

Merry Life Teachings
Master KPK
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Hearty fraternal greetings and good wishes, to all the brothers and sisters who are gathered to relate to the fortnightly merry-life teachings.

We are into the month of Taurus, and the Aditya relating to Taurus is called Aryama. Daily, in our prayers we invoke Aryama. We say, “Sham no mitraha sham varunaha, Sham no bhavatvaryama”. Three Adityas are regularly invoked through the teacher-student invocation that we do in the name of “Sham no mitraha sham varunaha, sham no bhavatvaryama, Sham na indro brihaspathihi, Sham no Vishnu rurukramaha”. These are regularly invoked by us.

Aryama is the Aditya relating to Taurus. Mitra is the Aditya relating to Gemini. And Varuna is the Aditya relating to Cancer. The other two Adityas, we will speak of in the respective months when we meet. So, when we think of Taurus, we think of Aryama.

In Aries, we think of Dhata, who brings down the Will, of whom we have spoken in the last fortnight. The brilliance that descends, the Will that descends! Will is a descent from higher circles. It is an occurrence. Even to us, the ideas occur. It is not that we think, and we get ideas. When the ideas descend, we receive them. We receive them, we perceive them, and we try to work with them. The work of Dhata in Aries is to receive from higher circles, the thoughts. Further, we await to receive,

and the process is occurrence, when the thought is occurred. Thereafter we pick it up and further utter forth. After the occurrence from higher circles, we utter forth to fulfil it. That is why occurrence is relating to Aries. Further, utterance relates to Aryama in Taurus. That which is beyond descends into us, as an intuitive thought, as an occurrence, and as a plan, and then we perceive it in Taurus, and also conceive to ensure that, that which is received from higher circles is well conceived. First of all, well perceived. Then well-conceived. Then we cook it up within us before we manifest. That which is received from higher circles has to be assimilated. It cannot be as such transmitted.

The fire in Aries, comes down where the symbol is the fire on the back of the horse. We have such paintings and such symbols all over the globe including the paintings of Nicholas Roerich. There is a horse that brings the fire. And then there is a cow that nourishes it. Therefore, there is a cow with the flame on the back of it. Horse is the symbol relating to the fire of Aries.

The cow, the bull, the calf, those are the symbols related to Taurus. The cow nourishes. So also, Taurus nourishes. Aries is a fiery sign. Taurus is an earthy sign. From heaven to earth, there is the descent of the plan in Aries. And in Taurus it is assimilated. It is received and assimilated. It is like a great influx that comes from higher circles which is received, perceived, conceived, and later distributed to nourish the beings in the lower circles. So, Aryama is seen as the one that harmonises, that which comes from higher circles. We too, as disciples, receive ideas from higher circles. We cannot immediately think of transmitting them. We need to assimilate it, understand it, and then nourish it in ourselves, and later appropriately distribute.

The whole Milky Way is seen as the field of Aryama. Because, from the most higher circles, the Will descends like fire. And it has to be brought down up to the earth without causing any damage. That is where Taurus has a great role to play. The Will is imperceptible. It has no shape. It belongs to the Para State of the world. Beyond. In Taurus it has to gain a form. It has to gain a shape. It has to gain the colour. It has to gain the sound. So many things happen in Taurus, from imperceptibility to perceptible state when the energy descends. That is why, in the Vedic understanding, Taurus has a great role to play. It is called Vaishakha masa, meaning the month of Vaishakha. It is in this, you have the constellation of the Kumaras, the Pleiades and also Krishna. The constellation of Krishna, which is Rohini, which is called Aldebaran, so many things are there in Taurus. The field of Taurus is the field of reception and assimilation before transmission. It is a beauty to get a perceptibility to an energy which is otherwise imperceptible.

The sacred sound, which is eternal, becomes a sacred word in Taurus. There is a difference in the sacred sound and sacred word. People gullibly use the words. Sacred sound has to be given the form of a letter. Sounds are beyond letters, and the sounds are given forms through letters. When we say Aa, it is a sound. When we say Ee, it's a sound. The sound has to be given a form. Likewise a number, which is a consciousness, it also has to be given a form. Numbers are given forms. Sounds are given forms. Sacred sound versus sacred word, there is a distinction and a difference.

The sacred sound is eternal, and it is given a form in Taurus. The energy, which is so beautiful in the Para State, is given a form which is beautiful. Beauty in form is perceptible. Through the beauty in form, we relate to the beauty beyond form. Everything is formed in Taurus. The basic principles of creation are all given forms when it comes to Taurus. It's a great phenomenon. It is receiving an unbound, limitless, very powerful energy, to give it modulation, to give it a form, and to let it flow to nourish the creation. It is a grand work that happens in Taurus. It is like in Puranas, where it is said that the greatest energy in its downward flow is call "gam". In its upward flow it is called again "gam". That is why it is called Ganga. There is an influx of energy from higher circles, which is said to

have been received by a logos, none less than Lord Shiva. To receive it up-to the earth, the energy, and to ensure that the energy is modulated, and appropriately distributed through the mountain ranges, via the planes of land, and to the sea, it is a great story. The descent of Ganges is more symbolic than the factual dimension. The influx of energy cannot be contained so very easily. It has to be modulated. It has to be assimilated. It has to be distributed in a manner which would eventually nourish the beings in the lower planes, but not destroy the beings in the lower planes. That's why the work of Taurus is said to be receiving from higher circles, which is referred to the bull, nourishing the energy within itself, which is symbolized by cow, and later delivering it to the whole creation, which is represented by the cow yielding milk to the calf and also to so many beings, meaning a nourishing energy that flows thereafter. The energy received in Aries as such cannot be utilized, unless it is modulated by Taurus. Therefore, Taurus gains a great importance, and Aryama is the Aditya that conducts it.

If Aries is seen as a thousand petalled lotus in the head with Dhata, Aryama is seen as the eastern face of the creator. The eastern face of the creator gives us some perception. What kind of face it is? What is it that it communicates? And the face is indicative of a person's energy. Face is indicative of the index of the person. So also, Taurus is the index. Aryama is the index. Aditya Aryama is the index for the year to come. He presents the face on the basis of the energy that is received. So we too, our faces represent the kind of energies that we receive around. And the face according to astrology also, most of it, relates to Taurus only.

All the major intelligences are posited in the face. He has the fire in the mouth. The water also in the mouth. The mouth is the fundamental principle of Cosmic Person. And the two eyes representing the transmission of light, and then the two ears relating to the sound. And then the two nostrils of the nose, which breathe in and breathe out. The principle of Aswins. Aswins are in the face. The soli-lunar principles are in the face. The receptive and broadcasting sound is in the face. The fire is in the face. The water is in the face. Almost all are in the face. The five senses can be seen in the face. And those are the ones who permeate into the world, major principles which exist in the cosmic plane, the fire, the air, the water, the matter and the akasha. All are in the face. And this face is called Aryama in Puranas. So, what is received from higher circles is assimilated in the head itself. In the entire head itself. And thereafter, it is transmitted into the lower system. That is where, in the month of Taurus, Aryama cautions us to be much more disciplined, in matters relating to the five senses and the speech. The mouth contains the water, the related taste, and hence we have to be starting up with a program relating to your intake. Taste is a means, but the qualitative intake will nourish the body. Mouth also does another function. The tongue is there. It not only takes in, but also speaks out.

Taurus stands for the word, the sacred word, but not the sound. The sacred sound is already there it is eternal. It is expressed through our mouth with various features that exist within, the upper palate, the lower palate, the tongue, and then the upper palate containing sixteen teeth with gums, which are very important for the science of wisdom, and the lower palate containing sixteen gums and teeth which support that wisdom. Wisdom cannot be spoken, unless all the sixteen gums and teeth are kept in good order. Therefore, there is need to nourish and maintain them but not lose them.

Speech, an aspect of, again Taurus, has to be regulated in the month of Taurus. The thoughts that we receive when we set them into speeches, do we spread harmony, or do we spread conflict? Do we spread disturbance through our speeches, or do we spread harmony through our speeches, are our speeches magnetic, are our speeches electrical? What kind of words that we choose to give an expression to the sound that we pronounce. When the words are not properly chosen you are disturbed, and you disturb others also through your speeches. A lot is said about the discipline of

speech. And this basic energy that is expressed is only the sound expressed as the word. The sound expressed as the word has four states in it. It is perception, clothing with language, and using the vocal chords to express, and you use the mechanism as it exists in the mouth, to make a proper expression.

The letters have to be expressed properly. It can gulp away some letters. The letters have to be expressed in a manner, where the word is properly expressed. The word has to be expressed and it has to be supported by the group of letters. And in languages where they use letters which are not sounded when spoken are considered to be inferior languages. When you say a word containing a group of letters, all the letters should find their expression. You use many more letters which you do not express. Such a language is seen as a secondary language but not a primary language. That is where Sanskrit stands out. All that is lettered is expressed. There are no silent letters. There are languages which I do not wish to speak or mention. They write so many letters only to say a few sounds. Just for example to say “bureau” in French, so many letters are written, but what is spoken is really b, u, r, o, “buro”. But so many letters are written. Likewise, there are many languages which contain more letters than what you express. It is wastage of letters. That is where Madame Blavatsky says, unless we have the comprehension of Sanskrit, your knowledge can never be complete. She even went to say that Greek and Latin are but daughters of Sanskrit. They are aggrandised as the sisters of Sanskrit, which she did not agree. Why because, from sound to word, when it descends, the energy has to be expressed appropriately. You cannot write something and speak something else. It is not in concordance. It is not in concurrence. In Sanskrit it is not like that. If you write p, u, t, we say put. But if you say b, u, t, should we not say but (like put)? When we say b, u, t we say but. When we write p, u, t we say put. Why is one put, and another is but? When you use the sound u, it has to be expressed. P, u, t, “put” - expressed. B u t, but (like put) u is expressed. So you write u, but would not spell u. You would say “but”. So these are the incongruities which happen at the highest level when things are transformed from imperceptible to perceptible level. What is happening? The sound, which is formless, when it is given form, even at the formative stage, there is a distortion.

Language is a great key to wisdom, and it is one of the six keys to wisdom! And it is called vyakarana in Veda. You should know what sounds bring what chemistry. Right in 1992 when we did healing seminar in Bad Essen, I spoke of the basic sounds and their chemistry. How the sounds when they are clubbed, what kind of chemistry comes. “Aa” is the basic sound. It is set with the sound of the Absolute. “Ee” is said to be the sound of Cosmic Mother principle. “Aa” and “Ee” together form “A”. “A” is not the first alphabet according to the cosmic understanding. Aa. Aa is the first sound in every language. Aa + Ee is A. A is not a single sound. It is a double sound. So, we should know what happens when Aa joins Ee. And what happens when Aa joins Uu. Aa + Uu becomes O! Anyway, I do not wish to get into that subject now. What I wish to say is lot of distortion happens from formlessness to forming.

In Taurus, the beauty is everything is formed in ancient and due order. Imagine what Taurus does. We take it so easily with Taurus. Formlessness to forms. From sound to the letter and the words. Likewise, numbers exist as consciousness. They are all given forms. And basically, we have uniformity in forming these numbers, though there are Sanskritic numbers. What we generally use globally is the numbers that we received from Arabic system.

When it comes to sounds, we have formed different letters in different languages. But sounding is important. When we speak of letters also, whatever is the form of the letter, the consciousness of the letter, or the number, is the same. You say Uno, or you say One, or you say Ekam, we refer to No. 1 consciousness. So, forms can be different, but the consciousness is the same.

So, difference in forms, taking shape is happening in Taurus. That is where the numbers, the colours, the sounds take to symbols in Taurus. Taurus is an Earthy sign. Therefore, the matter gives the form to the energy, and that is what is represented. When a man's face is seen, his forehead is seen. And then what kind of head he has is understood. When the person's eyes are seen, much can be seen through the eyes. What kind of energies the person carries in him. The shape of the ears indicate the ability to listen and transmit. The shape of the nose, the shape of the mouth, the shape of the chin, the shape of the cheeks, so much phrenology as a science exists. And when one sees the face, a wise man knows what kind of energy he is encountering. He does not have to see the back of the head. He does not have to see the side of the head. He sees the face, that is what Aryama is. Aryama is indicative of the harmony of the energy, that a person carries within him. Because what is received is held in the head. What is received is very well held in the head. And is expressed through the system. So, how important face is! This has to be understood. And how it has to be well preserved, well secured, and well presented to the world. Whatever face we have we don't have to uplift it with cosmetics. And we don't have to neglect it but the natural face we have shall have to be given a transparent presence. There are faces when we see, we find that they are hiding something. When we see faces, we see they are suffering with something because their eyebrows are closed and are tightened. They don't have a smile, and they have projected chin. So many shapes!

In Ramayana, Hanuman speaks of a diabolic, who was presented to know, if this diabolic cooperates with the Avatar Rama, or does he join the camp to work for the other side. Hanuman describes the phrenology of the person, describes the eyes, the ears, the nose, the mouth, and then the kind of teeth that he has within the mouth. Everything, in great detail, he describes. And says, with these formations in the face, we can easily say that he is a good-natured man. A good-natured man! So, men can be seen through the face, whether he is diabolic, or diplomatic, or is he transparent. All this can be seen. This is all perception of Taurus. We think of higher perceptions. Taurus itself gives us all the perception that we need, and it helps us to conduct well. When we see a horse face, there are people who can say many things about the horse. There are also people who see a dog's face, and say what kind of dog this could be. What breed it is. What kind of characteristics it carries. You see the cow. Any animal, face is indicative of the energy. So, this energy helps us to further relate. Without this knowledge even the celestial King Indra cannot function. Therefore Indra, the Aditya whom we spoke of when we spoke of Leo. I don't know how many of you remember what we said in the past. I also have my own doubts about it. But I also have confidence in you that you recollect. If not, through this speech at least you recollect. A good student always recollects, all that is said before.

So, Indra is helped by Aryama. Indra, in the Cosmic Person, he represents the shoulders. And in the Zodiac, he represents Leo. A ruler shall have to be assisted by this energy. Therefore, Aryama is said to be a great friend of Indra in Puranas. That he complements Indra and enables functioning. When we function also, we are Indras, because Indra is the cosmic personality. For the Cosmic Person, he is the personality. We have our personalities through function, through which we function. And these personalities shall have to be assisted with the wisdom coming from higher circles. Therefore Aryama, he complements Indra in his functioning.

Another functioning of Aryama is, he clearly gives what is to be done, because Will has descended. You should know how to conduct to enable the benefits of the Will, for its transmission into the greater system. You need to have the knowhow. For that knowhow, the fundamental is the law, what is called Dharma. Dharma! Dharma is the natural law as it exists in Creation. All these Dharmas or natural laws, have been expressed by Madame Blavatsky for the benefit of the West in the very

beginning of Secret Doctrine, the law of Alternation, the law of Pulsation, the law of Involution and Evolution. There are so many laws. All these laws are transmitted by Aryama. The beauty is that the laws are conceived from higher circles and are transmitted for functioning in the lower circles. So, Taurus or Vaishakha or Aryama, it is a repository of all laws. And these laws, when followed, the fulfilment is easy. When you follow the law, then, it is easy to fulfil the task. When you do not follow the law, you get into difficulties in fulfilling the task. The whole Universe is run by the laws of the Universe. And these laws of the Universe are called the Dharmas, and with the basis of these Dharmas, a splendorous world can be created with the Will received from Dhata in Aries.

The Will requires a grand support of Wisdom. Just Will, it does not help us. It requires a grand support of Wisdom to ensure its manifestation. And to ensure the fulfilment of the Will itself. That is where the second ray, or, the second part of the sacred sound OM, Uu (Aa, Uu, Ma) are the three sounds relating to the sacred sound. So Uu, which speaks of the second systemic existence shall have to be splendorous, shall have to be full of glory, shall have to give optimum joy. To do that, what is needed is establishing the law, and Aryama does it.

All the laws are framed for the Will to function in modulation. Otherwise, it becomes a wild Will. The wild flow requires tremendous modulation to make sure that the Will does not destroy but nourishes the lower planes. The descent of energy has to be tremendously modulated. This modulation is what is described poetically that Shiva modulated the influx of the inflowing energies of Ganga. Therefore, the Himalayas are filled with energies, the planes of Aryavartha are filled with energies. And lot of good can happen. And all Beings are nourished. And the energies are so completely used and even then, there is some more energies that are left over, and they join the ocean. We cannot use the entire Will. It is enough if we can appropriately use the Will. That is the beauty in expression with Aryama. We do not need all the rain that we receive in our towns and villages. And then sometimes they can be flooding. We let the extra waters join the seas. We use as much water as is needed for us. Likewise, as much energy as needed in the world is used and the rest joins once again its source. And for these, the laws are framed.

All the laws shall have to be known by a disciple. All the laws, how to utilise the Sound, what to listen, what not to listen, and how to express. When you listen, it is called Brihaspathi, when you speak it is called Saraswathi. Saraswathi is the flow. Brihaspathi is inflow into you. You listen. Many people do not listen. They are anxious to speak. People who are anxious to speak, do not completely listen. So therefore, they lose. They have to listen and express well. It is a law. There are so many disciplines relating to Sound and Speech. There is the discipline relating to the sight which gives you insight and vision. There is discipline relating to speech. There is discipline relating to intake of food. There is discipline relating to breathing in and breathing out. The inhalation and exhalation representing the two fiery breaths which hold a creation.

When the Divine breathes out, the involution happens. When the Divine holds the breath, the world is in existence. When the Divine, He breathes in, the world disappears. When He breathes out, the world comes out. When we do Pranayama also, we are recommended to consciously breathe in the Divine into you. Breathe the Divine into you through inhalation. Join the Divine when you exhale. You inhale through the nostrils via the bridge of the nose, consciously go into the lungs, and ensure that the energy goes even up to Muladhara. When you exhale once again, consciously move from Muladhara through every etheric centre. Exhale in a manner that the air comes out touching the brow centre and goes out and joins the outer man. There is the outer man, there is the inner man. Through inhalation you invoke, you receive the outer man into you, the Father into you. And, as you exhale, you join the Father. This is a discipline relating to working with the nose.

There are so many disciplines relating to whatever you have in your face. So many! And all primary laws relating to creation, they exist in your head. That is why Purusha Sukta says, Head is the beauty. It is full of Divine energy. “Sirshno dyouh”, that is how it says. “Sirshno dyouh” means it is all electrical, life, full of life. Then you have solar life in the upper Torso, and then frictional light in the lower torso. All this have to be nourished with the help of what you do with your head, with your breathing.

So, Dharmas are very important which are imparted by Aryama, the Aditya. And then, in tune with the Dharmas, he would like that the wealth is grown in the system. Wealth, the material represented by Taurus, with the help of the energy, which is modulated, It finds its growth. The growth of the fauna and flora of the earth, the fruits, the vegetables, the produce, the food that the beings need. They are all grown in accordance with it. And that is what is called wealth. How you use the five elements, in that you have the wealth. How you use the earth, how you use the water, how you use the fire, how you use the air, in that you have the keys relating to developing the wealth. The wealth developed in tune with the law is the wealth that gives us the joy, and the splendour. That is why, the month of Taurus lays the foundation for a splendid living through experiencing the material splendour. The material splendour is intended to be experienced to fulfil the personality, to fulfil the soul. The seeds are sown in the month of Taurus, and then in all this activity, Aryama remains a friend.

The very word Aryama means, a companion, a friend, a partner, and a fellow player, just like Mitra, the next Aditya. In Mitra, it is a little more manifestation. In Aryama, he is bridging that which is invisible to the visible. From invisible to visibility, that is what is called bridging. In that bridging, we have all festivals, like Vaishakha festival and then energies coming from Shambala, and then disciples trying to know the law and the theme of the time and conducting themselves. All this activity we think of, is possible only when you know the Will of God and then relate to it, assimilate it, and then, set it into action. And that is where, the Aryama Aditya is helpful. The synonyms for Aryama, they are the friend, the companion, the partner, the fellow player, and is the harmonizer of the high and low. Harmonizer of the high and low!

Whatever you receive from higher circles, you should harmonize to retain that with you. The high and low shall have to be harmonized. That is why he is said to be the principle of pulsation that functions in the head, in the upper torso, and in the lower torso. He harmonizes the energies that surrounds us. Regularly, we receive so many energies from the surroundings. They have to be harmonized in us. When they are not harmonized, you are not at comfort with yourself. The heat can affect us. The cold can affect us. The rain can affect us. The winter can affect us. Everything can affect us. The wind can affect us. Because we do not know how to harmonize with the outer wind, with the inner wind. Outer waters, inner waters, outer matter, the matter in the body, outer air, inner air, all the four elements, when they are harmonised, you stay in great comfort in your body, like the fifth element called Akasha. You float in the body. You do not feel stuck in the body. A man is supposed to live with great comfort in the body. But we know how much discomfort we daily suffer staying in the body. Why? Because we are unable to harmonize the energies that are presented through the system to us. Right from the Sun all the planetary regents, they keep supplying the energies to us. The five elements also supply energies to us, and we have to assimilate them. For that assimilation, what is important is we relate to Aryama. “Sham no mitraha sham varunaha, Sham no bhavatvaryamaa”. May Aryama be equilibrated in us, harmonised in us. May he be favourable to us. That is the idea.

When we say that Aryama is the harmonizer, he harmonises that which is high and low, and he enables the Will to take place through the law into activity. When you have the Will and you have the knowledge, the next piece to get into activity and to enable this activity to happen, he remains in us as a pulsating principle. We know Mitra and Varuna, the two are joined by Aryama, the pulsating principle. The in-dweller of the body is Mitra. The container which we call the form of the body is Varuna. Mitra and Varuna are harmonized by Aryama. The pulsating principle, as long as your pulsations are intact, your body is intact. Therefore, he rules the pulsating principle in us, and we go with it. And he is the presiding consciousness and lets the ego to function.

The individual soul functions with the support of this harmonized pulsating principle. You may have the consciousness. You may have the will to do. But if your body is not harmonised, you can really do a little. Therefore, Aryama is important, the pranic principle which pulsates the whole system. It enables the functioning of the soul within the body to fulfil the will that it picks up. To will is one thing, to gain knowledge is another thing. To enable the knowledge to manifest is still another thing. And then the activity comes in.

The activity comes in Gemini but before that in Taurus we have to harmonize. A lot has to be harmonized in the month of Taurus relating to Aryama. Vaisakha, the month of Vaisak is seen as a great month for rededication of oneself to the plan of work by harmonizing himself to start with. How do you harmonize? First step is orientation to the laws of Nature. Second step is, enabling the pulsating principle to function at its optimum. When these two things happen, then you are really ready to get into function. Otherwise, we function with all our anxiety, with all our hyper dimensions, and hypo dimensions.

Men are led by the force of the Will. They fall either into hyperactivity or hypoactivity. That is the problem. Why is humanity suffering? It is because it has not gained the key to harmonize oneself before he acts. Even the so-called advanced people, they are not very well harmonized. And you let the energies move out unregulated. Unregulated! Sometimes you are very fast. Sometimes you are very low. Sometimes you do more than required. Sometimes you do less than required. Sometimes you forget. And many times, you do mistakes. Why all this? Because the energy flow is not in harmony. So therefore, Aryama! Aryama enables that kind of a harmony to take place in us. It is the presiding consciousness in us. The pranic principle enables the consciousness to move in a harmonious manner. Intelligent activity shall have to submit itself to the rhythmic activity of the pranic principle. That is where the rhythms become very important. You cannot be very fast like a speedy Gonzales. You cannot be very slow like a Python. There has to be even flow of energies. And proper conduct of work. That is where these perceptions are all gained with the help of the Aditya Aryama, and then Aryama enables us.

That there is formlessness on one side and forming on the other side. And formless to form, how things are manifesting. How the form has its preceding states. There are preceding states to the form. That is what was fundamentally shown to Madame Blavatsky when she was shown a circle with a cross in it to give you the message that all is fourfold. It is a fourfold existence. And what is perceptible is the fourth state. What I speak is at the fourth state of the word. There are three preceding states. There is the subtle state. There is the causal state. There is the nominal state. Para, Pasyanthi, Madhyama, Vaikhari. Aryama permeates all these four states, because it brings everything to the perceptible state. That is why, the plan is better known in Taurus than in Aries. The plan in the year is better known in Taurus than in Aries. In Aries it is only a sprout of an idea. It is an occurrence as I said. That which occurred shall have to be uttered forth. Please distinguish between these two words. One is occurrence. Another is utterance. When it occurs, you utter. If it occurs to me, I utter

to transmit. If nothing occurs to me, I cannot transmit anything. Occurrence is one dimension. Utterance is another dimension. You have occurrence, you cannot utter, then you cannot deliver anything to anyone. The whole work is fulfilment. And unless you transmit and make splendourous all around you through service, you are not fulfilled. You remain just a head. But the upper torso, or the lower torso are given to fulfil the work.

Many people think that they are doing great service by just relating to wisdom. Relating to wisdom is to manifest that wisdom in the daily life in varieties of dimensions which will make the earth beautiful. Isn't it? Don't we say that "kingdom of God upon Earth"? But we have made a mess of earth. Instead of making the earth a garden, we made it a graveyard. We are slowly making it into a graveyard, thanks to humanity. What kind of assimilation they have, what kind of understanding they have, in terms of the Law and in their ability to manifest the law in the surroundings. So, the whole work relating to the entire year takes its shape in Taurus. The influx is in Aries, but the shaping is in Taurus. The sounds are shaped, the numbers are shaped, the colours are shaped, the sounds are shaped, the light is shaped with the varieties of colours, everything is shaped. And then you have the beauty of formless beauty and beauty in form. There is beauty beyond form and there is beauty in form. From beauty in form to beauty beyond form, we are to raise to know the other dimensions. And for that, first we should know how it all descended. When we know how it is descended, then we take up in the same order. We take to the ascent and then as we ascend, you get into the kingdoms of beauty. The more and more you get into the subtle dimensions, then you get the beauty of the subtle, the causal, and the beyond. That is where the whole story is from Taurus to Scorpio. It starts in Taurus with an eagle. In Taurus we have so many symbols. The speech in Taurus is seen as the Bull. The nourishment in Taurus is seen as the cow. The agility, the ability, and the ability to discriminate is seen as the calf. If you see the Astrology they say, the moon in Taurus is Cow, the Sun in Taurus is the Bull, Mercury in Taurus is the calf. This is how Taurus has an expression. And this expression has to be naturally picked up and nourished in other sun signs as well.

So, we are bringing in energies when it is in the formative state itself. In the formative state itself, when you take such good care, it would be an excellent formation. That is why care is taken, when something is in the formative state itself. Once it is formed, it is difficult to change. That is why when a lady conceives, the pregnancy is given great care. The pregnancy is given such great care because there is a formation that is happening. And when you give right sound, right colour, right exposition to numbers, right exposition to shapes, then you get a harmonized soul. That is knowledge by itself, which is given in the story of Puranas like Prahlada or Abhimanyu where the pregnancy is given greater care to ensure that the incoming soul would have a harmonized system. So, this harmonization enables us to give a form which is full of harmony. A form which is not in harmony, which is not in equilibrium, which is not in symmetry, is not good enough to bring in the harmonized energies. That is where the whole work is, and the whole milky way is bringing this kind of energy to nourish the system. That is how cow has become very important in the Scriptures. It is a symbol of nourishment. And about this cow there is a lot to speak. There are celestial cows, there are cows in the Ashrams of great seers, and these cows, they keep on delivering from higher systems to lower systems which I will try to enumerate in the next class. Don't think Taurus is such an easy subject, and the Aryama Aditya is the magician. He is the one who brings things down from the higher circles to the lower circles up to the visible plane. And they are generally said to be four. They can be said as seven. They can be said in as many numbers as you get into the detail. But the vertical descent happens in Taurus with the occurrence in Aries. Let it be understood in this manner. And we too have to make sure that in the month of Taurus, we make right formation for the year so that we function in a manner that we conduct the whole work in harmony.

So that's about it. I am glad to inform you that a member came from Spain, our sister Johanna, Cardinale. She has come to be with us to celebrate her birthday tomorrow, being first May. She brought some books from Spanish World Teacher Trust, The Shasta, Shambala and Sanat Kumara, the Spanish version. She also brought in two volumes of Overseas Messages of Master EK translated into Spanish version. Anyway, they will be again represented during the May Call. Many more will come for the May call. But as she came, she brought two books. I just wanted to inform you that. It is a matter of celebration when some good work happens.

Thank you all for your keen interested listening to this talk. Relate to Taurus throughout the month and ensure that you get much more harmonized to function thereafter from Gemini where we meet for the May call. In the meanwhile, we will meet again, in the next fortnight. On 14th, there you have still Taurus, and I'll try to give some more detail about Taurus something which is coming from some other dimensions along with the dimensions given by the Masters already, through Master Djwhal Khul and Master EK. Thank you one and all. Namaskaram.