

Merry Life Teachings
Master KPK
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Talk 64

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<https://www.youtube.com/watch?v=m65UujwrXUw&list=PLsH2l6BIGH3b4sFdFduVdUAlqVV8-JaSS&index=5>

Audio: http://masters-call.net/pcast/en/media/2022-08-21_68_2022_08_20_vaisakh_merrylifeteachings-sanatkumara-1.mp3

Mā medham saranam vraja
aham tvām sarva-pāpebhyo mokṣhayiṣhyāmi mā śhuchah

Ananyas cintayanto mam - ye janah paryupasate
tesam nityabhiyuktanam yoga-ksemam vahamyaham

Namo stvana-ntaya saha-sramurtaye
Saha-srapaa-dakshi shiroru-bahave
Saha-sranaamne puru-shaya shashvate
Saha-srakoti-yuga-dharine namah

Karkoṭakasya nāgasya damayaṁtyā nalasya ca
krutuparṇa maharaja smaranam kalināśanam

Om saha nāvavatu - saha nau bhunaktu

saha vīryaṃ karavāvahai
tejasvi nāvadhītamastu mā vidviṣāvahai
oṃ śāntiḥ śāntiḥ śāntiḥ

Hearty Fraternal Greetings and Good Wishes, to all the brothers and sisters who are relating to this program.

We are entering upon or we are entering into a new theme of teaching. I thought fit that we may delve into the various dimensions of Sanat Kumara who is regularly praised in the worship hymns in India. There are 108 names that are given to Lord Sanat Kumara. Each name is an expression of a dimension of Lord Sanat Kumara.

During the last few days, we have been preoccupied with many events, in relation to the activities of the World Teacher Trust. From the next class onwards, I send you first the names of the Lord Sanat Kumara and a brief explanation before I come to the class, so that you would have something in hand to look into and then understand whatever I say about these 108 names.

The worship part of the deity is very much there from the ancient most times, because Sanat Kumara is seen as one of those first emanations in the creation. The Vedic Seers like, as also Vedavyasa and Sankaracharya, they have conceived many worship hymns like Purusha Suktam, Sree Suktam. We also have good number of worship hymns for Ganesha and Kumara, Krishna, Mother and then the Son. There are a large number of them. They are either 108 names or sometimes they are even 1008 names. Some of you are familiar when you come to India that when it comes to Vishnu or the Mother, frequently 1008 names are recited.

Likewise for Sanat Kumara there are many stotrams, but the most popular stotram or hymn is what I have taken up to communicate to you certain dimensions of Sanat Kumara – who is the Lord of our Planet, who resides in Shambala, who is the gateway to the humanity on this planet into the higher systems.

This would be narration of the divine qualities. It also involves narration of some events relating to Sanat Kumara. It would be interesting to all of you, I thought so. Already the teachings of Sanat Kumara have come to be in our... and these teachings are well received. Already two times it is printed in English and is also printed in other languages. I request you all to look into those 24 teachings of Sanat Kumara which is a complete doctrine for discipleship. That apart, this narration which I am giving would be describing the various functions of Sanat Kumara and also various qualities that he carries. So this is the topic which runs for some time, and I give you notes before I teach you these names. Every name has something to explain relating to Sanat Kumara. So it happens from the next class, and for the moment I make an introduction.

The first name given to Sanat Kumara is Skanda. Skanda means – it's a chip out of the main block, Skanda. A chip out of the main block which can be called, 'I am chipping out of THAT'. I am chipping out of THAT tends to be THAT I AM. We all know that each one of us is in the state of "THAT I AM", but we are surrounded by many other things and therefore forget that we are chips of the main block. Only Sons of God remember that they are from the Original – "THAT I AM", "THAT I AM", "THAT I AM".

We are engulfed in our own personality, therefore we tend to forget. But Skanda is one who never forgets. Skanda he never ever forgot that he is the chip of the main block. That's the beauty of the Kumara. And as you all know, he's one of the four kumaras. Sanaka, Sanandana, Sanat Kumara and Sanat Sujatha are the four names given to kumaras who came out of the Creator to co-operate with the entire scheme of creation. They represent the fourfold existence of the Lord. The cosmic person, he's in fourfold dimension.

The first dimension is Pure Existence, second dimension is Pure Awareness, third dimension is that awareness in Action, and the fourth dimension is its manifestation. Existence, Awareness, Activity and the Manifestation as a creation or as an objective manifestation. Three are unmanifest the fourth is manifest, that's how we frequently speak up. We also speak of the Triangle over the Square. Sanat Kumara belongs to the triangle that presides over the square. The 4th dimension is the square, the 3rd, the 2nd and the 1st represent the triangle upon the square of creation which is the fourth one – which we see as objective world.

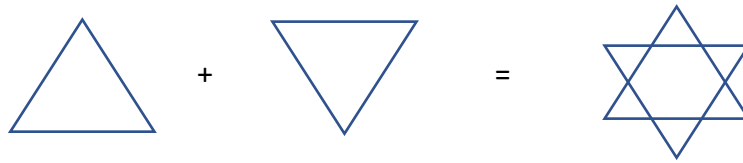
We also say in Purusha Suktam that one fourth is visible and three fourth is invisible isn't it? Sanat Kumara belongs to the invisible which is in proximity to the visibility. It is third aspect of the Cosmic Person. The first is Pure Existence as Sanaka, the second is Pure Awareness as Sanandana and then the third is Sanat Kumara which is in the Buddhic plane and the fourth is the mind and the matter. Matter, Mind, Master – like that we make our understandings.

So Sanat Kumara is proximate to the visible world and is yet in the invisible dimension of the creation. Meaning, he is subtle while what is visible is considered as gross. The invisible decided to stay proximate to the visible world to guide the beings in the visible world to move into the invisible world, which is a great help. Therefore, Sanat Kumara forms the bridge. In us the bridge exists when we recollect "THAT I AM". That exists as I AM and I AM is what we are. And this I AM that we are, is inseparable from THAT. But on account of the illusions that we suffer, we forget that each one of us is "THAT I AM" – Soham Asmi, we forget. And then we get into other identities related to us. It does not happen with the kumara.

The kumara that guides this planet, the kumara that guides us, never loses that state of identity that he is a sprout from the original, an expression of the Original. That is what is meant by Skanda. Skanda means he is an expression of the Pure Existence and the Pure Awareness as the first Awareness, the first Individual Awareness. The pure existence is seen as male, pure awareness is seen as female. So the first male and first female of the creation, which we speak as Male-Female God. From out of it, the first formation of an existence from out of the overall existence, and awareness out of overall awareness – tends to be a unit. This is what is called the Skanda or the Kumara dimension.

In the Christian theology it can be seen as the Father, Mother and the Son of God. And in the Indian understanding it is Cosmic Male-Female, out of whom the first born is called Skanda. And he is but an expression of the male as well of the female. In him there is male, there is also female. In Brahman it is potentially there, he tends to be male-female expression. And again from the male-female expression a unit Consciousness emerges, which is again a composite energy of male-female only. That's why it is expressed as a double triangle. If you see the flag of Israel, it has such a symbol on it. It's a double triangle, it is also said to be the Seal of David.

In India it is very frequently used as a symbol everywhere, the double triangle – meaning the inseparability of male-female expressed, as a triangle with apex upwards and with a triangle with apex downwards.



This male-female dimension is called Skanda, it's also called Skandam. It is also expressed with the projection only upward projection as Obelisk and it is said to be the symbol of Siva Lingam, where the Siva symbol is upon a base which is seen as the Mother.

Symbols apart, understanding is important. It is the first female and male expression which is expressed as Skanda. So therefore among the four kumaras, all kumaras are of the same status. Their expression is male-female energy of Divinity. And one of the four is whom we call as Sanat Kumara. He is praised as Skanda because unlike us, he remembers who he is. Unlike us, he remembers who he is and he is residing around this planet to remind all of us that each one of us is "THAT I AM". So he is the chip out of the main block that, ever remembers and ever remains united with his original emanation.

Every Son of God is generally considered to carry that awareness. Therefore, he conducts great acts on the planet. Because, he has the cooperation of the Mother, and cooperation of the Father, he conducts his works in accordance with the plan and then he departs.

So Sanat Kumara, the first and fundamental name given to him in the hymn I am reciting to you is Skanda, which means though separated, he is not separated. Our status is also THAT, but we forget – that's our problem. Forgetfulness is seen as our engrossment in the objective world. Due to our over immersion into the objective world, we tend to forget. Every scripture speaks of it, every theology speaks of it. Therefore we too are "THAT I AM", but in a forgotten state.

Kumar is one who never ever forgets that status of "THAT I AM" and therefore is entrusted with the job of leading the beings on this planet into the state of "THAT I AM" and then migrate them into higher systems. This is fundamental work of Sanat Kumara who is said to reside in the second ether around this earth, the first ether being Akasha. Of course, below Akasha you have air, fire, water, matter – we are with four elements. We are basically with these four elements, air, water, fire, matter, and we have to link up to akasha and then further link up to second akasha which leads you to understanding of Shambala, which also makes Shambala a reality. The first akasha is what we touch at the throat center. The throat center is said to carry the fifth element akasha in us and that enables us to make sounds, to express sounds.

The Shambala or Sanat Kumara is in the second ether, which is around the brow center. Therefore, brow center becomes very important for contemplation to relate to the energies of Shambala or Sanat Kumara. Lord Krishna, in the sixth chapter suggests to all that we may contemplate upon the brow center. The method of contemplation given by him is in the sixth chapter of the Bhagavad-Gita which you may kindly look into. Not all can be said, few slokas will lead you to that. Basically I wish to tell you that we start our journey in the heart and slowly get to brow center, and thereafter, we tend to be into Ajna. But brow center is enough, it is the second akasha where deep in us Shambala exists. There we can get the presence of Lord Sanat Kumara.

That's the reason when we touch upon the brow center with the help of the fourth prana i.e. udana, we can feel the resonance of pulsation there, and feel "THAT I AM" and stay put in that state. But we cannot at all times live there because we have a personality, we have a program, personal program and we have also sometimes associate with programs of discipleship and there is lot of activity there, but we slip into personality, and therefore, get back into our other states of residence in our own spinal column.

The point where you make your beginning of the brow mark is the point where, in us Shambala can be contacted by constantly being there. It is the area where it's full of blue, light blue color. You are far away from all earthly smells, the earth is over with. The four main elements are covered and even when you are in Visuddhi, you are above the earth in akasha, and you are far above the earth when you get into the brow, where the fragrance is different, the colors are different and you feel that you are totally in a different realm of existence. But yet, very much proximate to the earth. This is the place where Sanat Kumara is residing and he permeates the whole system. He permeates all the six centers right from the brow center, to the throat center, to the heart center to solar plexus to sacral and to muladhara. He is therefore called by another name. That name is Guha.

Guha, means the cave. The true cave relating to our existence and our awareness is the spinal column right from the brow center to muladhara. From brow center to muladhara in the vertical column in sushumna, surrounded by ida-pingala, the right and left energies, the energies pass through. And our abode is basically in the spinal column which reaches up to the brow. And then you have the cerebral system presiding over it. So kumara is one who lives in all the six ethereal centers of our body deep down in us. That's why Master CVV says "Dip Deep".

If you dip three times, you get to the point which we frequently explain. We are in the mind, being humans – mind oriented beings. So we have to turn in the mind to relate to respiration. That is the first step. When mind and respiration are working in unison, even further, turn into to find the second step of pulsation. When you are with the pulsation for long time regularly, it leads you to deep pulsation which is called subtle pulsation – sukshma spandana according to Patanjali. That is the third step. When you get into that, you get to the vertical lift.

Dip Deep, Axis Arranged Hours – like that, Master says. Yoga says, if you can turn in your mind, relate to respiration, get to pulsation and get further deep into subtle pulsation, you get into the cave. The cave of the Heart. The cave of the heart leads you to the lift, which is upwards and downwards. It has three centers downwards, three centers upwards. The six centers are covered in the spinal column. This is the area of operation of kumara. That's why he is said to be in the cave.

If you get into the cave, cave leads you further, deep. If you see occult meditations of Master CVV also, he speaks of them. That the hunter on the horse back gets into the cave of the lion, where he meets the lion and then he tames the lion. As he tames the lion, he sees further light above and then a maiden appears and completely levels your energies which should lead you further up into you. This all the same process that you get to heart, you move on further up.

So the vertical column is filled with energies of kumara coming from cerebral system and he remains always in that column. That's why the second name of the kumara is Guha. Guha means the dweller of the cave.

We speak of many caves in spiritual parlance. We speak of the residence of the dog in the muladhara. We speak of the residence of the lion in the heart center. We also speak of the residence of the polar bear at the top of the head. At all places there are caves. These are the ethereal centers where the subtle energies get expressed. And each time you move higher up, you get into the subtler energies and each time you move down you get into the lower energies. And the whole system can be permeated from above downwards and from below upwards. This is how a kumara has that facility. The facility of kumara is very high. That's why he is said to be residing in the cave, that is the second name.

Skanda, meaning expressed from the whole as one and he is in connection with it and he is never out of the connection. Second is Guha, he lives in the cave of the beings, he lives in the columnar structure that we have where all the six centers are connected by the energy. And that energy in us is what is called the residence of kumara – Guha.

So, Skando-Guha-Shanmukascha, he is said to be having six faces. The six faces are nothing but the six centers that exist. Not from ajna, but from below the ajna. The tip of the spear of kumara goes up to ajna, but kumara himself presides over the whole – from brow center via visuddhi, anahata, manipuraka, swadhistana, muladhara. This is the area of operation where he presides and he is said to have six faces.

Six faces means six lotuses. Six faces means six centers. And these energies which move in a cyclical form in us, when they are properly worked out through yoga, they tend to be lotuses and they get interconnected and then the full energy in us flows in six dimensions. In six dimensions all the energies flow and that's where he is called generally Shanmukha, Shanmukha, Shanmukha. And people are named with this as Shanmukha, Shanmukhi. If it is a lady we name her Shanmukhi sometimes and if it is a male we call him Shanmukha – but kumara is neither male nor female. By this I am covering three names of the kumara, Skanda – Guha – Shanmukha.

The fourth dimension of kumara is, he is born out of Lord Siva. It's a great story and I think with that story we can perhaps conclude this class. Phalanetra means the three eyed one. Phala means the forehead, netra means the eye. There is one deity in the Vedic system, among the trinity, the first logos who is said to be Siva, he is the one who has the third eye. So Sanat Kumara is born out of the energy of Lord Siva who is called Phalanetra. Phalanetra means the eye in the forehead. The one who has eye in forehead, to him he is born. Suta means son. Phalanetra suta is the name. Phalanetra suta means the son that is born to the one who is having the third eye.

Among the trinity only the first logos has the third eye which is representative of the cosmic will. He himself is the embodiment of the cosmic will. While the second logos is seen as an embodiment of knowhow, he's full of knowledge – how to maintain this creation. The third logos is guided by the second logos and he creates. The third logos Brahma is the creator, he is supported by the second logos with the knowledge that comes from the second logos to third logos. The second logos stays connected with the first logos to receive the will of God. Beyond the trinity is the Brahman.

The plan is received as an Idea. There is successive dripping of the plan as Will into Siva, and from Siva it is transmitted to second logos as Vishnu. And Vishnu, transmits the knowhow to third logos Creator and then creator creates. This is how the story is, in the eastern side of the wisdom in the theology.

So, the Will represented by Siva and from that will Sanat Kumara is born. The story is that, in the beginning of creation, there were so many difficulties and impediments, because to make a creation you need to make a lot of ground clearance. Just like as we clear the ground before we construct some house or we clear a great place, a forest to build a village. Likewise in creation when the creation starts off, it was all filled with much darkness. This darkness required to be cleared.

The first clearance of darkness was done by Lord Siva himself. He expresses himself as the eleven rudras which I taught you. I taught you about the eleven rudras, how the eleven rudras have cleared an area in the boundless space. Space is unlimited and certain part of space is contemplated to be utilized for a creation, for a universe. There are so many universes, to make a universe you have to clear an area charge it with energy, make sure that there is no impediments, that there is no darkness. That's why the first electrical energy that came out through rudras has cleared the whole to enable happening of the creation up to the point where we are now.

So Rudra first clears the darkness according to the Indian cosmogeny. And then later again, by habit the darkness keeps happening. Just because you have cleared some forest, again the forest grows isn't it? There is always an effort to keep the universe intact, unaffected by darkness. Because if darkness prevails, the creation process cannot continue.

In us also, as long as awareness prevails there is no problem. When the awareness is impeded or obstructed, we have a stunted growth. So to ensure that continuous growth, in the initial stages of creation there were so many times where darkness needed to be eliminated. Every time you clear and then proceed further with creation, again darkness creeps in. Which is also our common experience. However much wisdom we relate to, we bring it into practice, the ignorance springs back. This bringing back of ignorance is a dimension in creation, this you should know. Whatever is cleared is cleared for all? It is not like that. You should always be alert to keep the ignorance at bay. To keep the ignorance at bay, the most important thing is to be very alert. To be alert means to hold on to the basic understanding of "THAT I AM". When "THAT I AM" prevails, darkness does not. When "THAT I AM" separates as I AM, darkness sets in. When darkness sets in, ego – meaning separated existence comes, separative existence comes.

So ignorance brings separative existence and separative existence brings more ignorance. They are hand in glove with each other. One works for the other. More ego, more ignorance, more ignorance, more ego. So, ignorance and ego, they play such a lot that from time to time darkness prevails. To ensure that such darkness does not prevail, as a second step kumara i.e. Sanat Kumara was thought of.

You may have known from my past teachings, that these kumaras who came out of the Brahman via the creator, they did not agree to participate in the creational work. They said, we have different work and we will help you in your creation, but we do not participate with you the creator in generally multiplication of beings and preparation of system. There are other intelligences who would participate in it, but we the four kumaras, we remain as the four avenues of the Cosmic Person and from time to time guide according to the Plan.

So now there is a state that has come in creation. Even though these rudras had initially cleared the ground for creation, a state has come again where there was lot of darkness that was creeping in. And every time darkness comes, the rudras have to be at work. But then the rudras, each time they come again and again, the system gets over charged. And it may burn up also. Therefore, another plan was thought of.

It was thought that we shall have the energy of Lord Siva permanently in the system in a manner where it dispels darkness wherever it happens. It is no more that the darkness happens and the divine descends and disperses the darkness. The darkness should always be at bay and the creation should proceed. That's why after the rudras have come and conducted the work, according to the cosmogeny then came the prajapati's and the manus. There is a lot of descent, the seven fold descent happens. But then this menace of darkness creeping in was always there. Even now it happens. And then there is an arrangement in creation to dispel darkness.

As far as our planetary system is concerned, to dispel this darkness that happens from time to time Lord Sanat Kumara is entrusted with the responsibility. He is from higher circles. He is set on the planet to ensure that no darkness will overpower the evolution of this planet and the beings on this planet. So the Devas requested the first logos i.e. Lord Siva that he may grant some energy by which they can ensure that each time they don't have to come to him. Because Lord Siva is always said to be in penance, he is into Brahman and is not easy to bring him back from Brahman. He is mostly associated with Brahman. Unless there is a crisis in creation, he's not generally disturbed. The second logos, it takes care of the system. The first logos come in from time to time when there is an emergency.

Therefore, here came a situation where the Devas demanded that for the planetary system let there be a protector. And let that protector be the energy of Siva and let that energy be permeating in all these six planes that we have in us up to the Soul. We have the five planes – physical, emotional, mental, buddhic, blissful and then the plane of the individual soul and the plane of the super soul. So up to the individual soul, it is six steps. All these six areas should always be protected and be ensured that there is no darkness that prevails with it. That's why in the six centers within us there is no darkness. The darkness is around it, but not in it.

The energy that we carry in the spinal column up to the brow center is full of beautiful lucent blue light. Bluish white light which is said to be the beautiful blue and it is also called the Light of Sushumna. The darkness cannot go there because kumara presides over there. And he presides in all the six centers. These six centers are filled that light of kumara and he is the one who descended from Siva himself. And in the system also, in the planetary system, up above the second ether of the earth, there is the center relating to the kumara which is explained as Phalanetra suta. Meaning he descended from the first logos and then he permeated all the six centers. He is called Shanmukha because he is there in all the six centers. He is in the Guha means, he is within us, in the interior vertical column.

If you see the Book of Tantras, they mention a nerve called Chitrini, Chitrini nadi – that's the nerve through which the whole luminous energy passes from muladhara to the brow center. And that's where he resides. So these are the names I wish to give you.

- Skanda, meaning chip of the block "THAT I AM"
- Guha, the one that resides within the vertical column of our being
- Shanmukha, six dimensions within us
- Phalanetra suta, meaning this son of Lord Siva who descends with the cooperation of the cosmic mother Parvathi.

And then there was a situation at that time. Who would carry this energy into the system? The energy of the male-female God is most powerful, most resplendent, full of fire. And then the story says the deity Agni, meaning the Lord of Fire, he says I am the only one who could do it. Because,

next to the cosmic God it is Agni. He is the foremost of the Devas. He was entrusted with the job of carrying this energy with him. And he could not really hold it. He found it too powerful.

Therefore it is said that he left it in the waters that flow from above downwards. The waters that flow from above downwards are called as Ganga. So it is said in this story that the Lord of Fire, he threw it out into the waters of Ganga. So from male-female God to Agni, from Agni to the waters of Ganga, the energy is passed. And then the Ganga, she could not hold the power of this energy. Therefore, what Ganga did was, she passed it on to the six consorts of the six seers, who are known in the Hindu mythology as Kritikas. Kritikas means Pleiades, the six stars of Pleiades.

So the energy was distributed by Ganga into the Pleiades. Because these Pleiades according to the story, they come in the morning and in the evening to take bath in the waters of Ganga. So when these six mothers or the six consorts of the six seers, whom we call Kritikas or the ladies of the six seers, when they came for bath to the Ganga, she passed this energy into them through their vaginal column. So as they took bath and came out of the river, they felt that the whole body is burning and they could not accept this highly burning situation of the body. Then they understood what exactly happened to them, that it is the mischief of Ganga that she distributed the energy into six of them.

So they came out of Ganga, to the banks of Ganga where there was enormous growth of golden grass. You know the golden grass is not everywhere available. In sacred place, the golden grass is available. And into that golden grass, all the six ladies have delivered the energy in a liquid form. The golden grass on it, when it was delivered, the six parts of this energy came together and became a beautiful, inexplicably beautiful boy, so beautiful! He's so completely beautiful, that the six ladies are enamored of the boy, fully enamored of the boy. They delivered the liquids onto the grass. When it was delivered, the six parts of energy came together, became into a beautiful boy, 5 years old. And then the six mothers they said, 'he is mine', 'he is mine'. Everyone was claiming the boy to be their boy.

And then Ganges, she said 'it's me also, I am also a mother to him, because it's me who brought it from higher circles.' Then she said 'it's also mine, his seventh mother.' And also Agni, the Lord of Fire, he said, 'how about me?' So he became the eighth one. And the male-female God, in the female part which we call Parvathi, she said, 'it's me'. So there was a claim about this boy by eight mothers and Agni. That is how the boy was so resplendent and a perfect figure and so attractive that all devas were attracted to him. And he was already there and all this Pleiades, Ganges and the Cosmic Mother, they all bring him up.

So, though it is conceived from the male side of the being i.e. Siva, to the female side of the being i.e. Parvathi, and then the Lord of Fire and then the Ganges, and then the six mothers. And then Earth also claimed – the planet earth it said, 'how about me'. It said, 'the golden grass belongs to me on Earth, so I am also a mother to him.' So there were nine mothers and then the fire. This is a symbolism which you can develop on your own. That there are nine female principles and one male principle that is Agni, that has brought about kumara who happened to be the son of Lord Siva, called Subrahmanya. They call him Subrahmanya.

Why this all has to happen was, when the devas asked for Lord Siva to give an energy to protect the creation at the planetary level and the planetary system – there is a planetary system, and then the solar system and the cosmic system. This story comes in relation to the planetary system. So therefore, when it has been given, it came through Fire and there are nine Mothers. And these nine mothers very carefully bring him up and then he grows, so that he would work out to ensure that

there is no darkness in these regions and the planetary system is safeguarded. This is how the story is, of Phalanetra suta meaning the son of the third eyed one; through him it came out.

And the story of his coming out, in these 108 names we get sometimes some more details. But I wish to tell you that he is a product of the nine mothers i.e. the Earth, the Pleiades, the Ganges and then the Cosmic Mother. These are the nine mothers. And therefore, up to earth, the energy functions because he has connection with the earth due to the Mother Earth. He prefers to stay with mother earth so that he can help the earthly beings. And therefore, he is dear to mother earth besides the other mothers. So this is a dimension related to kumara which you may hold on. Repeatedly it will come and surely this story will be established in your consciousness as we keep on narrating this story for months to come. And it takes quite a time. And it's a story which would be interesting to all.

Earlier we went into lot of astrology and lot of Aditya's and all. Where, some people expressed to me that you speak in these terms, we become lost – why don't you get back to general wisdom. So this is a general wisdom where necessarily other dimensions also will come. So, Skanda is "THAT I AM"; Guha, he lives in the cave; Shanmukascha, he has six faces representing the six centers in us; Phalanetra suta, son of Lord Siva. These are the four dimensions which I introduced to you and we'll continue in the next class.

I wish to inform you, that we normally meet for the Merry Life on the Saturday after next Saturday. Next Saturday happens to be the foundation day relating to the World Teacher Trust which was established in Geneva in 1983 on 27th of August. He established the World Teacher Trust with a group of people. The people have migrated from time to time, just like human migrations. But the Trust remained and from time to time it is being held by so many aspirants who intended to be taking to discipleship. So the Trust continued all these years though there is change of persons happening. But I happen to be a witness to its formation in Geneva. I am also a witness to the formation of the Trust in India 51 years ago and from the beginning with the World Teacher Trust, I am here in India and in Europe.

Next week we will have a half an hour meeting just to commemorate the foundation day of the World Teacher Trust, which was setup as World Teacher Trust – Switzerland to start with. It slowly became World Teacher Trust – Europe, and later took to World Teacher Trust – Global. So 27th August, it happens to be Saturday, we just meet for half an hour to commemorate this, we greet each other and then disperse. The class related to Skanda, or Shanmukha, or Guha, or Phalanetra suta or Sanat Kumara or Subrahmanya, will continue the Saturday thereafter. I will familiarize this story, the names and the meaning behind the names, which should be of great interest when you listen. These are all Puranic expressions.

Thank you one and all, Namaskarams!!!