way may come out. But when the mind is connected with respiration, it goes deeper and deeper. Like that, 81 times the mind goes inside. While conducting 81 respirations, the 27 respirations become relatively long and we need for the 27 respirations 24 minutes, and the total of 3 x 24 minutes is 72 minutes.

If you look at the chapter “Pranayama” in “Spiritual Astrology”, it is described there that the optimum Pranayama is 72 minutes, but all preceding steps are not explained in the book. The scriptures throw gems here and there, they distribute them everywhere, but you have to collect them, form a garland and wear it and feel its beauty. Not all things are said in one place. That is where there is the advantage of a Teacher.

So, if you do this 3 times like that, you get frequently internalized. That is why Pluto, the Lord of Death, says, “Three times please!” That is why the meditations cannot be casual and mechanical. We cannot simply sit and think about all external problems. There is a special kind of internalizing, into the own being, the respiration is put to internalisation through respiration. The mind is not only busy with respiration, but with pulsation and also with sound. And then you visualize the beauty of every petal in the lotus. Then mind travels inside and remains in the buddhic plane. At the end of your meditation you visualize your form in golden light. You visualize the form of your Master in golden light in that state. That means, after these 72 minutes, the real meditation work starts.

If you do this regularly, you get the taste of it. It tastes so good that you would like to get there. It is like a boy who has met a girl. At every occasion he wants to meet her, because the longing is towards her. So, more and more you would like to internalize. That means, you have fallen in a kind of romance. You have fallen in romance with the inner light. This is called “divine romance”: quickly go back into the inner chamber of your house and there you rejoice the light and you rejoice the knowledge that you receive there, and you rejoice the Love of the Presence.

That is when you are internally oriented from the buddhic plane, what you experience there is called “bliss”. This blissful experience is called “the state of

Ananda”. That means, the one upon whom you contemplate is in the state of bliss. You are in the buddhic state and you contemplate upon that bliss. This is the practice suggested in the Katha Upanishad.

Now we come from the known part to the unknown part. You know your own physical form. Likewise you visualize in a miniature form your buddhic form. This visualization is very important to stay beyond the body of flesh and blood. If this happens, the three links that we have with the mental, emotional and physical body, they get dissolved. That is how we die thrice before we really come to life. That means, we die for the physical, we die for the emotional, and we die for the mental. Three times we die. Normally we only die for the physical. That is why we come back with all our emotions and mental stuff. One death is not enough. There are some who die only for the physical. There are some who die for the physical and also for the emotional. And there are very few who die for the physical, emotional and for the mental. This death should happen while you are still in the body. That is why dying to these three states of awareness is considered as three initiations. When you have gone through these three initiations, you have become immortal. That is where there is the further work.

Now you know that you are a body of light, and within you there is the source of your being. Now you know that you are a soul and your personality is cooperating with you, and now you establish a link to the super soul. The name of the super soul is THAT. Because it does not have a name, we call it THAT or IT. So, one way to express is I AM THAT, but who is first? He existed before us. He has become what we are. The ocean has become a wave. What is in the wave? Only the ocean. First there is the ocean, next there is the wave. You cannot say: I AM THAT. You have to say THAT I AM. This is what is called SO HAM. SO HAM only has a value in this sense. THAT is the Cosmic One and I AM his representation in miniature form. I AM nothing else than THAT. THAT exists as I AM. This is the Mantra.

More and more you link up to Him and you grow nearer to Him. These are the four steps of grace:

1. SAALOKYA: One with Looks
2. SAAMEEPYA: One with one (proximate)
3. SAAYUJYA: One joining one

4. SAARUPYA: One becoming one

You have become THAT. Only THAT exists. The wave joins the ocean. That is called Samadhi.

In this Upanishad Pluto says, “Up to that point you can work with OM”. He speaks so much about the sacred word, because OM is the bridge right from the physical up to the cosmic. He says, “OM is happening within you. It is not that you are doing it. OM is the thread of life and consciousness. This thread will lead you to the source of OM.” He only suggests one sound during the whole practice: working with OM in every layer. When THAT graces you, IT receives you and draws you inside. You cannot get inside, but THAT must receive you. That is why the last step is said “to be graced”. THAT decides to absorb you and it depends upon the intensity of your work. At the right moment you get absorbed. That is how the eternity is reached. These eternal beings are called “Kumaras”. These are the ones who are called “the Seven Stars”.

There are many who reached eternity, and they continue to live in eternity. Even if the creation dissolves, they consciously walk into the Pralaya, and when the next universe comes, they consciously walk out and know what they have to do. Those are the grandest ones. They are called the Kumaras, the Seven Seers, the Manus, the prototypes of man, the Prajapatis, the ten numbers. The ten numbers with their corresponding qualities are personified and called Prajapatis. They continue to be from eternity to eternity. They don't get lost even during the dissolution of the world.

Then you enjoy the grandeur of the creation, if you have reached this state and you play your role therein in tune with the plan. That is the whole theme, the things are presented, so that the souls can develop. The souls who have gained this state in one creation, they come back in the next creation as scouts. That is why we have to do these steps. The planet Earth is formed only for the beings, so that they are able to evolve. That is what is seen as the grace of the Lord. Planet after planet is prepared for the beings to evolve. The opportunity is given for evolution and to experience the Truth. The Lord provides the platform and also provides the Teachers, and He enables that the beings can evolve.

That is why the books speak of the first and second systemic existence, and the scriptures say: “Whole series of universes are happening, until the atoms of a stone transform to Brahman.” They have to go through the plant kingdom, the animal kingdom, the human kingdom and the deva kingdom. Such huge processes take place, and from eternity to eternity it happens for the beings. We stand at such threshold where we can join the kingdom of light. We have fairly gained the ground that we need not return to mundane aspects, and we can achieve further goals. That is living in a body of flesh and blood or living without such a body. You have the choice.

This is how this scripture presents and you can find the corresponding links in other scriptures. A complete understanding of the scriptures is thus gained. This is called “the path of transcending death”, and the whole work takes place in the heart, because the heart is synthesis. There you find everything. Its number is 12. Number 12 has many dimensions. The whole solar system is ruled by number 12.

$12 = 2 \times 6$; 3×4 ; 4×3 ; and $2 \times 12 = 24$.

Chanting of Gayatri with full comprehension also leads you there, because we speak of Bhu, the physical plane, Bhuvaha, the vital plane, Suvaha, the mental plane, and then you reach the buddhic plane. Then we say: Tat Savitur Varainyam: May the light of the Central Sun embrace me. This is the same principle. We contemplate upon the Cosmic Centre so that the light of the Solar Centre embraces us and stimulates us into the buddhic plane. Thus Gayatri was received.

In any of these sublime Mantrams or processes what is aimed by the grand seers, the Rishis, or the Masters of wisdom is that we lift up to the buddhic plane and then contemplate upon the basis of light which exists within the spiritual triad of will, love and light. The same can be done by chanting Gayatri.

We also have to make humble efforts to moderate our personal life and then work from inside to outside. The ripening is from inside to outside. That is why we are recommended to work more with Pranayama, with Gayatri, with OM, or with the Mantra ‘Trayambakam Yajamahe’. (The whole Mantra and its meaning as also the Mantra ‘OM Namo Bhagavathe Vasudevaya are given in the book “Mantrams”. Like that, as you like, pick it up and work with it to transgress the limitations of the world and to transcend the death.

The purpose of this Upanishad is to make you understand that there is no death and that you don't have to fear death. You continue to be and you can consciously experience your departure from the body, even before you die.

Nachiketa learnt from the Lord, and then, as far as the first boon was given to him, he came back, and his father was pleased to see him. The father knew that his son would come back. Do you know why? Because he knew that the time had not yet come for the son to die, though the father had spoken the words and the son went to the plane of Pluto. It was arranged in such a fashion that the thread of life was retained in the body, and the thread of life together with the thread of consciousness left the body. So, Nachiketa departed with the thread of life and the thread of consciousness from the body. Due to the knowledge the father had he sent his son over there, and the Lord of Death had no program with Nachiketa. He did not want to invite him into his plane of activity. So, Nachiketa received the knowledge and he came back.

If you see the life of Master CVV, he used to send his disciples like that on the journey. He performed many experiments in the same way. He also sent his wife on higher planes to collect information. He sent his son, and frequently a disciple to collect information. Adepts can do this. The father of Nachiketa was such an adept. He did it, and his son came back with all secrets of transcending death and also with the secrets of atonement. He became a grand Teacher of wisdom, and when it comes to transcending death, in the East Nachiketa is very much recollected.

Normally, this book is studied from 49th year by serious students of theology. After reaching 7 x 7 years, the next set of 5 x 7 years, they prepare to transcend death, not all Indians, but those who wish to go through the third initiation. 7 x 7 years of life to fulfil the mundane and the personal obligations. Then the next set of 5 x 7 years = 35 years (49 + 35 = 84 years), so it is planned, because 7 and 5 are good divisions of number 12. This is a further secret.

$$3 + 4 = 7$$

$$3 \times 4 = 12$$

$$12 - 7 = 5$$

$$7 + 5 = 12$$

So, 7 and 5 are two good divisions within the number 12. If the human life is considered as a span of 84 years, this also coincides with one round of Uranus, 7 x 7 years are seen for fulfilment of the mundane obligations and 5 x 7 to prepare to transcend death. Then one has gained much ground on the path of evolution.

The Tibetan Master Djwhal Khul writes, “For the people in the West you can say 8 x 7. Let us give them time to 56.” He even makes some more concessions. He says, “Okay, 9 x 7.” 63 is the last year to get into the program, because thereafter the time for the work is not enough. So, he gives 14 more years, I don’t know why. But it is there somewhere in the books. You have to find it. He says, “There is a concession given by the Hierarchy to help people in the West. They can get into the program until the 56th year, and in exceptional cases it can be extended up to the 63rd year.

Every birthday serves the purpose to make a plan for the next year to quickly fulfil our obligations in the world and at the same time get into the inner world. Life should enable us to get more and more into the inner worlds, when we become older. Otherwise the process of delinking will not be complete.

Since that time, Nachiketa has become an inspiration for humanity and he learnt directly from the Lord of Death, and he gave this technique. This is practiced in many schools of thought: 72 minutes Pranayama with 81 respirations, 3 times a day and 90 days as one set. Then it enables a revelation. The whole thing is, if there is karma and too much obligation in the outer world, you will not be able to continuously work with it. The most difficult part in the whole game is the continuity. Unless this is not given priority, we will not continue. Is there not continuity with respect to our breakfast, lunch and dinner? Seldom we miss it. Likewise, breakfast Pranayama, lunch Pranayama, dinner Pranayama. If the priority for Pranayama is as much as the priority for food, then one cannot complain about lack of continuity. This does not demand any posture. You can horizontally lie and do this, because it has to do with pulsation and respiration. The scripture does not describe any difficult posture to sit.

Same is the purpose of the prayer of Master CVV. He said, “The prayer that I have given to you enables you to form the etheric body.” You can work with the prayer of Master CVV. This demands twice daily with an interval not exceeding 12 hours. It is a concession. In Kali Yuga there are a lot of concessions. The higher ones concede for us, because they feel that we are too weak to do anything. That is why there are a lot of concessions offered, but as far as the Upanishad is concerned, this is the method with which you have to work. That is why in the East, people fulfil their obligations, they quickly retire and then they dedicate to this meditation. To a mundane man, it seems crazy, but to the one who does it, it is not at all crazy. He knows what he does, and he does not explain why he does it. He just contemplates, so that one day he can consciously drop his body. When he has attained fulfilment in his Pranayama, he can burn his body by himself with the help of Pranayama.

In Andhra Pradesh, a woman of 81 years, when she consciously stopped eating, she became more and more radiant due to her Pranayama, and during the last months of her life, she was very radiant. She only did Pranayama. She called her sons, grandsons and great-grandsons and said, “During the next full moon I will leave my body.” This happened three years ago. She departed very consciously. This is possible. We need not fear death, unless we take to the program that we transcend death before he strikes us.

So, this is one of the sublime teachings which was given in all details in recent times, because the teaching on death is considered as a most important teaching in our time. It directly leads us to the third initiation, if we accomplish. Then a son of man has become a Son of God. Then we can continue with the further initiations, until you have become one with the One Existence.

In the book the whole scheme is given and also the importance of OM and the respiration ritual was not given in such detail as I explained, because the books throw hints and you have to search for the key. Depending upon the urge and the desire to know, nature arranges the corresponding details, and when it is given, we have to work with it.

So, thank you for the good full moon presence. Such topics can be well presented, if we gather for a full moon. Then it is easier. That is why we chose generally group

lives and those days where there is more presence. This Leo full moon is thus fulfilled, as far as I am concerned, and you will also be fulfilled. Try as much as you can. Every effort is effective. Please remember, all efforts are noticed elsewhere. They are never in vain. Every effort reinforces. It does not matter, even if we fail in our continuity, but try to proceed. As much as there is discontinuity, you know how much you are bound by your personality. Every interruption lets you know how much the personality dominates you. It is a kind of introspection and self-analysis. Make every effort irrespective of all failures. The sum of efforts made will strengthen you for the future. This is the comfort coming from the teachings of Lord Krishna. A small effort in this direction will implant the seed in you. As far as you endeavour, though it is not regular, the seed will be strengthened and gradually, when your Karma enables it, the seed in you will germinate. When it starts germinating, everything goes faster. The efforts made in the Path of Yoga are never in vain.

So, let us make efforts. Let us take into account all suggestions and instructions given and do only as much as we can. To do it better, we pray. That is the best. What we cannot do, we pray, so that we get enabled to do it. That is why prayers are important. The prayers help us to do what we need to do. We get reinforcement from elsewhere, through the prayer. So, don't leave the prayers. The prayers help to meditate. That is how prayers and meditations belong together.

Thank you