

Merry Life Teachings

Master KPK

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Talk 10

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Hearty fraternal greetings and good wishes to all the brothers and the sisters who have gathered on the occasion of the blue moon of October which has its own significance. This blue moon sheds much light and is also very proximate to the Earth orbit and therefore enables all those students who meditate to gain better measure of light in relation to their etheric body and thereby experience the subtle existence within this gross existence. I once again wish you all since you would anyway experience the blue moon while we are in that ambience right now I wish you well on the occasion. According to the lunar calendar this full moon is considered to be still Libra full moon while it is Scorpio full moon according to the solar calendar. In the lunar calendar this full moon is seen as additional full moon, which is called in the western parlance as blue moon. Whenever there is a blue moon, notice in the West that there is an additional full moon relating to the preceding solar month. That is how it is and therefore we are experiencing Libra energies in their completeness while they were introduced in the beginning of the month by the preceding full moon. This is an information.

I have explained to you in the last class the ten fires that exist in us of which we should be aware of and how seven of those flames enable us to reside well in the body and experience the optimum human life while the 3 other flames enable us to make a conscious ascent from the body. It was a teaching of Manu whom we call Manu Svarocisha of whom the Scriptures speak of as Manu Priyavrata. That teaching may kindly be revisited again and again and ensure that the flames are lit and are kept aflame so that the energies work at their optimum in our human constitution and help us to find higher dimensions. Today I present to you a simple but not yet complete dimension of wisdom given by Master Djwhal Khul, where he speaks of seven steps to stand for an initiation and join the initiates who are working on the planet over eons of time. That is what is being presented this evening.

Firstly he says “daily visit the Temple”. “Daily visit the Temple of Seven Mounts, meet the Lord at the sixth, seek alignment” – this is one statement. The Temple of Seven Mounts is the human body itself with the seven centres within the human, namely Muladhara, Swadhisthana, Manipuraka, Anahata, Visuddhi, Ajna and Sahasrara. You are all well aware of these seven centres. The human body is considered by the initiates as temples and they themselves function as mobile temples.

There is a saying in Sanskrit also about this: “*Deho devalaya proktaha jivo deva sanatanaha*” We are the images of God within this temple while God also exists within us. We are made in his image and likeness and we function as his representatives in this human body to beautify the surroundings and experience the splendour of the Creation. Therefore in every theology there is a recommendation to visit the Temple daily. In all yogic or esoteric practices there is no outer movement, it is mostly inner. The temple is the human body and instead of visiting a temple in the city it is easier to visit the temple within us. It doesn’t require much time, it doesn’t lose much energy on the other hand you gain much energy when you visit the temple inside you. And then you do not have to stand in queues because you are the only visitor to the temple within you, there is no other. The divine is in you, and you are his image, you have estranged yourself from him, you are going to the temple is but going to your own centre. Only when you get to your centre you are at peace. When you get to any other centre you are not at peace. The centre relating to you is that point of awareness within you which is called the God centre. So visiting the centre daily the Master says: “Make sure that you visit the temple of seven mounts, meet the Lord at the sixth mount”. The sixth mount is Ajna. The Ajna centre is the place where you have to contemplate of light. In the esoteric practices forms are not suggested, only light is suggested because all forms emerge from one Light just like one electrical light is expressed through so many channels here. It is one light which is called Aditi or universal consciousness which is also called Gayatri or Savitri or Lalitha or the Divine Mother. It is that light which is expressed through you, and that light within us can be met and you can merge into it in the sixth centre which is called Ajna. Therefore all contemplations are suggested to be at Ajna, for once we get to Ajna it is like our getting into the high point of the temple where you have the image of God, meaning God descends into you as your own form in your own likeness from Sahasrara to Ajna. From Sahasrara to Ajna the divine descends and then he abides there and we the humans who are basically mentally engaged, we are somewhere around the solar plexus worried about all the surroundings and worried about life, so we make an ascent consciously. By your will you can just imagine that you are there. It is a matter of imagination which leads to visualization. That’s what the Master again says “Try to guess to start with. Slowly it will give you the imagination. The imagination will give you visualization”. Just like sitting here in this place you can visualize going to Mount Kailash. The Mount Kailash is north to your place, so close your eyes and then imagine that you are at the Manasarovar, looking at the Mount Kailash. That can be a visualization which if you regularly do, then it will enable you slowly to enable your being psychically move out to be at Mount Kailash. You can be at the Lord of Seven Hills, you can be anywhere on the planet, and the facility of imagination is such that you can even think of going up to Sirius, or going up to Pole Star. That is how the seers have moved to the Great Bear, to Pleyades and the Southern Star and the entire cosmos through visualization, for which the basis is imagination.

So we have to visualize daily that we go and meet the image of God over here, which is no other than you. Just be there and keep looking at the light and see how far you can grow nearer to that light and if possible become one with it. That has to be the practice. You can go with the help of saying OM. You can also move with the help of the exhalation which we make, or with Om we can make an utterance and move there, or close your eyes and apply your mind upon the brow centre to start with. And then, go up here [Ajna] and keep looking out. This has to be a daily practice which would enable to think of the most high centre in us. Beyond that, it is undefinable, it cannot be described, it has no name, it has no form, it is “apagnasam [?]”. You only become one with it, you do not even exist, that is God Absolute. It descends into you into Ajna, you meet him, therefore he has anyway come down for you. You meet him there and become one with it. This has to be an exercise. It is so simple, it doesn’t require long recitation of stotras like Vishnu Sahasranama, Lalitha Sahasranama, so many things we do while the mind goes astray everywhere.

Instead if you seat and make this imagination and gain oneness with him, that is an excellent state and there you will –the Master says “Visualize further that in the centre of your forehead there is the image of the Lord and then around Him there is a triangle. One on the eyebrow of the left, another on the eyebrow of the right, another on the top of the head. In this triangle you have a central point. Visualize that in the central point is the divine, around Him are the three qualities which we call Will, Knowledge and Activity or *Ichha, Gnana* and *Kriya Shaktis*. These are the spiritual triad that we have: At the top of the head the Will, and then at the right eyebrow the Knowledge, left eyebrow the ability for action, *Kriya Shakti*. *Ichha, Gnana, Kriya Shakti*, that is how it is said in Sanskrit and in Master’s Djwhal Khul terminology the centre for will, the centre for knowledge and the centre for activity. So this triple centre is the three deities whom we call Brahma, Vishnu, Maheshwara or the first Logos, second Logos, third Logos with their consorts and the Divine who is the summary of the three, the synthesis of the three in the centre. Visualize further that.

Then, how many centres you have? You are standing at the brow centre, you are visualizing at the centre of the forehead, where there is the image or the point of the Divine is there. Around Him there are three. In all, five. In all five centres. You are sitting, you are looking at the divinity just like you go to a temple and before the Sanctum Sanctorum you are at the threshold looking at the image, while there are three other great beings around. These three can be also called your Master, your Master’s Master, your Master Master’s Master. That is how they say “Guru Bhya Namaha, Parama Guru Bhya Namaha, Parameshti Guru Bhya Namaha”. Like that they say. And in the sloka also we say: “Guru Brahma, Guru Vishnuhu, Guru Devo Maheswaraha, Guru Sakshat Parabrahma”. These three forms of the Trinity, they emerge from the One beyond. He is called Parabrahman. So from Parabrahman there is the spiritual triad emerging. And you are there as the fifth one looking at the four in your forehead. That should be the contemplation for the day. Be there and then relate to the will which is at the top of the head. The mantra is “Aim”. And relate to knowledge which is at the right eyebrow, at the highest point of the right eyebrow, where the sound is “Sreem” and then the left eyebrow, the sound is “Hreem”. AIM, SREEM, HREEM. These are the sounds given in the ancient wisdom, and for the central point which is in the triangle, the sound is OM. OM, AIM, SREEM, HREEM.

OM, AIM, SREEM, HREEM. OM, AIM, SREEM, HREEM. OM AIM SREEM HREEM. This is how you can keep on chanting, visualizing a grand field of light and a triangle in it with a centre. This is what the Master strongly suggests so that we relate to the divinity and the triple aspect of the divinity straight away without being round about, straight encounter with the divinity in you. When that can happen you get charged, and if you make this visit daily, then it is received and retained in the heart and thereafter it helps us to work with the lower triangle namely the solar plexus, the sacral and the base centre –or Manipuraka, Swadhisthana and Muladhara. Through these centres we function to the outer. We relate to the divine in the higher triangle and we relate to the world with the help of the lower triangle. This is how a Master of Wisdom always works. He has only one work to do, to manifest the Plan of the Divine upon Earth. The kingdom of God upon Earth is what his main occupation is. He keeps on relating to the divinity and then brings down the energies and manifests according to time, according to place, the Will of the Lord.

That is how you have to make your visits to temple, so visiting temple please understand that each one of us can be transformed, our body can be transformed into a temple, it can be a divine temple or it can be a home to be peaceful at home. Or it can be anything like a prison. A house can be a prison as well. If there are conflicts at home, the house becomes a prison. We would like to get away from the house. When the house is peaceful it is called home. But when the house is full of divine energies and is able to transmit such energies, it is like the Temple. Therefore by regularly relating – the purpose of relating is only to ensure that we are daily charged with the divine energy and with that energy we function on a daily basis in our lives. That is how the work is on and that is where the first step has to be daily worked out.

Then the Master comes up with another dimension of crucifixion of man. Man is crucified in his own body by his own actions. No one else binds him. When we are all made, we are given as much freedom as the Divine. We are all as free as the Divine. But what we do is, on account of our ignorance, we crucify ourselves.

Through tongue, we crucify. **Firstly, through tongue we crucify.** We say things which we do not do. That binds us. When you say things and you do not do, that binds. Untruth binds. So in Creation man only has the facility to speak. The faculty to speak is not there with the angels, it is not there with the animals, it is only with the man given as a great facility. By right speech one can attain anything, because "*Vageva rigveda*", that is how it is said. Just the speech can make you invincible. That is why people care to speak well "*Satyam vada*", speak Truth. Speaking about truth is different from speaking truth. You are not compelled to speak, but if you have to speak, speak truth. No one compels you to speak untruth, so why speak untruth? Why speak manipulative words? Why speak with different intention in the mind? Speech regulations many times we speak of, but seldom they are practiced. The first crucifixion for man with the world is through the speech.

The **second crucifixion** of the man is the two hands are crucified. You see the crucifixion symbol, it is a symbol, don't take it as a reality. We are all crucified, not Christ. Jesus Christ was not crucified, he was physically crucified it did not mean much to him. That is why he said when people were all weeping: "Don't worry for me, weep for you. You have to weep for you, not for me. I came for you, to help you. If you listen to what I say and practice, you are liberated. I am a liberated person". So the second crucifixion is with the two hands, the two hands insofar as they only know how to receive from the surroundings. The two hands are meant for self-sustenance, sustenance of the family, isn't it? Sustenance of those whom we think are our own, we keep working. That has to be in a righteous manner, but these hands can give you liberation only when they are used in service of others. What you receive with the help of the work that you do is one thing, what you distribute with the help of your hands is another thing. It is the second dimension which is much more than the first dimension. Your hands are released, otherwise they are crucified. This is how he says.

You take an example in a house. A lady, she cooks for about -say in olden times there were ten members in a family. Ten members in a family. One lady cooks. To cook for herself and to cook for the whole family. Isn't it? And then what is happening? The proportion of her receiving in relation to her giving is one to nine. The lady at home cooks and serves ten people at home. She is getting liberated. Likewise the man who functions for the family. For all the ten persons to eat well and to live well, he is helping. Without his earnings the house would not live in good conditions, so he is one for others. He is for nine, he is working for nine persons, the lady is working for nine persons. The others at home they should learn to be so. Isn't it?

As much in a day you distribute your energies for the surroundings. It is not money. Distribution of your energies to the surroundings, for the benefit of the surroundings is what is important. And today the feeling in the minds is "oh there are so many people I have to cook for; why can't we go out, why can't we go to a restaurant? The mind gets more and more corrupted when one thinks of self-comfort instead of mutual comfort and groupal comfort. That is why Buddha says "*Sangam saranam gacchami*". I serve the society by going to the house for alms. The virtuous is not seeking really anything. He blesses that house. That is the idea that comes from Lord Shiva. He goes to houses and blesses people. By receiving their—according to our scriptures, they receive the sin from that house and release them from the sin. That is how the scriptures are written. If not you, some other would give them, nature gives them food. So coming back to the question hands are lived when those hands are extremely used for other's benefit. That means you help your family, you support your family, you support another family, you support the society, you serve the poor, you serve the needy, you serve the weak, you serve the sick, it keeps on taking to different dimensions. A teacher or a healer he keeps on blessing so many. The right to bless is not just given to all. Not all can bless. Blessing can be given only by those who have served enough, where he himself consciously knows from within that he is eligible to bless. Just elder's blessings youngsters is one thing, knowers blessing the others is another thing. That is why if you see the pictures of the divine, they always have a blessing hand. Even among gurus, very few hands you see with a blessing. And if you see Sathya Sai Baba he blesses with the two hands. He has the inner conviction that he can. Up to that you go releasing yourself. Liberation comes through your actions. Limitations also happen to you through your hands. If you have a giving hand- giving hand means not only giving Rupee notes, anything. It can be an advice, it can be a physical support, it can be an emotional support, it can be helping in matters of education, or it can be helping in matters of wisdom, so likewise, how are the

hands used? That is what is asked in the ashrams when you meet at a particular point. How clean are your hands? How clean are your hands that could give you an eligibility to get into an ashramic life in the divine plane?

So first thing is visiting the temple for purposes of receiving the energies, and the methodology is very clearly given by the Master.

Then the second is make sure that you as much cooperate with your hands than seeking all the time for yourself, for your own comfort, and for your own luxury. Instead of seeking, keep offering. That is the second step.

The **third crucifixion** is at the feet, isn't it? The feet are crucified. Feet get crucified when you move unnecessarily. People go and incur unnecessary complications or implications. If you go anywhere and everywhere you pick up things at the subtle plane which can cause a deviation to your own virtue. See, very nearby there is a club where round the clock the cards are played. There are gambling dens and there are alcoholic shops, wine shops, tobacco, so many things are there where people are attracted. The Master says in his teachings: "Don't even look for cheese. If you wish to have psychical, meaning semi-divine experiences abstain from cheese. Abstain from cheese, abstain from all non-vegetarian food and seek only vegetarian food and as far as possible make sure that what you eat is chaste. It has to be chaste, not only it has to be tasty, it has to be chaste also. Chastity comes right from the point of the energy of the cook. The cook in the hotel cooks for commercial purposes. He is doing it in a job, he is not doing like a saint does. If you go to an ashram like in olden times, the guru himself used to cook and serve food or guru's lady cooks and serves, and they are places where you are served with love and there love causes extreme chastity. That is the reason why when your lady at home, when she cooks, she cooks with love for their children and for her man or once in a way if the male cooks for the pleasure, he does it with love for his children and for his lady. The factor of love is very high when there is a natural bonding between persons. What bonding a five star hotel cook could have towards us when he serves food? From scientific angle it can be hygienic, but it is not as chaste clean. There is a difference between being pure and being clean. Cleanliness is an outer aspect, purity is an inner aspect. If one is pure, the outer cleanness does not touch. So therefore, in matters of food where you everywhere and wherever you go you keep on eating, you eat on the streets, you eat in the bus, you eat everywhere and you do not see in what surroundings you are eating, number one, and from where this food has emerged, number two.

A great importance is given in Vedas in matters of how we prepare our food and how we prepare our mind and in what attitude and in what place we eat. Otherwise you are crucified or conditioned by your bodily ill health. All bodily ill health today which is growing in geometrical proportions is on account of indiscrete eating, indiscrete movement, and actions from hands which cause more bondage towards you. You may build lot of things, people may gain lot of property, but their property binds them. Their fame binds them. Their body binds them. Their activity binds them. Their tongue binds them. Are we not crucified? So this crucifixion is the third dimension which he says: "Beware of crucifixion and make sure that your actions result in greater offering than receiving". At the end of the day, when you strike a balance sheet what you offer should be much more than what you receive. This offering is given great importance in every theology. Offering to the plant, offering to the animal, offering to humans, offering to five elements, offering to creatures. Everywhere offering is given. Offer whatever you can. And in the fourth chapter of Bhagavad Gita twelve kinds of offering was mentioned by the Lord. By offering you gain knowledge, by seeking you don't gain knowledge. This is the key of the fourth chapter. You cannot gain knowledge by learning, you can only gain knowledge by offering: "*Yagna nahikena amrita manasa*" - only through service and sacrifice you gain a mind which is divine and which does not die. So therefore this dimension is the third dimension he speaks of.

The **fourth dimension** is: "At all times remember that you are not alone". You are never alone. The truth is you are never alone, but the fact is everyone feels the loneliness. There is a difference between truth and fact, and that difference is an oceanic difference. It is as big as Pacific Ocean. People feel very lonely, in truth they

are not lonely. The one who is the basis for the whole creation is with you in your form, which we very comfortably forget. We are so fast in forgetting that. What is it that is breathing in you? Are you breathing? The breathing is happening in you, isn't it? So, who is breathing in you? What is the awareness that is entertained in you? You awaken in the morning till night you get back into sleep, who is supplying this awareness to you? It is not your awareness, it can go away. In sleep hours it goes away and in wakeful hours it comes back. It is not in your hands. So also the pulsation is not in your hands. It is conducted by that centre which we call the divine centre. So from the divine you are receiving awareness, you are receiving life force. Life force- light, these two flows, which is called "*Prigna pravaha* and *prana pravaha*" [?]. These two are regularly working in you and they are coming to you from the centre which we call the divine centre. So this divinity is with you at all times, why do you feel alone? Be one with him. Never feel alone. If you are truly a sadhaka or a disciple, never and ever feel alone. You are never alone, you are together. All the time you are together. Without Him, your existence is not there. His existence in you is your existence. His existence in each unit is our existence. "In His name we live" isn't it? In His form we live because this form also we did not build it. Verily in Him we live, but once when we realize this we know in His name He lives.

In His name He lives, in His form He lives and you see the beauty of his functioning through you and experience the splendour of it. That is how it is. Therefore to feel alone is really sad for a person who thinks himself that he is a disciple. A disciple never feels alone. Even in the worst of crisis he doesn't feel alone because he is with the One who is omnipresent, omnipotent, omniscient. So why should there be need here? Why should there be need here, when you are in Him and He is in you?

The ninth chapter which is called "The Master Key" in Bhagavad Gita, it says "I am in you, you are in Me, just realize this". So once we know that He is in us and we are in Him which is very true because our breath is His breath, our awareness is His awareness, this body is given to us by Him, **you are just a guest in His form**. The house is His, the life is His, the knowledge is His, all is borrowed and we should be indebted to the One. He thinks he is the owner of this, he thinks is the owner of the knowledge. He says "my life, my intelligence, my body" so therefore the Master says the **fourth step** is: "Make sure that you develop this idea that at least you are two in one. The truth is it is only He as you. That you can realize later, but at least take the truth that it is two in one: Nara - Narayana. Man and God. God in man and man in God. God in man is called Narayana. Man in God is called Nara. That is why in the Upanishads they give a symbol of a chariot which is the body in which Arjuna, the representative of Nara and then Krishna the representative of Narayana, the three are together.

In every house in India they keep this photograph – a chariot in which there is Krishna and Arjuna. But the beauty is people see the picture but do not relate to the picture. The chariot is nothing but the body. The horses are nothing but the five senses. The chariot is driven by Lord Krishna, meaning the divine centre in one's own body, and you the man, functions in obedience to the directions coming from the divine centre. Arjuna wins the war by listening to the advice of Krishna. And likewise we too, win over in this life and fulfil ourselves provided we are able to visit the temple daily, relate to the divine, know the Will of God, gain the knowledge relating to our functioning and then function accordingly. And thereafter follow these principles of liberation from crucifixion which can come from speech, by wrong speech, which can come from our actions of receiving more than giving and our actions relating to our movements to undesirable places. If you move to undesirable places you have to be much more alert, much more careful. There are so many scriptural stories which I avoid to present the entire concept in one class. So that is the 4th dimension.

Then the **5th dimension** which he very strongly recommends is: "Make sure that the temple is filled with sacred sounds". Even in a prayer hall like this we do not make other sounds. We either sit in meditation or do prayers or do some stotras, but do not gossip in the prayer hall.

When you imagine your body as the temple, why do you make noise in the temple? If we just close our eyes and sit, the mind speaks though the tongue does not. The mind speaks so much and so much it speaks you feel disturbed by your own thoughts. That is why the mind is unable to see the light, because it creates such a darkness with the noise that it creates in itself, that it cannot see light. That is why the mind is said to be dim

light until it gains the ability to be silent. A silent mind is like a clean sky. A crowded mind is like a sky crowded with so many clouds. And many of them are dark clouds. When it is a dark cloud even it obscures the sunlight. Therefore, how do you dispel these dark clouds? It is not easy because over series of incarnations we have learned to speak and to think in ways which are not appropriate. Therefore the mind makes noise "May it fill the darkness of noise we do". Normally the mind is dark, why? Because there is lot of noise like a vegetable market or a fish market, the mind keeps on making noise. If you just close your eyes if there is silence, the silence brings the unuttered sound called "Anahata sound" which brings along with it the light of the sky. A silent mind can instantly visualize a clean sky, because the quality of the sky, the characteristic of the sky clean is the sound Om. Therefore you hear Om, you feel the light that is the original state of our Temple. But we have made it into a fish market, therefore we are unable to listen anything when we close our eyes. We cannot listen within, we cannot see within. Seeing and listening within becomes possible when mind is made silent. So first we have to dispel the darkness relating to the mind which is crowded with so many useless thoughts and mundane thoughts. For that reason mantra is given. If you regularly chant mantra, the beauty of the mantra is, it protects mind to start with. You do not fall into depressions which is very fashionable these days. In the modern world to fall into depression has become a fashion. Any little calamity, you are in depression.

If you chant mantra, it protects you. "*Mananat iti trayate mantraha*" that is how it is said. The more and more you chant a mantra, the more and more you are protected and you get illuminated and you get directed. These are the three dimensions of mantra: protection, direction and illumination. So take to some mantra from a teacher, there are so many mantras which I have given to all our brothers and sisters. There are 18 important mantras given in the form of a book, I also made you chant all these mantras and pick up these mantras and quietly chant in the mind, not just utter forth like a chatter box with the tongue. The task of uttering the mantra is through mind, don't move the tongue. The mind has to do the mantra. If the mind does mantra, it doesn't allow other things to come in, and the mantra brings in the needed –not only cleanliness but also the related light. If you keep on chanting Ram, Ram, Ram, Ram you get orange light into your brain. You feel orange light. Orange protects, that is why Hanuman protects, that is how they say: Hanuman protects when you chant Rama. These are all very exoteric ways of saying things, which is good enough if we have faith. The scientific way or esoteric way of doing is Ram is the sound relating to the Will and orange, sindoor. So more and more you chant the sound of cosmic will, it brings in the related protection, strengthens the will, and then gives you a clean mind.

Likewise Klim is another mantra, where you get inexplicable joy and then the light of the night, the light of the night which is so soothing. Likewise there are so many mantras as I said before. Om is a complete mantra. Aim is a mantra, Srim is a mantra, Hrim is a mantra, I gave you Gam as a mantra, so many mantras. When you do the Fire Rituals, almost all seed mantras are uttered. So when you utter seed mantras, you are purified because they bring in the related energies and purify you.

So **fifth step** that the Master suggests is: "Pick up from a man of knowledge a mantra suitable to you and keep mentally doing it". Mental doing is, you attach your tongue to the upper palate and then the tongue does not move. The mouth, the lips do not move. Then the mind only has to do the mantra. When mind does mantra, mind gets purified. When mind does not allow the mantra or delegates it to the lips or to the tongue, you do not get anything. These regulations are given in the book Mantras which you can once again go through. So when you regularly utter forth mantra, your temple is cleansed.

In the olden days in our houses the great grandfather and the grandfather they were completely engaged uttering mantras. Why? Because it is everything. It protects you, it enlightens you, it gives you the right direction, what more do you want? And when the temple is cleansed with the mantras, the sounding that you make (this is an additional dimension coming from Master Djwhal Khul) would be heard in the related ashram on the planet. For example, if you utter forth the mantra relating to Dattatreya which we are all very familiar now: Dram, then the ashram of Dattatreya, there are many on the planet. The ashram of Dattatreya is even

on Sirius. It can be heard in those ashrams. By relating to mantra so very devotedly and if you do it in such profundity, the related ashram awakens towards you and then invites you into that ashram. That is the beauty. That means through sound you can move in your psychical energy into fields where you are destined to. So therefore consecrate yourself to one mantra, don't pick up ten mantras, one mantra for life is good enough. Don't change mantras. All mantras have good effect and depending upon your soul's inclination you may pick up a mantra and go with it. So that is the fifth dimension by which you are able to illumine the whole head. The beauty is, when a mantra is uttered forth mentally and heard, the entire head, it keeps on reverberating with the vibrations of the sound, just like when you make one strike on a bell, either in the temple or in the church. Just one stroke on the bell it makes reverberations and the whole hall is filled and the sound is heard in a different place from the point of the striking thereafter. Just like if you put a stone in a lake, the ripples happen up to the shore and again come back to the centre and again go back to the circumference. Like that the sounds keep on moving. The utterance makes such a beautiful phenomenon in the head. The head gets completely washed away from its impurities and is filled with light. That is a facility by which you cleanse the mind, you cleanse the head by which you are able to even gain the link with the ashrams where such mantras are most effectively uttered in the planetary sphere. That is the fifth dimension.

Then comes the **sixth dimension**: To relate daily once to all the devas within your body. To relate to the devas in your body. Many number of times I told you the varied centres relating to devas in your body. Just for your information, at the Sahasrara you can think of the Mani Padma where there is the Gem with thousand petals (lotus). With the two eyes you can see, visualize the Sun and the Moon, and with the two ears –with the right ear you can think of the pitris, with the left ear you can think of devas, and with the tongue you can think of the goddess of speech which is called Saraswati the word and with the nostrils when you breathe think of the Ashwins and with the heart you think of the swan that keeps on singing the song of breath. Like that you can relate to various devas. The seven centres can be related to, the seven planetary centres which are around us – that is Jupiter at the Sahasrara, Sun at Ajna, Mercury at throat centre and then Venus at heart centre, Moon at solar plexus, Mars at sacral centre and Saturn at the base centre. These are all given already. So relate to the seven centres in you with the seven planets, relate to the twelve sun signs in the body, relate to the twelve Adityas and then eleven Rudras. That is how as many devas as possible you can relate to.

You can also relate to the five elements which exist in you as matter, water, fire, air and sky. Likewise within the body there are so many divine centres which you can relate to, by which they awaken. Therefore, the sixth step given is awakening the devas in you, and the work of devas is to cooperate with your effort. As much you are making an effort to progress yourself, devas cooperate. They are like our elder brothers. Denying the help of the devas makes less easy for you to progress. Seeking their cooperation, just by recollection the deva is pleased. Just by recollection a deva is pleased, they don't expect anything from us. So such a recollection when you regularly do in relation to the directional gods: East, South-East, South, South-West, West, North-West, North, North-East, above, below, all these can be invoked. Directional gods, their centres in us I have already given lot of information to you. Relate to every part in your body, because every part is ruled by a deva. Every important organ in the body is ruled by a deva. The details are already given. If you wish to you can get to the books or in the next class I can narrate the whole human body with the related devas, which is normally done in India through a ritual attributed to Rudra. When they do *Maha Nyasa*, they invoke all the devas before the worship.

So, the sixth step is to invoke the devas and then by that you would have stood well on a daily basis to be a disciple on the Path, to be the disciple on the path who can follow the Path without deviation.

The **seventh one** that the Master speaks of is: "Look for empty space, do not look for objects". When you are at leisure, look in between the two forms, do not look to the form. To see the form is not a big faculty. Right from the childhood we have been identifying seeing the forms. The Master says: "Look in between two forms" because each form is a form of light in different degrees. Between two forms of light there is a sphere, and in that sphere lot of magic happens. Just make it as a habit so that when you succeed in that habit you stand the

chance of the ones who invisibly move in places like this when good activity is being conducted. Wherever there is a *satsang*, wherever there is a discourse on wisdom, wherever there are practices of meditation, wherever there are rituals done in accordance with the procedures, invisibly many beings keep visiting and blessing us. And to see an invisible being the practice that the Master suggests is that "Try to see in between two objects, two forms". Note that your third eye is in between the two eyes, he says. He gives a hint. You are training opening of third eye by seeing in between. By this you would also gain intuition. It is a practice. I can explain a lot but it is a practice to see in between the two, it enables you to gain intuition, enables ultimately to gain the invisible beings who are all around ready to help those who relate to them. That is given as the seventh step. That is how these seven steps are given to make a disciple eligible to stand for initiation. That is how the Master spoke, and we meet next week again on Saturday and speak on some other subject. I hope you have gained it, because I do not want to take series of classes for one topic like I did for the ten flames. Then in between you may lose track. To ensure that you keep the track I narrated all the seven. If you have any doubts relating to it you can send me mails and I can answer them.

Thank you so much. Namaskaram.