

Merry Life Teachings
Master KPK
July 2, 2022
Talk 61

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YouTube:

<https://www.youtube.com/watch?v=bnC5KTNfgpc&list=PLsH2I6BIGH3b4sFdfDUvdUAlqVV8-JaSS&index=8>

Audio: http://masters-call.net/pcast/en/media/2022-07-16_65_2022_07_02_vaisakh_merrylifeteachings-adityas.mp3

*Nārāyaṇaṁ namaskṛtya
naraṁ chaiva narottamam
devīm sarasvatīm vyāsaṁ
tato jayam udīrayet
(First sloka Mahabharata)*

*Narayana samarambham, Sri Sankaracharya madhyamam asmadacharya paryantam vande guru
paramparam.*

*Yatra yogeshvaraḥ kṛṣṇo yatra pāṛtho dhanur-dharaḥ
tatra śhrīr vijayo bhūtir dhruvā nītir matir mama
Bhagavad Gita – Chapter 18, verse 78*

*Sarva-dharmān parityajya mām ekaṁ śharaṇaṁ vraja
ahaṁ tvām sarva-pāpebhyo mokṣhayiṣhyāmi mā śhuchaḥ
Bhagavad Gita - Chapter 18, verse 66*

Namo Stavan Anantaya Sahastra Murtaye, Sahastrapadakshi Shiroru Bahave.

Sahastra Name Purushaya Shashwate, Sahastrakoti Yuga Dhareen Namah
Vishnu Sahasra Naama Sloka

*Medham Me Indro Dadatu
Medham Devi Saraswathi
Medham Me Aswina Ubhou
Adhattam Pushkara Sraja:ha
Apya yantthu Mama Anga:ni
Vak, Pranas chakshus Sro:tro Tramandur Balam Indriyani Cha Sarva:ni
Sarvam Brahmo Panishadam
Ma:ham Brahma Nira Kuryam
Ma: Ma: Brahma Nira Karoth
Anira Karana Mastu
Anira Karana Mastu
Tadatmani Nirate Ya, Upanishadsu Dharmaha.
Te Mayi Sanhtu
Te Mayi Santhu
OM Shanti, Shanti, Shantihi*

*Sahanavavatu
Sahanaubhunaktu
Saha Vîryam Karavâvahai
Tejaswi Nâva Dhita Mastu
Mâ Vidvishâvahai
Om Shanti, Shanti Shantihi.*

*Purna Madah Purna Midam
Pûrnat Pûrna Mudatyate
Pûrnâsya Pûrna Madaya
Pûrna Meva Vasiśyate
OM Shanti, shanti, shantihi*

*Loka Samastha Sukhino Bhavantu x3
Om Shanti, Shanti Shantihi.*

*Ekkirala Kulam Bodhi
Vidum Ânanda Rûpinam
Anantarya Tano Jâtam
Krishnam Vande Jagadgurum
Śrî Krishnamacharya Ananta
Putram
Sat Sâdhu Mitram
Karunâdra Netram
Gurum Gurunam
Pitâram Pitrunâm
Ananya Śesha Sâranam Prapadye*

Hearty fraternal greetings and good wishes to all the brothers and sisters who are relating to this program. First of all, I thank you all to respond to the short notice given announcing the change in the program. The Merry Life Teaching was originally scheduled for next Saturday, but due to a tour to Hyderabad to conduct Cancer Full Moon group living in Hyderabad. I am moving away next Saturday to Hyderabad and then I would also be continuing to stay for the Saturday after the next, so this fortnightly program had to be changed to ensure that we have a class now and a class after two Saturdays. The idea is that we do not abstain from seeing each other for longer duration. I had to prepone the program at the consent of the organizers. They also readily responded and fixed the translators and here also in Radha Madhavam the persons who organize this program also adapted to the change. Consequently, we have the program today and for the next two Saturdays we won't be relating to each other in relation to Merry Life program.

As a Teacher, I have an anxiety while I generally have also some anxiety to ensure that a sublime topic is properly concluded without a break in between.

Mitra Aditya that relates to Gemini, is inextricably connected to Varuna Aditya who relates to Cancer. This Mitra – Varuna Adityas are a pair and we have commenced with Mitra and then the bonding and the bonding without bondage, and then one becoming two, it has to conclude somewhere before we take a break. From Gemini to Cancer there is a stepdown of energies.

The Gemini contains the mid -air, and the origin of air is in Aquarius via Aries, Taurus. When we come to Gemini one becomes two, the energy becomes two. This one becoming two is a great dimension in Creation. And then, the One energy which is called Brahman, as it descends during the year from Datta and Aryama to Mitra, it tends to be Mitra-Varuna. Aries it is Datta where the order of manifestation commences. Taurus, we have spoken, the splendor of Taurus with the descent of the sound "GO", and then the vertical work that works, and then in Gemini that which descended tends to be two. The energy becomes male-female God.

This male-female God brings in a concept of demarcation between male and female and eventually they separate, male supporting the female energy and the female energy conducting the entire activity stepping down eight times. The male remains immutable, the female plays around stepping down from root matter to the gross matter that we see now. The whole play is by the kinetic energy or electronic energy which conducts itself as an activity of horizontals with the immutable energy as the vertical. This demarcation is what is called Markandeya in Puranas. This demarcation is also called by Master CVV as Saint Mark in his Occult Meditations. Mark means, to notice something. What is it that is noticed in Gemini is, from super mundane to mundane there is a demarcation. Male-female, which was earlier one energy is marked as male and female, with certain contours differentiating the male-female energy. This one becoming two, happening in Gemini, is the work of Mitra Aditya where the mutable and immutable happen. The immutable stays put. At all planes it is all just Existence. Existence at all planes is the same. But then, the mutable part creates varieties of states of awareness. There are as many as seven states of awareness, seven planes. In theology there are varieties of ways of explaining. Sometimes they say nine, sometimes they say even three. Whatever it is, the mutable energy mutates around the immutable energy. The immutable energy is vertical from top to bottom, around which the mutable energy builds different states of awareness. That is what is to be marked, that is what is said to be demarcation between mutable and immutable. The immutable is vertical.

Man is compared to a huge Shiva Linga which has no end to it, its top cannot be seen, its bottom cannot be seen – like that the Puranas speak- around which the worlds are built as horizontals rotate around the verticals. That’s how Master CVV speaks in Occult Meditation. The horizontals, that is the mutable energy, rotate around the vertical. And then, the mutable energy is seemingly getting away from the immutable energy. But the truth is, at all times they are together the immutable and the mutable. In anything that we see, in any plane of existence, there is the immutable supporting the mutable. The immutable, according to the plane of existence has different states of awareness, but the immutable is the same. Existence is the same in the stone as it is in the plant as also in the animal, in the human, in the Planetary Deva, in the Solar Devas, or Cosmic Devas. Call it any plane, Existence is one. Existence is just Existence, it remains the Existence only. What is that differentiates is the Awareness, which is the Mother aspect or the female aspect or the mutable aspect. It keeps changing and it gives you different experiences. They are always together at all planes. That’s the beauty of the male-female Deity. This male-female Deity, this demarcation is referred to, was visualized by a Seer called Markandeya. There is a Purana given by him, and he gave also the mantra how to stay in harmony with the mutable and immutable. He is the one who gave the mantra

TRAYĀMBAKAM YAJĀMAHE
SUGANDHIM PUSTI VĀRDANAM
URVĀRUKA MIVA BĀNDHANAM
MRTYOR MUKSĪYA MĀMRUTAT

The mantra is given to ensure the beings to know that the mutable remains with the immutable and the immutable is eternal, and when you realize this eternal aspect of the soul we would stand transcending the dimension of what we normally fear as death. We think we die. We are told by the scriptures and the Seers that we don’t die, but still we fear death, isn’t it? The death is not death to the soul because the soul is immutable and mutable. Into it the immutable part absorbs, in all states of awareness even in the ultimate state of awareness where you are in the advanced states of meditation you can still experience until you get into Samadhi. When you get into Samadhi, the mutable joins the immutable and it becomes one. That’s where you realize the soul or the atman. It is natural that we try to experience. As long as we experience there is something to be experienced, that’s why we are two. We experience the immutable as a mutable one at the ultimate state. Even then, when there is an experiencer and there is something to be experienced, two states exist: the experiencing one and that which you are experiencing. The two become one during deep contemplation where the awareness joins Existence and you cease to experience, and you do not know what has happened to you. It is just one remaining. So this one state is what we call “The eighth step of yoga”.

In Gemini, from 8th step to 7th step we come down, and then we gradually step down. All the stepping down activity is conducted by Varuna. Stepping down activity is conducted by Varuna while Mitra remains. So it is Varuna that systematically, geometrically, builds various states of awareness and various planes of existence, while the immutable part remains stable. That is where the compass in Masonry becomes very relevant. It is in Gemini that God geometrizes. “Geometrizes” means in a methodic manner the immutable energy steps down. Steps down into Cancer, Leo, Virgo and all that, and the energies keep manifesting with immutable staying stable all the time. That’s why when we use compass, we keep one leg in the center, stable, and build circles with the help of the other leg, depending upon the measures that we want, so that different measures are on account of the mutable energy, which is Varuna energy, Mitra energy remains stable. When one becomes two, geometrization comes, planes of existence come, the one Sound becomes many sounds, the one Light becomes many lights, all this is a great magic that happens with Gemini. Therefore, Gemini is

considered to be a very important sun sign among the 12 sun signs we have, presided over by Mitra and Varuna. Though the gamut of working between Mitra and Varuna is, Mitra remains stable, Varuna proceeds towards Cancer to build the worlds, where there is the birth of souls. So, you cannot understand Mitra without also concurrently understanding Varuna.

The path is from Taurus to Gemini, where you have the brow center to throat center. That stepping down has lot of magic in between. In Taurus you have the Ajna, and then the brow center, and in Gemini we have from brow center to throat center. This stepping down on this understanding is, understanding the various demarcations that happen. So, the whole creation is based upon the various demarcations that have taken place vertically. Just like for you all in Europe you make demarcations, geometrical demarcations between Germany, Switzerland, Spain, France, and all that, which is horizontal demarcation, there is a vertical demarcation from Cosmic Person to seven planes of existence. Understanding this demarcation is an important dimension which exists in Gemini. Another dimension with respect to Gemini is, from super mundane to mundane there is manifestation. Super mundane is conceived as in three dimensions. "Three times immortal and Divine", that's how Purusha Sukta speaks. One fourth is visible, three fourths is invisible, immortal and divine. That's why we are given a circle with a cross within it, showing the 4 dimensions of the Creation. Successively the lower planes happen with demarcations between plane to plane. We, the mortals, we have a limit, a mark, up to which we can move. Until we know how to transcend from the mortal to immortal, until we know how to move from mortal to immortal we have a demarcation or a ring- pass- not. That ring-pass-not, can be crossed over with knowledge, can be crossed over with a ritual, that is what is referred to as Saint Mark Ritual or Saint John Ritual. I have looked to the Christian theology what is whom we call St. Mark is also called St. John, and among the disciples of Jesus the Christ he seems to have overcome this demarcation and therefore gained immortality. Therefore, when it comes to death and immortality, St. Mark who is also known as St. John, is referred to. Master CVV in his Occult Meditations, along with Markandeya, he also refers to St. Mark. And all those meditations are around that point in the solar year where you have the last degrees of Gemini and the initial degrees of Cancer, where the solstice happens.

So therefore, the solstice, St. Mark festival, and then Markandeya, these are all things that we relate to in the last week of Gemini, of which I have informed you to start with as with the constellation Ardra. Ardra is the constellation where the male-female God happens, where there is a bonding without bondage. Please note that expression "bonding without bondage". That is the friendliness which the male-female God expresses. That friendliness we, as beings, have to learn. Towards all beings to be friendly, to be sympathetic, to be compassionate, and then, never, never delink with the other. They are not de-linked, the male-female energies are not de-linked. They remain in friendliness, in Love, and they conduct the whole game. We too, as soul, have male-female dimension and we should learn to see that quality of friendliness, compassion, sympathy *vis a vis* the other souls. This is where Mitra and Varuna tend to be a great example. In Scriptures, this male-female God is referred to as Shiva and Shakti, it is called Shiva and Shakti or Father and Mother. It is also called Radha and Krishna. Just for your joy, I may say it is also called Radha Madhavam. Radha Madhavam means, the male-female energy at play. If we are functioning in Radha Madhavam, the goal is set that we shall stay in the immutable part and experience the mutable part, that is our awareness working in different dimensions. You are stable and you are also playful. When you are stable, and you are playful, then you are said to be a member of Radha Madhavam or Radha-Krishna or Brindavanan or Kailash. These are all scriptural concepts, very beautifully said by the Seers in the Scriptures.

The story of Markandeya is, he has crossed over and he could stay even when the worlds are all dissolved, and he could see the Blue One who is responsible for all this happening. He could relate to that Blue One. I gave an elaborate teaching on this, and a book came out with the teachings of Markandeya. I wish I could have brought it also in English. These are the stories that speak of immortality. Once you overcome the mortal dimension, you tend to be eternal. When you are eternal, you don't care in which plane of existence you are. That's why an accomplished person doesn't care where he is because he IS. He remains to be at all times. In different planes he relates to different things. That's why there are stories of initiates who have overcome the limitation of being in any plane of awareness. Why? Because they know that they are immutable. Wherever they are they are and they continue to be. The plane of awareness changes. When you are in Germany, when you are in India, or when you are in America, wherever you are, you ARE the be-ness. Be-ness IS. Even if you are in Himalayas, you ARE. Assuming that you are in Shambala, you ARE. Assuming that you are in Sirius, you ARE. This be-ness is immutable. The immutable part gives you different dimensions. These different dimensions are for experiencing. That experiencing is what Varuna offers with the cooperation of Mitra. So therefore Mitra and Varuna are seen as the two who are at play and with various states of awareness into which beings are given entry, and the beings experience and they try to gain all planes of experience. That is what we call "simultaneous experiencing of various planes of existence".

All these seem to be very big words, but they are a reality once you work with your throat center. Gemini deals with the throat center and Markandeya ascended and found the unity of existence and varieties of work of awareness. Likewise, St. Mark also experienced immortality when he was put to death in Alexandria. He was strangled by the throat and was dragged in the streets of Alexandria, and they wanted to crucify him. But since St. Mark knew the ritual of immortality, he came out of the mortal part of his body and stayed out even before they crucified him. This is the specialty of St. Mark, and Master CVV gave this connection to us in his Occult Meditations which you may kindly refer to. (I wish I could have shown this but Sandeep with whom I prepared this, is not here today). Markandeya, Mark and A, and then the celebrations that happens after the soul transcends the mortal dimensions. These are all there around the last part of the Occult Meditations which you can refer to. Maybe in the next class I will give you a small note on this, because it is very helpful to us, because we are all striving through Wisdom to overcome death and gain immortality. The teachings of Hierarchy are all focused towards overcoming death. This overcoming death is the great challenge that the humans have, and we still believe that we die. Any number of times we are told, any number of times we read, we are sure to die. That is how we believe. Therefore, in our psyche the concept of death still remains. And we have to overcome this through a ritual which is called the ritual of St. Mark or the ritual of Markandeya, and the entire ritual relates to the functioning of energy between the throat center and the brow center. That's where the whole game is. So kindly understand Mitra and Varuna demarcation brings in Markandeya, St. Mark, or marking the various planes of awareness built from Gemini to Capricorn. Again, this Gemini to Capricorn, you have 8 sun signs. Capricorn is the 10th house of the zodiac, Gemini is also 10th house of the zodiac in the reverse order. That's why Capricorn and Gemini play the same role. In Capricorn we are set towards immortality. In Gemini itself you can cognize it before you step down into mortal dimensions of your being. You step down into the mortal dimensions of your being when you step down from brow center to throat center. And then, further down in Cancer you still step down. In Leo, Virgo you keep on stepping down till Scorpio. So, this stepping down is stepping down into the worlds.

So this demarcation in the solar year happens in the very beginning of Cancer. Before Cancer there is still the immortal energy that can be experienced. The last degrees of Gemini and the first degrees of Cancer, that's where you have the solstice also. The last degrees of Gemini and the first degrees of

Cancer, where you have solstice, around that, the ritual is conceived as a three days ritual. Likewise, every full moon this ritual is conceived during the three days which I will later give you. Slowly I am introducing the subject.

So this stepdown causes the one sound which becomes two sounds as two petals of lotus above brow center, in Ajna, tends to be 16 petalled lotus in throat center. SO HAM, which is the sound relating to the double, the male-female God. In SO HAM there is OM. OM is the single sound which details into SA and Ha. SA is the male sound, HA is the female sound. It is HA again which descends further into other sounds. If you see the details of the petals and the letters on the petals as are given in the etheric centers from Ajna to throat, in Ajna they say there are 2 letters, and in throat there are 16 letters. There are two petals that tend to be 16 petals. The two petals are but one that has become two. One sound OM became two sounds SO HAM. So Ham details into 16 vowels in throat, so it is 8 times, the sound is multiplied. From 2 petals to 16 petals. The 8 times multiplication is indicative of 8 step-downs that will happen in future.

The resplendent blue of clean sky during the midnight hours also takes to different dimensions of colors and when it comes to the base of the throat, it tends to be crimson red, according to the shat chakras and their details as we know. The colors descend, meaning the one Light becomes many lights, the one Sound becomes many sounds, the Wisdom dawns, all this happens in the throat center. In the normal order it is a descent from immortality to mortality, from Gemini to Cancer the descent is from immortality to mortality. In the reverse order, from Cancer to Gemini, it is a ritual of immortality, because you are making a reversal of the path. From Cancer to Gemini, we are tending to be immortal. From Gemini to Cancer, we are tending to be mortal. Understand this. And beyond Gemini towards Taurus we continue to be immortal. Aries, immortal. So mortality – immortality demarcation is in Gemini. That's the beauty of Gemini where one has become two and the second develops the third, meaning the rest of the worlds. That's how Mme Blavatsky says in the initial parts of Secret Doctrine: "The second springs from the first and develops the third", that's how she says. It's a beautiful expression but, how do we know unless we dwell in wisdom and gain it? The second springs from the first and develops the third. So this springing of the second from the first is in Gemini, and then during the Phalgun of Gemini it develops the third. That's where Cancer sets in, birth of souls set in. And we also, on account of the illusion that we suffer, we think we are mortals and we have a birthday which we celebrate, we have a death day which others celebrate after we go from the body. We don't celebrate our death day because we are not there to celebrate. But as long as we are in the body, we think we have a birthday.

Truly speaking, the soul has no birthday nor death day, it enters into the world and it departs from the world just like we enter the playground and play and come back, and even after the play we continue to exist. You may enter into a football ground. Before entering into the football ground you are there. After entering into the football game, you keep playing. After completion of the game again you come back and you continue to be intact. That's where the soul is eternal. The soul goes through the stations where it enters into a mortal field and then experience mortal things and then get back into immortal dimensions. The wheel of time gives all these experiences, for which the beginning is in Gemini. The beginning is in Gemini. The one Moon, which is in the head, which is depicted as "the Moon on the head of Shiva", tends to be sixteen moons, sixteen moons, when it comes to the throat center. That is why we relate to sixteen moons in our practices: the new Moon, the full Moon, and the 14 phases of Moon. These sixteen phases of Moon we are experiencing in the mortal world, but 16 Moon phases do not exist when you go up into Ajna. The one Moon tends to be 16 moons when it comes to throat. We have to make a correlation between the Ajna center and the throat center to understand the descent of energy into various dimensions.

When you look to throat center, the details of which are very well given by Sir John Woodroffe, who is also called Arthur Avalon. He is called Arthur Avalon, he is given the title Sir John Woodroffe, he is knighted for the beautiful work that he has done in relation to these 6 centers. From Ajna to throat, there is such a stepdown, and that stepdown is to be understood by us. If you are to understand the throat center. Imagine one Moon becoming 16 moons, one sound becoming 16 basic sounds, and then one light becoming into varieties of lights. This is a stepdown. When you take it in the reverse order, it tends to be a ritual of immortality. That is what is enacted around the solstice, annually. It is also enacted around every full moon. I'll slowly come to the details, though not in one class, but I want to introduce this subject without which you lose again continuity of the consciousness, therefore I want to take this class and see that you are introduced to it till we meet again for the Merry Life class. Kindly look to the detail of the throat center or Visuddhi center, or Visuddhi Padma they call it in Sanskrit. Look to the details of Visuddhi Padma as they are given by Sir John Woodroffe in the book "Serpent Power". There you have all detailed relating to the throat Lotus or Visuddhi Lotus. This Visuddhi lotus is the lotus where mortal things tend to be immortal in the ascending order. And in the descending order it is from immortality to mortality, we come down.

So mortal or immortal you are eternal, so you do not have to worry about it. This is the mark, this is Markandeya, this is St. Mark as is expressed by Master CVV in his Occult Meditations. He gave so many clues in the Occult Meditations which we have to ponder upon and know the interconnections, not mechanically do those meditations. There are three meditations in relation to the work of demarcation. So there is a demarcation and the demarcator is Mark or Markandeya. This is first you kindly make note. Then it happens during that time of the solar year where the solstice happens which is around 21st June, normally, the three days before. If you take to the constellations also, it is Ardra followed by Punarvasu. Ardra, Punarvasu. When it is Ardra, it is male-female deity. When it is Punarvasu, it is the descent of that energy into the world. That's where the avatar is said to happen in Punarvasu. Rama, the Lord, has taken to birth in the constellation of Punarvasu. Punarvasu means he has come down again to be with us. He has come down into the mortal regions to be with us. When Sun enters into Punarvasu, there is the descent of energy. So, around that time the solstice happens, and the period between Gemini full moon to 2-3 days after solstice, they are all very important, because there is a state of stepping down, where there is a conscious stepping down. When you consciously step down, you remember who you are. When you do not consciously step down, you forget your original identity. That's why the solstice becomes a very important dimension for all of us. The other solstice is an ascension. This solstice is a descent, incarnation that's what they call it. It is a solstice of incarnation. There is a city in South America which I have visited, a city of Incarnation (Encarnación), which is in the border between Argentina and Paraguay. A city of Incarnation. When I crossed over to the city of Incarnation, I consciously remembered this. Incarnation means, from somewhere you are getting incarnated. Before incarnation, what are you? You are immortal.

So this is the last part of June that is around 18 June to 24 June when you see the Moon constellation, the placement of Sun, you get a better idea that you are approaching mortal dimensions of the creation from immortal dimension of creation. That is where this ritual is conceived in Puranas. This was conducted by a lady called Savitri to bring down her husband Satyavan, who is getting into regions of darkness and death. It is also well explained for the Telugu people during the Cancer full moon, and a good book has come in the name of Sati Savitri. This work is also done by Markandeya around this time only. Savitri did it in the same time. Markandeya did the same ritual during this time. So all rituals relating to immortality are posited in the last degrees of Gemini, where you have Gemini taking towards Cancer, so before you step down in your conscious. Then, you continue to remain with the awareness of immortality though you function in a mortal world. An immortal being

working in a mortal world, he understands everything to be the play of Time and the play of the Lord. But when we step down, and we forget this dimension of us, everything tends to be a huge puzzle. Humans feel the life as a huge puzzle because they do not remember that they are immortals. Just like every morning as we wake up, we get into the rapt of the daily routine and forget that we are immortal. And when we get into sleep we do not know where we are getting into. From sleep to awareness, there is the stepdown and we awaken. From where have we awakened? And into what we have awakened? And when we wake up if we remember I Am or So Ham, That I Am, and hold on to That I Am and function throughout the day, then a part of you is linked to the immortal dimension while the other part of you is working in the world. So that at the end of the day you are intact with your That I Am, and That I Am at the end of the day as we get into sleep hours, tends to be THAT. From THAT to That I Am - That I Am into the world – and from again That I Am, you get back to THAT, provided you remember your state of That I Am, which is called So-Ham.

When we remember So-Ham, and conduct the whole work, it's beautiful. When we remember that we are That I Am, we remember that we are souls and we are getting into the personality life throughout the day as I Am and get back into THAT. So THAT to That I Am, That I Am into your personality – this is how we have to engrave it in us. Just recollection doesn't help. It has to be engraved in our consciousness so deep that we do not forget That I Am. So the initiation in Gemini is That I Am that leads you to the brow center and into higher centers. When you step down you get into the throat center. And kindly read these details given in the throat center by Sir John Woodroffe, where you find 16 petals in the throat center with crimson red petals. The petals shine with crimson red, and the letters are 16 vowels in Sanskrit, which are but blinds. The 16 letters in the throat center contain the 16 syllables of a mantra. Sixteen is a formula of 16 sounds. There are so many 16 sound mantras given in Sanskrit. For example, Vishnu Sahasranama has 216 mantras composed as 108 strophes with every line containing 16 letters. In Lalitha Sahasranama they gave 365 combinations of sounds with 365 lines, every line for a day. It is a huge subject. So 16 letters we have in a double form with 32 letters with:

TRAYĀMBAKAM YAJĀMAHE
SUGANDHIM PUSTI VĀRDANAM
URVĀRUKA MIVA BĀNDHANAM
MRTYOR MUKSĪYA MĀMRUTAT

That is 32 letters, which is generally sung popularly by all Indians and I have also introduced that mantra to all our groups, where the mantra is 2 times 16. It is a mantra for immortality. It's a mantra which gives us the understanding that we are the souls and we depart from the body just like a ripe cucumber disassociates with the cucumber creeper. It is a de-linking. When it is linked, we forget the mark. When the mark is noticed and the delinking process happens, you remain as a soul in the body, unaffected by the body, conduct your work and disassociate from the body when it is willed, either by you or by your Master or by the Lord of Time. So, the whole game relating to discipleship is entirely surrounded by this throat center, where you have the 5th ether, Akasha, functioning. We all know from our general reading that Muladhara regulates matter, and then Manipuraka regulates water, Swadhisthana regulates fire, Anahata regulates air and then Visuddhi regulates Akasha or the 5th ether. So this is the ether into which we have to walk in consciously when we want to work with the immortality. The ethers are of pure nature. Akasha as you know, as you go deeper into Akasha, it tends to be very pure. It tends to be a beautiful moonlight- like energy. Very cool, very pleasant. That's where we have the ashrams such as Shamballa and others. Shambala is in the 2nd ethers of this Earth, meaning the 1st ether is Akasha and then deeper you have the 2nd ether in Akasha which is called the abode of Sanat Kumara and his ashram is called Shambala. All Masters of Wisdom live in

these ethers. They are not conditioned by the mundane energy. Masters of Wisdom are called Transcended Beings. They transcended the mundanity and they remained proximate to help us. They are beyond mundanity and they are into super mundane. From super mundane they build their bridges with the help of disciples and conduct the work of super mundane in the mundane plane.

That's how every Master of Wisdom lives in the ethereal plane of the throat center. Ethereal plane of the throat center is deeper side of the throat center. The initial energy in the throat center is Akasha. Akasha itself is beyond the air, and therefore matter, water, fire, air, Akasha and 2nd Akasha. So this 2nd Akasha is in throat center. When you get into the discipline of the throat center you can realize this. When you do not get into the working of discipleship and do not use the throat appropriately, you can never tend to be immortal. Please note that. Throat has a double function. It produces sound, isn't it? The 4th dimension of the word, that is the vocal utterance happens at the throat. That's why at the throat you have all the vowels, and we should be able to utter them appropriately, and we should take to the discipline of uttering the sound and we should make sure that we do not utter sounds as we like. Our sounds should produce light. The sounds that we make should cause radiation around, light around, magnetism around, but not bring in conflict and disharmony.

So, the discipline relating to the throat center is the fundamental discipline for discipleship, without which nothing can be accomplished. Until date, most of the people do not know how to speak. They do not know how to express. They do not know how to use the right words for expression. They use so many words to communicate a small message, so many words. What can be communicated in a couple of words is communicated in twenty words. Why? Because they are not precise. And then, using the throat it is called Visuddhi chakra. Visuddhi means –there are two meanings to it: Visha suddhi, meaning you cleanse the poison that you create. You clean the poison that you create through utterances with utterance only. With the help of sound, you create poison. When you make inappropriate utterances you create poison. The poison also secretes in throat. But when you make right utterances, nectar also emerges from the throat center. Throat center is the center where you have secretions of poison causing disease, decay and death. Throat center is also the place where nectar can be secreted by proper discipline. That discipline of sound is what is described in the teachings: "Speak truth, do not speak untruth, and speak truth pleasantly and don't speak pleasant things giving a go-bye to truth. Do not utter manipulative sentences, do not be critical, do not be judgmental", all these in our speeches if we see how qualitative is our speech it shows the quality of our throat center. The speech can easily tell us at what state of purity is our throat. Unless the throat is completely made pure through sound, meaning through right utterances and through sacred utterances, you keep on keeping the throat in its resplendent state. But with the other utterances which we make, coming out of jealousy, pride, prejudice, anger, fear, so many things that we have as negative energies, they are all expressed through the throat, and the throat accumulates the poison. And that poison has to be cleared through a discipline of sound. Only through proper utterances and appropriate utterances, non-manipulative utterances, non-critical utterances, utterances of friendliness, utterances of love, utterances of sympathy, these are the utterances that are expected of us when we wish to move from mortality to immortality. A lot is said in our teachings and there is a book on Sound which we have given to our groups long, long ago, but our quality of speech remains the same.

Therefore, on one side we try to cleanse and on the other side we again fill it with filth. Therefore, the Visuddhi chakra remains with visha, meaning the poison. When the throat is filled with poison, you cannot move any further beyond the throat. And when you have poison, you have serpentine energy in you. When you overcome poison you get into winged serpent dimension of the same serpent that is kundalini energy. The kundalini energy, as it transcends the throat center, tends to be

a winged serpent. When it becomes possible? Only when the throat is fully unfolded, the lotus of the throat is unfolded and the energies take to a different dimension from being a serpent to an eagle or a winged serpent. That's the beauty. But then, our speeches are far below the minimum standards that are expected of us from the standpoint of the Hierarchy. Therefore, for this humanity, to get uplifted what is important is that they use the throat in an extremely cautious way. They use the throat in an extremely positive way where when you utter it's a joy for others. When you utter it cannot be a disturbance to others. Depending upon the words that you chose and the meaning that you communicate with your words, that's where the magic relating to you is. The whole magic is at the throat center and the fundamental is the sound relating to it. And the sound dimensions have to be gained by us.

Then there is another dimension to work with the throat center. Working with the throat center is not possible unless you have taken to the step of Pratyahara. Pranayama, the 4th step of yoga, which commences in the heart center, slowly the respiration leads you to pulsation and that pulsation is what we call Samana prana, where the inhalation and the exhalation are equalized and there is an equilibrium of inhalation and exhalation which expresses itself as pulsation. When the resonance of pulsation is related to us through regular practices, we get to the state of Samana prana. And this Samana prana, when you work consistently for sufficient time, it leads you deep into your heart center, where you meet the deeper side of Samana prana. And in that deeper side of Pranayama you get to Pratyahara which is the work of Udana prana. Udana prana is the 4th prana that moves vertically in you from the heart center towards the throat center. And then, from the throat center it even goes further throughout the entire throat, and then the lower palate, the upper palate, the larynx, up to the brow center, and it remains there to relate to the 5th prana, Vyana prana. It is a process of Pranayama. So one discipline is in relation to how you use your throat in relation to the sound.

The second discipline relates to how you have rhythmized your life to experience Udana prana at the throat center. When your discipline relating to sound is fairly agreeable to the standards of Visuddhi chakra, and when you are into Udana prana at the throat center, that is where you experience the beauty of the white field of light which is beyond Akasha, which is called in one parlance as the second ether –because ether, and then air, fire, water, and matter - this is the descending order. So 5th element is called 1st ether. And when you get to 1st ether, and then into 2nd ether, imagine you are only in a field of white light which is called the white field. It is in that field all the magic happens. You don't have to go to Sahasrara and all that, it is all in between the throat and the brow center and up to Ajna. So, the work is at the throat center. That's why the Hierarchy is interested to initiate humans with respect to their throat center in the month of Gemini. Gemini is meant for initiation of humans. And Gemini relates to the throat center. And the throat center has so many details in it. The discipline is in relation to sound, the discipline is in relation to prana. The 4th prana which is Udana prana, you should be able to feel its resonance in the throat as you close your eyes and take to 2 or 3 or 4 breathes. Then you should be able to feel the resonance at the throat center. When the awareness reaches the throat center you are already in the white field. That becomes possible only if you have used the throat appropriately throughout the day, and conducted the process of Pranayama to reach Pratyahara.

Therefore, Pratyahara and sound regulations become pre-requisite for us to reach the throat center. At the throat center, you would hear the sound Ham. Ham is the seed sound relating to the throat center, and you can relate to it, you can experience the white beautiful light, and from mundanity you are lifted up to super-mundanity. Therefore, the mundane color of Earth which is slightly red –if you see the Moon when it is raising, when it is at the horizon, it is a bit reddish. But as the Moon

raises further and further, it tends to be beautifully white and gives us the pleasantness of the white like a pearl. In the horizon, the Moon is reddish. Why? Because it has the impact of the Earth. When it goes further up, in the full moon times, it tends to be from coral to pearl. We can say from coral to pearl or from crimson red color to white color. That's why in Visuddhi chakra it all starts with the petals of the crimson red color and gradually tends to be white. Gradually tends to be white color. And in that beautiful white field, you find the deity of expression which is called Sakini in the Tantra. The chakra is called Sakini, where you have expressions from higher circles, they are manifested through Sakini through you, and the Word of God speaks through you. Don't think you are already in a mood, in a state that the Word of God speaks through you. The Word of God speaks through you when you have mastered the Udana prana and when you have mastered how to speak and how to use the sound. And when you have experienced the beautiful white field around you, the ground is full of white ethers flowing in a gentle form, the field is circular, it is a circular white field in which you are and you have above, the moonlight shining with the full moon, and the whole thing is on the backdrop of a deep blue sky, and you are in a globe full of bluish-white light. In that light you stand the possibility of listening to the Word descending from higher circles. Not until then. Do not get into the glamour that we have the tongues of fire that keep speaking. Though very loosely said in the scriptures, it is a great work. We have to work it out, for the Word to descend through you, and express through you.

And then, the second dimension is, when you do not speak well, you are caught by your own speeches. Each one of us, since we do not know how to speak well, through our speeches we build our own noose, which hangs around our neck. The Sakini deity, she also holds a noose. If you do not follow the discipline of sound, the noose is there to tighten you at your throat, and you are strangled at your death. It happens, because throat center is the center of immortality. When it is not accomplished, you experience the strangulations of death.

And then we have another symbol in that Visuddhi Padma, where you have the white Elephant. The white elephant is symbolic of Wisdom. Most of us get the experience of dreaming about a white elephant. When a white elephant is dreamed, it means you have the touch of the throat center. And there is the white Bull, in the same center, in the deeper side where you have the Word. The Bull represents the Word, and the Bull is Taurus, so the Word descends from Taurus to Gemini. And the Bull is the vehicle of Lord Shiva. So right from the 1st Logos, the Word descends into the Bull, from the Bull it is expressed. So you also have the symbol of Bull, white Bull, in the throat center. You have white elephant representing Wisdom, you have white Bull representing the Word coming from higher circles, you have Sakini as a deity which gives you the vocal expression into the lower worlds, and above the Bull, there is the male-female deity. The male-female deity which I have informed you as male-female God.

In Visuddhi Padma, in the Tantra, which is given by Sir John Woodroffe, the names given are Sada Siva, and Sada Gauri. Sada Siva and Sada Gauri, they are at the helm of affairs at Visuddhi chakra, meaning the male-female God presides over the Visuddhi chakra. Down under is the Bull, which is the Word of God, down under is Elephant, which is the Wisdom of Heavens, and then there is the Sakini, the principle of expression into the outer world, and then there are 16 petals down under, which touch down to the mundanity of things. So from mundanity to super mundanity, the lift up is in Visuddhi chakra. So therefore we are recommended to strongly work with the details of Visuddhi chakra. Kindly get into The Serpent Power book, and then the details that he has given about Visuddhi chakra, and then relate to all what I have said. Then you would have found a way to work with the ritual of immortality which is called the festival of St. Mark. So just celebrating festival of St. Mark, or celebrating solstice, these are all very pale, superficial words that we use, but we little know

the significance of them. We use so many sublime concepts in a very superficial manner, not getting deep into it. We need to get into deeper side of things, and that can happen only through practice. The information that the books share from the Masters and the information that I am sharing with you, as I have been saying for so many years, it should cause information, and in-formation can happen only when you do practice. Otherwise it doesn't form. You get into the etheric dimension in the throat center, then Mitra - Varuna remain with you and you consciously remember at all times that I Am the soul and I have a body with a personality. My personality keeps relating to the world, and I enjoy the work that is happening through the personality as soul, and your body cooperates.

Therefore, the immutable dimension has so many things in it which we'll get in when we get to Cancer, where I'll speak of Varuna Aditya. Mostly I have covered it because this Mitra-Varuna you cannot give a gap in teaching because we lose the dimensions. That's why my anxiety is that relate to Mitra and Varuna, "Sam no Mitraha Sam Varunaha", that's what we say. Even Aryama, which relates to the Aditya of Taurus, it is set aside. Mitra and Varuna, they are joined together. So, Mitra and Varuna are joined together and Gemini last part which relates to Cancer, that is the crucial period where you have the dimensions of immortality to mortality, mortality to immortality and an easy crossover from one side to the other, and the other side to this side, is what Initiates do. An Initiate consciously incarnates. He conducts the work and he consciously departs, but others have to learn to gain this dimension. That's where the throat is.

So this is what I thought I should inform you in continuity, so that when we meet after the other jobs that I do for Guru Poornima festival at Hyderabad, I have to be there for two Saturdays away this time, and then the Saturday after. As I come back, if I am intact, I'll relate to again the other Saturday which I'll give you sufficient notice about the next Merry Life class. In the meanwhile, kindly relate to the Visuddhi padma in The Serpent Power. I have given all the outlines about it, so it becomes easy to you. And try to pick up this habit of speaking right words and eliminating the wrong words, and then being truthful and all this discipline which we have been taught so many times. And then, Pranayama. Then comes the sound HAM, which is the latter part in So Ham. Ham is the female dimension, about which I'll speak in the next class because it is already overshoot by 15 minutes.

We continue this theme until I have repeatedly explained the whole thing to you, so that you assimilate it well. Thereafter only I'll get into Cancer because once we get into Cancer we are more into a familiar field, and then Cancer, Varuna is the last Aditya, (with whom) the theme of 12 Adityas get concluded. There are many group members who listen to these classes and they are saying "Master, you are speaking too much Astrology and we are not able to follow". Very soon we end this theme, and then get into general terms of the wisdom which is useful to all, while to explain Adityas you have to necessarily get into the dimensions which are beyond the zodiac. These stories are all available in Puranas, and in Puranas all things are said in relation to constellations as well. Therefore I'll relate to constellations, I'll relate to a story in Purana, and then I'll try to give some dimensions of Aditya, which you can copulate with your knowledge of the 12 zodiacal signs, find your way to move upwards. That's the whole effort. I thank you one and all for your patient listening and I wish you a very good Cancer Full Moon, and thereafter we'll meet. Namaskaram.