

Merry Life Teachings
Master KPK
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Talk 65

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YouTube:

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Audio: http://masters-call.net/pcast/en/media/2022-10-31_69_2022_09_03_vaisakh_merrylifeteachings-sanatkumara-2.mp3

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

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

*Namaste Sahasra bhahave sahasra purushaya shakshwate
Sahasra koti yugadarine namaha*

*Ananyas cintayanto mam ye janah paryupasate
Tesam nityabhiyuktanam yoga-ksemam vahamy aham*
Bhagavad Gita - 9th Chapter, 22 verse

*Purna Madah Purna Midam
Pūrnat Pūrna Mudatyate
Pūrnāsya Pūrna Madaya
Pūrna Meva Vasiśyate*

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

Hearty fraternal greetings and good wishes to all the brothers and sisters who are relating to this program.

A rhythmic conduct of this teaching resulted in a significant group activity that has enabled us to build a group consciousness. Individual activity, individualized activity enables us to build individual consciousness, but a rhythmic group activity has the benefit of gradually building in a greater manner, group consciousness. Any group work enables us to expand our consciousness into group consciousness. Individualized consciousness, from there we move on to group consciousness, and then group consciousness leads to multiple group consciousness. And every Master of Wisdom has groups all over the globe. Relating to the groups of all the Masters of Wisdom as they exist on the planet, enables us to build a global group consciousness. Grouping the groups is an important dimension, and the Lord of such groups and grouping is called Ganesha in scriptures.

Last week in India, people have conducted with great fervor with an objective mind, with an exoteric understanding, they developed a celebration by which they get connected exoterically. But the same can be done esoterically if we have the knowledge of the occult dimension of Ganesha. Ganesha networks all groups. Ganas means groups, Ganesha means the Lord of Groupings, and Ganesha represents the Jupiter, Cosmic Jupiterian principle. The Lord of groupings is Jupiterian, it networks, and therefore the seers of the past gave this ritual of relinking to Ganesha and thereby esoterically link to all the groups in all planes of existence through a ritual which is celebrated as the birthday of Ganesha.

And the birthday of Ganesha is followed by another important event which is called “paying homage to the Seven Seers” that govern the humanity. The Seven Masters that we speak of are but the representatives of the Seven Seers. So, on the following day after Ganesha’s festival, a ritual is carried out where we relate to the Seven Seers and their streams of consciousness. There are seven streams of consciousness that flow through all humans and there are seven groupings of the humanity as such, we contemplate.

Here the ritual is only contemplation and connecting. You think of Ganesha and then the Seven Seers, and then the flow of energies through the Seven Seers, relating to the Seven centers in the body, and connect to the fellow beings who are guided by one Seer or the other. The humanity is broadly divided into seven groups, and are generally guided by the Seven Seers. So, the Seven Seers’s quality flows through the awareness of all these groups.

Visualizing all the spiritual groups on the planet, visualizing, connecting them to them consciously, either through Muladhara or through Anahata or through Ajna, is the work by which the groups get connected, because in these three centers, the energy of Kundalini is available in every human being. The Kundalini energy flows through, and their major centers are in the Ajna, in the Heart, and in Muladhara. So, by this conscious linking of with a fellow member in the group, fellow members in the other groups of Master, and fellow members of other Master’s groups –we have a garland of Masters conceived for World Teacher Trust. Almost all Masters and their groups are garlanded together as a model followed in the World Teacher Trust. So, there is the garland of Masters presided by Lord

Sanat Kumara. A garland is but different flowers knit together through the thread. The thread is Kundalini. Each flower is a group, and in every group, there are so many members represented by so many petals. So, this way you imagine a huge beautiful garland of varieties of colors come together, which is offered to the Cosmic Person whom we call Lord Krishna. Offering a garland to Lord Krishna, with different colored flowers, each flower representing a group, and in each flower, there are so many petals representing a member.

So, the kundalini of an individual, the kundalini of the group, the kundalini of the groups of Master CVV and the kundalini of all the groups of other spiritual Masters, they are all being contemplated to be knit together to lift up the Earth to the Kings of Beauty. Such is the grand work of Master CVV, and this is subtly known. It already exists on the planet, and it is expressed through the energy of Aquarius via the piercing energy of Uranus. So, all this work I have just put out as CVV Sharing and also as the Equinox Prayers for the month of September as we proceed with the equinox. I released the text today. You kindly get familiar with it so that you gear up for the three days of the equinox prayers where we join the network which is intended for all spiritual groups on the planet. And this work is conceived during the ritual relating to the Seven Seers, which it happened on last Thursday, on the 5th ascending moon phase of Virgo. As we all know, Virgo has Mercury as its ruling planetary principle, it deals with the intellect. The more and more we live with intellect, we are individualized. We we try to network the intelligence in us by relating to groups. The emphasis of one's groups in the teachings is mostly to feel the group. We are required to feel the group, feel all the groups of a Master, then connect to the other groups of the other Masters.

Let all the groups be linked up into a garland of flowers and be offered to Sanat Kumara of whom we are trying to learn more and more through the teachings which we have picked up from last fortnight. So, linking up consciously to the spiritual groups on the globe, is an important dimension because every human is but a fragment of one I AM. Every human being is but a fragment of one great I AM, and that great I AM for this planet is what we call Sanat Kumara, one I AM as many. Each one of us says "I am, I am, I am, I am". When all these "I AMs" converge into a group I Am and grouping the groups, this is how the planetary work of "I AMs" is worked out in the higher circles which was initiated through Master CVV in 1910.

Celebration of Master CVV's birthday is nothing but sharing, sharing the energy as exists in the Kundalini, with the fellow being, and such sharing is seen as a noble service. Sharing CVV is feeling the energy of Kundalini in the other as much as you feel the energy in you. Unless you overcome your own individuality and your attitude to be individualized is reduced, you cannot really be part of a group consciousness. The work is from individual to group, from group to groups of the Master, and from the groups of the Master to the groups of the other Masters. All spiritual groups on the planet, when they are held in your awareness, you are consciously building a global group, and that consciousness is but the consciousness of the Humanity, which eventually links up to the Seven Seers on the planet, whose head is Lord Sanat Kumara. Only then, it is possible for Sanat Kumara, with the cooperation of humanity, to be able to lift up this Earth and also lift up this humanity and ensure its further progress. Humanity's responsibility in raising the planet is as much there as there is the responsibility of the Hierarchy, Shambala and then the great Plan. Therefore, kindly avoid being excessively individualistic, try to be more and more group conscious, pick up more and more group work. Even prayers are required to be group prayers, activities have to be group activity. As far as possible, everything has to be groupal, but not individual. "*Sahanavavatu Sahanaubhunaktu Saha Vîryam Karavâvahai*" is an age-old dictum: Let us work together, let us care together, let us rejoice together, let us eat together, let not this togetherness be hindered by individualistic attitudes. That is most important for any person who would like to progress in the Aquarian Age.

Individual salvation is not possible. Individual salvation is seen as a selfish activity. If one man succeeds, what is so great? If we all succeed together, it is joyful. Therefore, individual liberation is seen as an activity of petty mindedness. Petty minds think of themselves only, but a mind that joins the heart, thinks of the group, thinks of global welfare. And global welfare includes all the steps. So therefore, this is important, and during the last one week we are engaged with Ganesha and the Seven Seers. I thought I should share the occult dimension of these activities which are seldom seen. Some ignorant activity with much joy is conducted as children, and children are considered to be innocent and therefore they are blessed. That's how it goes on. May there be so.

I have made an endeavour to give some meanings relating to Sanat Kumara, maybe they are in your hands now. For the next class I would do it even a day before, so that all would have something in their hand to look to as I speak upon the subject. The idea is to give as many dimensions of Sanat Kumara as possible, so that in our awareness we imprint them and benefit thereby.

I have covered five names last time. I will quickly cover those five names again, because teaching is inevitably a repetition for the facility of continuation. Continuity is important, not much is gained when you are forgetful of the past. If you forget the past, the continuity is not there. Continuity enables us to build continuity of consciousness which is but an important step for expansion of consciousness. Continuity establishes expansion. What you did day before, what you did yesterday, and what you have done today, it is one consciousness in which the imprints happen, and we continue with it, so that you would continue to have the knowledge, and that causes the expansion. And that continuity will lead you to a state where you can continue to have the same awareness even after you disincarnate from one body and enter into another body, because each one of us is essentially a unit of consciousness. The other name for it is Kundalini. The kundalini energy takes to another form and continues to hold the same consciousness and moves forward. This continuity consists in the kundalini and we hold, as an awareness, in our memory and move forward.

Skanda means the separated consciousness. the one I Am, the basic I Am relating to this planet and the planetary beings. The I Am that we speak of, the Kumara, is connected to THAT, is eternally connected. Therefore, Skanda is THAT I AM, and we are all part of THAT I AM. Each one of us is I Am. All these I Ams together, when you visualize, all the beings, with all the I Ams, when you visualize their identity into the Kumara, it is a grand expression of Kumara as all the human beings. Each human being is expressing like a child «I Am, I Am, I Am», but every I AM is part of THAT I AM, and THAT I AM has six centers. Therefore, in each one of us there are six centers, presided over by the seventh which represents THAT. So, everyone says that I AM. The original THAT I AM is called Skanda. Therefore, our identity as I Am shall have to culminate into the identity of the I AM of the planetary Lord, whom we call Sanat Kumara.

Each time you speak, different dimensions come through teaching. Last time I spoke about Skanda, but this dimension I did not reveal itself. They remain according to our attitude, also according to the Time dimension that prevails. So, take to Skanda as the I AM, it is the status of Kumara, and that I AM of Kumara is eternally connected to the Brahman. The difference between us and Kumara is that we also say I Am, isn't it? We also say I Am, but when Sanat Kumara says I AM, it's an I AM connected to THAT, and we the disciples, from time to time recollect THAT I AM, THAT I AM, THAT I AM, but immediately as we get into our personality activity, we de-link with the awareness of THAT I AM, and just remain as I Am. I Am is not a big thing, there are millions and millions of I Am fragments, as humans on the planet. But when you tend to be THAT I AM you are getting proximate to the Kumara. The more you remember yourself THAT I AM, you tend to be associating with Kumara. When you

remember only I Am, you are just one of those human beings fragmented, meaning a branch cut off from the tree. A branch cut off from the tree does not grow. A branch ever associated with the tree continues to grow, and then yield whatever is to be yielded through the branch as stalks and then leaves, and then flowers and fruits. Therefore, just that I Am is meaningless. THAT I AM is meaningful, because you are connected to the whole. Skanda, the very first name speaks to all of us. Sanat Kumara tells us: “Dear members of humanity, remember THAT I AM as I do, do not just be I Am”. I Am itself seems to be a great dimension for spiritual students, but that is half-truth. A half-truth does not yield what is to be yielded, THAT I AM yields. Therefore, this THAT I AM is called Skanda, and hence He is in the Guha.

Second name is Guha, He is in the vertebral column which is called the cave. You enter through any etheric center in the body, and the one center is connected to another center like the glandular system. Like the endocrinal system, the ethereal centers are all interconnected. They remain as whirlpools of energy, but through right attitude, right speech, right action, the six centers can be connected. When they are connected, a cave connects you to the deeper side of the cave. The mouth of the cave is just an external dimension, but if you dwell deep into the cave, the cave leads you to another cave, and that cave leads to a deeper cave, and it leads you to another cave. If you look to the writings of Madame Blavatsky “The caves and jungles of Hindustan”, she gets into the cave, and from the cave into another cave, and into another cave, and into another cave. And she is lost in the cave. She did not know how to come out of it. And the Master, whom we call Master Morya, helps her out. It is exoterically true as an event in her life, but it is also esoterically true. With the help of the Master you can move into all the six caves in you, and these all six caves are pervaded by the energy of THAT I AM, and therefore Kumara is said to be the dweller of the cave.

If you get into the vertebral column and to the translucent energy which is present within, you are in association with the Kumara. He is the one who lives in the cave, he is called Guha. Guha means the indweller of the cave. He permeates the cave that exists through the centers, and he generally resides in the Heart Center. He has six mansions to live through, from Ajna to Muladhara, and you can contact him by your practice of Pranayama in the heart. And thereafter, move into the three lower centers and the three higher centers, realize his colors, realize the sounds, realize the work that they are doing in all the six centers. Therefore, when you think of Sanat Kumara, think of entering into the cave in you. Think of entering into the cave in you. Between these centers, there are valleys which you cannot travel by yourself, except by arranging transformation of the energies in you. From center to center, there is the travel. And the whirlpools will eventually unfold into lotuses, and the lotuses get connected, and that can happen only through your right attitude in life. If you are highly individualistic, the cave is never opened. When you are group conscious, when you are compassionate and friendly to the fellow beings. When the heart drops for a fellow being, only the beginning happens.

The two fundamental qualities which Lord Krishna mentions for entering into the heart is Maitri and Karuna. Maitri and Karuna, meaning to be friendly to the surroundings and to be compassionate to the surroundings. To be friendly and to be compassionate what is important is, stop hating the surroundings, stop hating the surroundings. Stop hating the surrounding and surrounding beings. That is the fundamental. (Sanskrit words: advashta sarva-bhutanam, Maitrah karuna, eva cha) this is how it starts.

Maybe I'll explain, as a side issue, the 13 qualities Krishna spoke in the 12th chapter of Bhagavad Gita, as a fundamental for entering into the column of consciousness. We cannot aggrandize ourselves that we are in the column of consciousness unless we have gained these divine attributes.

So here, Guha is the one who always dwells in the vertebral column hidden in us and expresses according to the need through anyone of the six centers. He has the facility to express himself through anyone of the six centers. That's why the 3rd name is Shanmukha, meaning six faces, the six faces or the six centers in us, and through anyone of the six centers he can express. It is not necessary that he should express from Ajna center. He can either way express from sacral center, from Muladhara, from Solar Plexus, from Anahata, from Visuddhi, according to the need of the hour. Therefore, he is called Shanmukha, the six-faced one. The six-faced one can be related to, through the cube, which is a perfect figure. It has six faces. A cube is a perfect figure, it does not suffer any inversion and all the six faces are equally good. A cube and a sphere are seen as the perfect symbols. And the cube dimension of Sanat Kumara is seen as a six pointed star or a three dimensional cross.

There are so many ways in which the Kumara is presented. A three dimensional cross is Kumara. A two dimensional cross is what we see generally in churches. The three dimensional cross is Kumara, the cube is Kumara. Cube is but sphere in manifestation. When you are at work, you are a cube. When you are in yourself, you are a sphere. These are all other dimensions.

Six are the dimensions of Kumara, he is said to be six-faced one, and he regulates, guides, molds the six in us, which are the mind and the five senses, and he has the touchdown facility. Kumara is a facility for the Divine. THAT, which is called Brahman, can touch down upon Earth through Kumara. He created that facility to himself. The avatar, when he descends, he descends in a manner that he becomes I Am and then touches down. And therefore, Sanat Kumara is a facility made available on the planet according to the Plan, to have a touchdown facility for the Divine to come through. And Kumara is the means through which the Plan manifests on the planet.

Then, the fourth name is Phaalanetrasuta. Phaala- Netra- Suta. I'll explain this. Phaala means the forehead, Netra is the eye. the one who has the eye in the forehead. We all have two eyes, and the third eye is in the forehead. Through the third eye of Shiva the Kumara descends. Through the third eye of Shiva, the Kumara descends as energy of Shiva. That's how Puranas speak. When we speak of Shiva, Shiva is considered as THAT so he is a distance from THAT. Through the third eye of Shiva, Phaala is forehead, Netra is eye, Suta means the son. The son that came through the third eye of Shiva is Phaala Netra Suta. He came through the third eye of Shiva, and is essentially the energy of Shiva and is therefore called the son of Shiva.

The Kumaras, the story of Kumaras which I explained before, they all came through the forehead of the Creator on their own, because the Creator was planning for the Creation and he did not know how to go ahead. The Kumaras came out themselves through the forehead of the Creator. The Creator thought he could use them for his creation, but the Kumaras smiled and said "we have come, no doubt, to cooperate with the creation, but not according to what you envisage, but according to what is envisaged by THAT. We are agents of THAT. We came through you, we cooperate with you, but we work for THAT". Among those four Kumaras, Sanat Kumara is one of them. The Kumaras permeate the fourfold Cosmic Person to enable the fourfold Creation to happen. And in the fourfold division of the Kumaras, Sanat Kumara takes to the third dimension, presides over the planetary system. There are two higher Kumaras who take to Solar system and then Cosmic system. So, the Cosmic Person visualizes the four Kumaras, and those four Kumaras come through the Creator, but they work for the Cosmic Person.

That is the reason why if you see the books given by Master Djwhal Khul, he writes a para which perhaps in the next class I will also reproduce that para to you. He says, "Sanat Kumara has taken

upon himself the grand responsibility of transmigrating the souls of this planet to Sirius". And Sirius is a system which is part of the Cosmic Person and that dimension I will let you know later. I do not wish to deviate too much with a concept, because we should stick to the main theme and move on, and when we get other dimensions, I will try to cover in the subsequent classes. If the dimensions are too large, we will separately relate to them, because these proceedings are merry proceedings. These are Merry Life proceedings; we try to be merry relating to the wisdom. The special joy that we derive can only be through wisdom. That's why Master Djwhal Khul also says, "Joy is a special wisdom". Joy is a special wisdom, and those who dwell in wisdom are especially joyful. Otherwise they live in minds and they carry the loads relating to the personality, and then, on a daily basis burden themselves by being in mind. An enlightened mind, unburdens itself from the personality dimensions, joins the Wisdom and remains joyful, and that makes him merry.

Therefore, this Phaalnetrasuta, is the one who came through the eye of Shiva. Through the eye of Shiva, through the Creator, the four Kumaras come out. In fact, the Lord himself, Lord Shiva himself came through the forehead of Brahma or Creator as 11 Rudras before. Because he found that the Creator was unable to clear the darkness surrounding him and was unable to dispel the darkness. He is Creator, but he doesn't have the strength to dispel the darkness, so that the Creation can be made to manifest. He was unable to do that, therefore the first Logos decided himself to come through the forehead of the Creator as Rudra, and details himself into 11 Rudras and then dispels darkness all over, where the Creation is to happen. The ground clearance is originally done by the 11 Rudras which are but one Rudra, that is Shiva.

Eventually it's all a coincidence. Last Thursday I opened a small teaching in Telugu which was published, relating to 11 Rudras. I spoke in the East about the 11 Rudras, I spoke in the West about the 11 Rudras, their consorts and the work they do to clear the darkness at the individual level, and at all levels. So, the Rudras that were taught, were transcribed by a lady into Telugu from Telugu teachings. She made a great effort to bring out the teachings. It was edited with the help of two, three other group members and then the book was found to be useful for those who wish to get themselves aware of the Rudras. I have given a book on Rudra in English long ago to our Western groups, and you may refresh your memory looking into the 11 Rudras and their consorts and what work they do.

The work of the Rudras is to dispel darkness and create enough charge to the entire globe of Creation, so that things can happen later. The work of light follows only after the dismissal of darkness. That's why we say in the Scriptures "Let the Rudras destroy darkness". And then the Adityas spring up to bring out the solar beings. And then, the Vasus, the devas of materialization make the formation. One works to clear darkness, another group of devas, Adityas, they build with light, and then Vasus will build with the help of material. That's how the planetary system, the solar system and the cosmic system happen with the help of the three Logos. The whole thing is prepared by the first Logos, and then there is the formation of light in the cosmic, solar and planetary, and thereafter the material system is given, to give a solid state to the Creation. It is all one work, conducted in great cooperation successively at different levels. And further, having created, they wanted someone to take care of Creation. Therefore, Kumara has come to take care of the planetary system. And Kumara leads us into the solar system where the souls that are prepared here, the souls that evolve here, are transmigrated into Sirius which forms part of a grand dimension of Cosmic Person. So Phaalnetrasuta is remaining as the origin of Sanat Kumara. It is Sanat Kumara who came through Lord Shiva, and he is popularly known in India as Subrahmanya, Subra - manya.

Subrahmanya is a great concept. It comes out as the last name of the Lord, in this order that we are giving. In the order that we decide the names of Sanat Kumara, the last name is Subrahmanya. And Subrahmanya is popularized by the Seers. Subrahmanya means, the Brahman, verily the Brahman in manifestation. You can't say that Kumara is different from THAT. It is verily THAT, made available as a Kumara. That's why there is a song about Subrahmanya which is very frequently sung in South India, and is popularized by Sri Sathya Sai Baba in his groups. He popularized it. In our hierarchical groups, we popularized the mantra relating to Kumara as Saravanabhava. Saravanabhavaya namaha, Saravanabhavaya namaha, Saravanabhavaya namaha. Sarvanabhava is a six-syllabled mantra which is occultly practiced in the six centers of the body. I gave this teaching in 1989 in Hamburg in a boat. We had a beautiful group life, in a boat that is anchored in the river near Hamburg. I don't remember the name of the river, but I remember the name of the boat, which is called Govinda. The name of the boat is Govinda and we were about 18 to 20 members in the boat, where we had the teaching about Saravanabhava, and the boat was giving a kind of gentle swing and it was giving us headache during the post-lunch sessions. Post-lunch session, listening to teaching in a swinging boat was giving headache to members, but nevertheless we rejoiced it.

Saravanabhava is another name which we will come to, and Sathya Sai popularized it as a song. He has sung it out as "*Subrah manyam, Subrah manyam, Shanmukha nada, Subrah manyam. Subrah manyam, Subrah manyam, Shanmukha nada, Subrah manyam*". Maybe I sing it for you in the next class supplying the tape. One lady who was listening it from me, again from Germany, she reminded me of this, during the last one week: "Master, will you not give us the song of Subrahmanyam? Please, let me know how to sing it, if I am singing it right." I thought I should give it to all the groups, not only to one individual. So I kept that lady who is very friendly to me, I kept her in abeyance till I sing it for all. The song is: *Subrahmanyam Subrahmanyam Subrahmanyam Shanmukha Nada Subrahmanyam Siva Siva Siva Subrahmanyam Hara Hara Hara Subrahmanyam Subrahmanyam Mam Pahi* - Parvathi Putra Mam Pahi (I have changed it a bit), because he is Parvathi Putra. So, I'll sing this for you joyfully for the next class, which happens perhaps on 17th of September. Till that you have to wait and I have to wait.

So therefore, now I come to the 5th name, which is Prabhu. Prabhu means the Lord, the ruler. Please remember, Sanat Kumara is not a teacher essentially. He is a ruler. He is a king. He is a king. He can also teach. There were times in our history that kings were the teachers. Kings were seen as the father of the entire nation. Kings were seen as the father to every citizen of the kingdom. Isn't it? Later, the king and priest have happened as a second step. Initially, all those who descended from higher circles have come down as rulers only.

If you see Bhagavad Gita, the Lord says: "*Imam Vivaswathe Yogam, Proktavan Aham Avyayam, Vivaswan Manave Praha, Manur Ikshvaka Vebraveet*". Meaning: "I initiated the Sun God, the Sun God initiated Manu. Manu belongs to ruling class. Manu initiated Ikshvaku, the Solar King on the planet." And through the kings, the Yoga has been imparted on the planet. And through the kings, slowly, it shared into the hands of the priests. That's why the initial ones who brought the yoga are considered to be the kings. This you can see if you read the Third Root Races relating to what Madame Blavatsky spoke in Secret Doctrine. The Sons of Will, the Sons of Fire, the Sons of Wisdom, they all came down as kings, and they are the ones who gave out the Law, they are the ones who gave out the way of life.

I explained to you in what grand manner the emperor Pruthu has given out the whole way of life to humanity and he was taught by Sanat Kumara and Sanat Kumara also belongs to the ruling class. Note that. He is a ruler and he is also a teacher. That is why he is called Shasta. Shasta means he can

pass a law, pass an order. If he passes an order it has to be followed by all the beings on the planet. Having passed an order, he also teaches how to follow the order. That's the second dimension of the Kumara. When the second and first ray combine together in a person, such a person is called Raja Yogi. A raja yogi is one who is not only self-enlightened but he can guide and he can rule over the beings and make sure that they follow the Law. That's why every yogi eventually admires to be a raja yogi. Yogi to Raja yogi and then Raja yogi to Maharshi. These are all dimensions relating to yoga. So he is called Prabhu as the fifth name. Prabhu means ruler, essentially. Therefore, he has a hierarchy to teach. He works mostly in connection, in cooperation, in coordination with Lord Maitreya. They are inseparable. Lord Maitreya is the World Teacher, and Sanat Kumara is the ruler or the King.

So, the first ray that rules the planet, and the second ray that guides the beings on the planet, they are together. The World Teacher and Lord Sanat Kumara the Lord of the planet, they work together. But, if necessary, Sanat Kumara himself indulges into teaching. He is not prevented from getting into teaching. A king can step down and teach. When things are not moving in order, when the teachings of the teachers are paid deaf ear, the king steps in. Isn't it? There is a network of teachers all over the planet. The teaching is happening on the planet. But when the progress of the humans is not in tune with the Plan, the king can step in. That's why he is called Prabhu, he is also called Shasta. Shasta means, -we have the mountain Shasta- Shasta also means THAT. Ayyappa also means THAT. These are different names. Anyway you will come to them gradually. My idea is to familiarize the energy of Sanat Kumara to you. So, there may be, as though I give you a paper, certain additional information does come when you teach, so, that is about Prabhu.

And then, Pingala, his color is very attractive. Very, very attractive. While he has six different colors, which comes later. The color that he likes is the color of honey, it's a tawny color. It is the color of Pingala nadi. Pingala nadi is the right vagus nerve in us, the honey colored one that favors to float through the Pingala nadi, which is honey color. By this, he tends to be accessible to the righteous ones, all those who are doing truly spiritual practices. There is a lot of glamour of carrying out spiritual practices -which restricts many aspirants to their personalities, they don't touch upon their soul quality. But there are sincere, fiery aspirants, who crave to experience the soul, because experiencing the soul enables us to experience THAT I AM, and experiencing only the personality and the grandeur of personality keeps you in the third dimension of the soul and the intelligent activity. But to experience the soul, you need to get into the practices. And the practices truly commence from Pranayama.

The outer practices are up to asana. The internal practices are Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. And that energy flows through Pingala nadi. Pingala nadi is the right vagus nerve, and it is of tawny color. It is a kind of color which is like the golden honey color. If you expose honey to any light, you can see how beautiful the color of honey is. That's the beauty. And in that color he stays all the time and takes to other colors also. Therefore, he is called Pingala. Pingala is the right vagus nerve, that gives us the spiritual experiences. You can look to it in the books of Leadbeater or Serpent Power given by Sir John Woodroffe, how this Pingala nadi moves in the body from Muladhara up to the right eye in your body. And this is the stream which is proximate to the soul and soul experience. That's why in Indian context the Seers say that it is the river Yamuna. They call it "River Yamuna" and Yamuna means, the river Yamuna is born out of the energies of Yama, which is Pluto. Pluto is called Yama, and the river that flows through him is called Yamuna, the daughter of Pluto. And Yamuna means "highly disciplined energy". Yama means discipline, Yama and Niyama, you may be knowing these words. Yama-Niyama means, you are completely acceptable to the regulations and the discipline of not only Saturn, but also of Yama, the Lord of death, Pluto.

Yamuna generates in those who are extremely disciplined in matters of discipleship. Note the names. Yamuna is Pingala nadi, or the right vagus nerve, and it stimulates itself when you are extremely disciplined, you follow the discipleship regulations in mutatis and mutandis. That means, you follow the speech regulations, you follow the thought regulations, you follow the regulations relating to use of mind, senses and body, and you do it in a subtle and gentle manner not to be a nuisance to the surroundings. Then only you are considered to be a regulated one. Such regulated ones, would have the right vagus nerve stimulated, awakened. When that happens, there would be true spiritual experiences. That's why in the story of Krishna it is said that Krishna always played his flute music during the night hours on the banks of river Yamuna. On the banks of river Yamuna, during the night hours, and especially full moon hours, he sings his flute music on the banks of river Yamuna, which happened exoterically but it is esoterically happening even today. For those advanced disciples flute music is a reality and it is experienced on account of awakened right vagus nerve. And that right vagus nerve is presided over by Sanat Kumara.

When we say Pingala, as one of the names of Kumara, it is such a profound meaning it carries. It is the Kumara who is accessible to you at your awakened right vagus nerve, and he gives his presence to you, he encourages you, he initiates you, he causes lot of unfoldment in you, he gives you direction, he gives protection and he gives unfoldment, when your awareness is proximate to the right vagus nerve. Don't look for the right vagus nerve, just do the practices, the right vagus nerve will find its own expression. It's my duty to give you the information, but do not run after the right vagus nerve. Do Pranayama and get to Pratyahara; on the process you would have it experienced in you.

So, Pingala is the sixth name, where he is available in golden yellow color, a golden yellow hue, the honey color hue, meaning when you expose honey to sunlight. Put the honey bottle towards the sunlight, you can feel the beauty of the honey color. That's what you experience in your heart center. That's what he gives you as a first presence, and it is a great gift. Pingala is available at the heart center, he is generally available there, and he meets you and says "Hi, how are you brother?" provided you reach that point. And there, he gives you the tawny color and also gives you the orange color and heart is also seen as a sunlight center, isn't it? The Sun when you see during the sunrise hours are the colors that you experience in your heart, because that is the first experience that you have in the heart. You have the heart center with the Sun in a golden color, and you have again in Ajna exalted Sun where you have diamond color. Further off, the third Sun you can meet in the brilliant blue, which you can't see. Until you master the brilliant diamond color you can't think of the brilliant blue. These are all mentioned in the Occult Meditations given by Master CVV. Provided we mostly relate to them than to the general personality life and the daily routine, they become a reality to us and they visit us. So, from brilliant blue to brilliant white, from brilliant white to brilliant golden yellow, there are so many colors which you would experience. Among the order of the names, they mention the Pingala color which is the sixth name that is given.

And then, he is said to be Krittikaasoonu. Krittika means the Pleiades. The Pleiades are six in number. They are called the six mothers. It is these six mothers who nourish the Kumara. I gave you the story in a brief manner last time, Krittikaasoonu. He had six mothers who nourished him, and he has the seventh mother as the eternal flow from above downwards, called as Ganges or Ganga. And then he came through Parvathi, from Parvathi to Ganga via the Lord Agni, and from Ganga to six mothers, the six Pleiades, and then the planet Earth. Planet Earth also played a role in nourishing Kumara. That's why he has nine mothers. Parvathi and Ganga, they are from beyond. The World Mother and the flow of the energies from the World Mother is what we have to understand as Ganga, or the energies

that flow into us. From the World Mother, through the flow, the involutionary flow is called Ganga. Evolutionary flow is also called Ganga. One Gam, the Gam is movement. Gam for a descent and then Gam for ascent. Gam – Gam, Ganga. So, there is the downward flow from Parvathi, the World Mother. World Mother is number one, Ganga is number two, six Pleiades make it eight, Earth makes it nine. Nine are the mothers for the Kumara, since the mother Earth also played the role for nourishing Kumara, we are all able to live on Earth.

The Kundalini that we have, enables us to touch upon the Earth. The Kundalini of Kumara enables him to touch the Earth in its second ether. That's where he says, "this is enough, from here I can regulate". He entered up to the second ether, and he said, "from here I will rule the Earth, I will rule the earthy beings". And we are so earthy that we are stuck in Muladhara. He is not stuck in Muladhara, he presides over it. So, he has –Krittikaasoonu means "son of Pleiades". Here they are speaking all about the six mothers who nourish Him. If we see the books Esoteric Astrology", the Master says, "Pleiades plays the role of the Mother for the Solar System. Great Bear plays the role of the Father. Sirius plays the role of the Teacher". So, the Pleiades form the Feminine Hierarchy relating to our planetary system. Feminine Hierarchy is essentially constituted by the Pleiades. So many things can be said about it, but essentially for this planet it is the Pleiades. Beyond the planetary system the Hierarchy is there from the World Mother as such. World Mother when I speak of, I speak of the Cosmic Mother. Let's not deviate from the subject. Let's get into Pleiades.

The six Pleiades have played a great role in nourishing the energies of Kumara, and therefore he is called "the son of the Six Pleiades", Krittikaasoonu. He is therefore given the name Kartikeya. Kartikeya means, the one who was nourished and brought up by Krittikas. And the star which we call Krittika belongs to Kumara. Krittika is the star which is in Taurus. In fact, there is a system by which the constellations are counted from Krittika. It is called "the scissor", from where there is a count. There is also a count from Ashwini. There are different ways of presenting wisdom. In this context it is Krittika. Krittikas are the Pleiades and he is born out of them and is therefore called Kartikeya. His energies are present in the month of Scorpio. Therefore, the month of Scorpio is called Kartika. They are all interconnected.

So, Kartika is the month, Krittika is the constellation, and Krittika is in Taurus, and Taurus is in the forehead from where He descends; the third eye, the Bull's Eye we call it. It is from the Bull's Eye he descends. He is also called Rishabhakshu, meaning the Bull's Eye. So, Krittika and Rohini are the favorite stars relating to the Kumara. Krishna descended through Rohini, and Sanat Kumara descended through Krittika. And that's how Krittikaasoonu may be understood. The Pleiades, the constellation, the six stars on the constellation, Kartikeya, its positioning in Taurus and in Scorpio. Other dimensions will come as they come we will come to know of them.

And thereafter, the eighth name that I give you is Sikhivahana. Sikhivahana means he is endowed with a beautiful bird which is called the peacock. Sikhi means, it has a special decoration on its head, no bird has that decoration. There may be many birds, but there are some birds which have a crown on them, naturally. That's why it is Sikhi. It is called sikhara, meaning the peak of the mountain. It is a special bird which is endowed on Him to enable Him to move in all the worlds. That's why peacock is seen as a spiritual bird. Knowingly or unknowingly the Indians have adopted peacock as their national bird. Hopefully it is knowingly. Peacock is the national bird of India, while many other nations have eagle as their national bird. Many nations have eagle as their national bird. India has peacock as its national bird, because peacock has certain other dimensions which eagle also carries. You cannot belittle eagle because you are speaking of peacock. Eagle is eagle, and eagle is the vehicle of the Lord. The vehicle of Kumara is a peacock. It has such a variety of colors. It is such a beauty which eagle

cannot have. Eagle is very magnanimous, very kingly, but peacock is full of beauty. Full of beauty, full of wisdom, full of swiftness and full of all colors that relate to the six centers relating to you. Full of the colors that are revealed in Taurus. Full of the colors that reveal in Taurus. Taurus is the presiding sun sign for colors, and Venus is the planet.

Venus is the planet, and the Lord descended on the planet via Taurus. Therefore, Vaisakh full moon. We do Vaisakh full moon as a Festival, we relate to Kumara, then we have to relate to the colors of peacock. It is these colors that give you the lift up. He presides over the color system relating to the planet, and relating to the peacock enables you to relate to the Earth Kundalini. Because these are all the dimensions you realize the more and more you relate to the inner practices. Most of you may have seen (I think I'm exceeding the time today) the movie Avatar. You know the bird. To connect to the bird, the person can connect to the bird only through the tail. The tail of the man or the woman, when connected to the tail of the bird, he can fly over on that bird. Like that, kundalini connections are important. Kundalini connections enable us to energetically connect. The vehicle of Kumara is connected to Kumara. They are inextricable. And the peacock displays so many colors. It has such a swiftness in the movement, it has such a precise eye, and a very sharp nose. It can also spot serpents and smite them. As good as an eagle, a peacock also can smite serpents.

When you link to Kumara and the peacock, the serpents in you are smite. Serpent means the negative energies that we hold through our thoughts and through our emotional feelings. They all have to be carefully picked and neutralized. That's what Kumara does. His work is to purify ourselves, purify us by smiting the serpents that emerge through our personality activities which may tend to be negative.

There are six negatives in us, and the six negatives are completely neutralized by the presence of the peacock. Therefore, He is called Sikhivahana. Sikhivahana means He presides over the peacock. And the work of peacock is to put off the negatives in us, and let the energies move without conditioning, without congestion, without blockage. Such is the work of the Kumara, through the name Sikhivahana.

And with these eight names I conclude today because it is already 15 minutes past the scheduled time. The other two names I'll pick up for the next class. I'll give you the text relating to it, I'll also give you the text relating to the song in the next class.

Thank you for your rapt attention and keen listening. I am very happy about relating to you with such a sublime topic which may be transmitted to as many as possible, so that it enables us to relate to the Lord of our planet, our King, our dear King, and through whom we find our migration into higher systems. Thank you one and all. Namaskaram.