

Merry Life Teachings
Master KPK
September 17, 2022
Talk 66 (Sanat Kumara-3)

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YouTube: https://www.youtube.com/watch?v=WnwKj_AbeCI&list=PLsH2l6BlGH3b4sFdfDUvdUAlqVV8-JaSS&index=3

Audio: http://masters-call.net/pcast/en/media/2022-10-31_70_2022_09_17_vaisakh_merrylifeteachings-sanatkumara-3.mp3

Naarayanam namaskrutya naram chaiva narothamam
Deveem saraswateem vyaasam tatho jaya mudeerayeth

Narayana samaarambhaam Sri Shankaraacharya madhyamaam
Asmadhaacharya paryanthaam vande guru paramparaam

Ananyaaschintayanto maam yeh janaah paryupaasathe
Tessaam nithyabhi yukthaanaam yogakshemam vahaamyaham

Sarvadharmaan parityajya maamekam sharanam vraja
Ahantvaa sarvapaapebhyo mokshaeshyaami maashuchaha

Namostu ananthaaya sahasra moorthaye sahasra paadaakshi shiroru baahave
Sahasra naamne purushaaya shaashwathe sahasra koti yugadhaarine namaha

Yathra yogeshwarah Krishno yatra Partho dhanurdharaha
Tatra sreervijayobhuthir dhruva netheer matheer mama

Karkotakasya naagasya, Damayanthi Nalasya cha
Ruthuparna maharaja, smaranam kali naashanam

*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*

Hearty fraternal greetings and good wishes to all the brothers and sisters who are relating to this programme. As informed to you earlier, I have circulated certain information in relation to identity of the soul as contained in, 'Treatise on Cosmic Fire'. I just read it out to you, to feel assured that each one of us for all times to come, do exist with our identity in different states. Our identity is ensured even in the 'pralaya'. We remain in the bosom of the cosmic being and we release ourselves when the creation comes out. Master Djwhal Khul in the book, 'Treatise on Cosmic Fire', gave us certain information which I wish to share.

"Of one thing we can be sure, that is, that identity ever remains. Each one of us in due process of evolution forms part of one of the heavenly men, who themselves form the seven centres in that great heavenly man, The Logos. Yet, though we are merged with the whole, we do not lose our identity but ever remain, forever remain separated units of consciousness. Though one with all, 'That Lives or Is'. In like manner, our Logos loses not his identity even though he forms part of the consciousness of the Logos of Sirius. In his turn, the Sirian Logos forms part of the seven great heavenly men who are the centres in the body of the One of whom we may not be able to say anything".

We should know that eventually, each one of us according to our soul quality, attain firstly, the soul consciousness. The soul consciousness is what we are trying to regain through all our practices. The soul consciousness that 'we are' is called 'I AM, and the soul develops its personality and conducts itself on the planet. Once we function as soul, we form part of one of the seven streams of beings holding our identity as soul, not as personality, and like, there are seven streams of the souls representing the seven seers. So all the streams, they merge. Yet, we retain our identity and the seven streams representing the seven wise men or seven seers, their identity is also retained. They form part of seven centres of the One Cosmic Person and that One person in whom all the seven streams consisting of seven seers and each of these seers containing the seven ray qualities of all the beings that we are, that's how the whole identity is always retained.

Though in a wall that we have like this, a brick joins and becomes part of the wall and it seems to be one wall each side but in that one wall there are the individual bricks joining. So transforming ourselves as bricks is trying to become a regular shape from being an irregular shape. On account of the personalities that we have we tend to gain irregular shapes and become a square pack in a round hole or a round pack in a square hole, we don't fit in. Once we shape up our personality and then ensure that we become soul infused personalities, we get the right proportion, right shape, that is what we call 'shaping up the brick'. An irregular stone is shaped into a brick, thereafter, the brick gets into, becomes part of a temple which has seven different walls, let us say. Temple has, let us say seven walls

and each wall has in it a brick and each one of us is a brick. So the brick identity is there merged into the wall identity. The wall identity also joins the temple identity and then there is a temple at the planetary level, a temple at the solar level, a temple at the cosmic level. All together becomes a universal temple. So however much the whole integration happens, individual identity at all times is assured. This is what Master Djwhal Khul informs us through his teachings via Madam Bailey.

So we are all small parts, like small I AM's we join the I AM that forms our Logos, that is, Sanath Kumara or Shambala, in relation to planetary consciousness. Then thereafter it gets into Sirius where you have seven wise men representing the seven centres. So that's where you have the cosmic person. So our journey is from being individual human beings, we are trying to gain soul consciousness gradually overcoming our separative consciousness as – with our nationality, with our locality, with our racial differences. All these differences when they are all removed, what is common between us is the souls' human brotherhood. So these souls together, they get into, when you gain a greater soul identity, they turn more and more towards Shambala and those who gather in Shambala, they are transmigrated to Sirius and in Sirius there is a Solar person. Here we have planetary Logos, there you have the Solar Logos and Cosmic Logos. And from Sirius, you get into a centre relating to the Cosmic person in Sirius. That's what Master Djwhal Khul is informing us. This is information which cannot be realised at the moment, though we directly think of God and the absolute and Brahman and all that, there is a gradual evolution by which we experience all the stages. Firstly, we have to experience Shambala consciousness on this planet joining the Kumara and the Kumara migrates all the souls to Sirius. This is the work which is represented by Master CVV essentially in this cycle and is being conducted by Sanat Kumara with the help of hierarchy and we are all being transmigrated. Gradually, the idea is to lead us to Sirius, that's why a lot is revealed about Sirius in recent times, though it is there in Puranas from ancient most times.

I once again read out to you, "Identity is the heading. Of one thing we can be sure, that it is THAT identity ever remains. THAT, the individual soul identity it ever remains. Each one of us in due process of evolution, forms part of one of the heavenly men. The heavenly men are seven, they are called the seven seers, the Great Bear – we say. So, each one of us will form part of one of the heavenly men according to our soul quality. There are seven seers and we all came through those seven seers only when we came out. It is what we always trace through our, what we call, family dynasty. We are all born to the, the beings are born to the seven seers who function as 'prajapatis' and bring out all these beings. So therefore, we once again go and join these seven seers whom we call the seven rishis.

So each one of us in due process of evolution form part of one of the heavenly men, who themselves form the seven centres in that Great Heavenly Man. The seven seers represent the Great Bear or the seven principles. They form part of the great heavenly man whom we call the Logos. Yet, though we are merged with the whole, we do not lose our identity. Though we merge in the whole we do not lose our identity and our identity forever remains as separated units of consciousness, though one with all, 'that lives and is'. We become one with all that lives, that breathes. We see the brotherhood of all the beings and universal brotherhood, that is what we say. In the universal brotherhood each one of us have our identity and also the identity of the brotherhood. This concept of brotherhood, it extends up to the universality.

In like manner our Logos loses not his identity even though he forms part of the consciousness of the Logos of Sirius. In his turn there is Sirian Logos forms part of the grand heavenly men and who are the centres in the body of, the one of whom naught may be said. So there are, this gradual evolution that keeps taking place. Our immediate step is to gain the status of being souls who are eternal, that is the first step. Once you gain that each one of us is a pulsating consciousness, eternally there at all times.

We may be at the planetary level, we may be at the solar level, we may be at the cosmic level or we may be one with the cosmic person, that's the beauty of experiencing the bliss. The bliss is when you join the greater pool of consciousness. So when you join each individual unit, it joins a greater stream, you don't lose your identity, you form part of it and experience better state of awareness. That's where the whole theme makes you feel extremely fulfilled. Three times you are fulfilled. Once you gain soul consciousness, it's a state of bliss. Then you gain the planetary Logos consciousness, it is still more a bliss. Then the solar Logos consciousness, it is still more a bliss, and the three Logos forming into one consciousness as one Logos, it is the ultimate bliss. So there is the Brahman taking into three Logos and through the three Logos the seven centres forming and through seven centres seven states of souls taking place, seven streams coming out and all these once again unifying into one unit, one universal consciousness, yet retaining your individual consciousness, that's where the beauty is that the bliss is three times experienced. That's why it is said to be thrice blissful.

Thrice blissful because until you join the absolute, even in the absolute, when you come out of the absolute once again into the creation, you come back with knowledge and whatever knowledge is gained, it is always with you and that makes you experience each time every evolution in a much better fashion. So this is what I have been telling you, to inform you. This I have seen long, long, long ago in the book of Master Djwhal Khul, then I have noted it. I thought I should relate it to you. And this caption 'identity' is specifically some subject that have been taken out from the teachings of Master Djwhal Khul and they prepared a book called 'Ponder on this'. In the book 'Ponder on this', you will directly find whatever I have said here and this part exists in the book 'Treatise on Cosmic Fire'. To search for it in 'Treatise on Cosmic Fire' it takes a little more effort and when it is given out in 'Ponder on this', the person who did this, we should be thankful to him, because it is separately noted and is given out. In the World Teacher Trust also, the Bangalore brotherhood have taken out about four hundred concepts as are there in the books of Master Djwhal Khul, giving it out as – teachings of Master Djwhal Khul. It's a great service to provide information as contained in the books of the Masters as separate concepts, as separate index.

The books of the World Teacher Trust, we have so many books, we are yet to make an index of these, where a same subject start in so many places. For example, pranayama or respiration or heart centre or throat centre or sound or speech – to collect them as an index and to provide them is also a great service. It will also happen in due course of time, as it happened with the books of Theosophical Society. There is a glossary relating to Madam Blavatsky and then the index relating to the books of Master Djwhal Khul, which is a huge volume. It contains almost every subject. Subject wise we can go through all the 24 books, subject wise. It becomes easy to collect information about that particular concept as it exists in all the 24 books. So in that manner this has come to me. Very early I made note of it and this is not new to those who know the Puranas because the Puranas speak of the eternity of souls and the eternity of God. The God is eternal. So also the souls are eternal, they come out of the divinity into different states of awareness or existence according to their state of evolution and there after they gradually workout to get into their original identity. In the process they join seven streams and all the seven streams join in the cosmic person and the cosmic person is the second Logos and the second Logos also merges with the first and third Logos at the highest point. So it is one becoming many and many becoming one, that's the whole theme.

So, in the whole theme, the beauty is we retain this I AM consciousness. So we speak of Sanath Kumara as the I AM consciousness relating to this planet. All planetary beings on this earth, they are part of him. Just like as I say, when you speak of one state of awareness like Sanath Kumara, all the planetary beings on this planet, they join him as bricks, part of the whole and then he joins the Sirius system where he joins one of the seven seers and then the seven seers join together to form the Cosmic

Person. It's a matter of ideation and what happens to all of us when we join Sanath Kumara is we take to pure buddhic consciousness which is but part of the Light of the Soul. Thereafter, you get into higher evolution. So the evolution happens within the seven centres in us also. As we go up to the brow centre you are already with Shambala even in the higher centres in you. You have the connections to the higher systems in us. So everything is thus connected. In man you find all the seven centres and you can find your evolution in your own being taking to higher states of awareness.

The whole practice is in relation to 'antahkarana' only, nothing in relation to 'bahirkaranas'. It is only for those who try to live by 'antahkarana'. 'Antahkarana' means the God consciousness in you, the soul consciousness in you, they are bridged. Then you have the light of the soul shining forth and in that light you function with the help of the mind in the outer world. So that's why 'antahkarana sarira' has to be built, without which nothing can be done. Only a grand vision is given sometimes in the books, just to give us how beautiful the whole system is and how are we to progress to get into those blissful states which are considered to be totally the kind of happiness that we think of deriving in the outer world is insignificant compared to the joy and the bliss you enjoy when you realise the soul dimension relating to you. And then, this soul takes to planetary level, solar level and cosmic level, and as it takes to these dimensions it merges into greater being of the universe. So that's how the whole scheme is. In that scheme one of the Kumara's has taken the responsibility to relate to us and to ensure that we move on. That's where Shambala is.

When we speak of Shambala, when we speak of Sanat Kumara, what a stupendous work that this great being, who is the head of our planet, has undertaken thousands of years ago, it's not very recently. When the creation is formed all these are formed. So we have to gain that dimension and feel extremely respectful, worshipful of these great beings and these dimensions. When they are opened in us, we tend to be much more reverential, much more worshipful, much more responsible and make sure that we become part of the whole thing, not remain as stray stones here and there. See, there are so many stray stones here and there, but the stone which forms, which cuts, which allows itself to be cut into regular shape and when that stone joins a temple, the purpose of the stone is better fulfilled. An irregular stone when it takes to an orderly form and then forms part of a temple, its purpose is well served. So also each one of us as individual units pursuing the personality lives are like the strayed, like the prodigal sons who are lost here and there and they have to be brought back into regular shape by discipleship and they have to be formed into regular form, gain their original. Originality or naturality or normality as against the abnormality and unnatural psyche that we develop, they have to be pruned, cut to size. We have to be pruned like in a garden and then the gardener does it and there is a guard for the garden. There is a guard, the guardian and a gardener. All those whom we think as the Masters of wisdom, they are regularly engaged in gardening the beings to make sure that we fit into the temple. Once we form part of the temple your purpose is served because you are serving the whole temple, you have become part of the temple and the temple serves the whole planetary system. That's why there is temple at the planetary level, at the solar level and at the cosmic level.

Joining the temple is what we are generally informed, for that we try to shape up ourselves in an ancient, due and ancient form. We have to get back to our natural, original state of being. Further Sanat Kumara with his seven seers on the planet, he continues to work for it and that is what is being.. We are trying to relate to him and to the hierarchy. Relating to Shambala and to hierarchy is only to shape up ourselves. So this is one I have supplied by way of information to you yesterday.

I said I will also sing the song relating to Subrahmanya. One thing I have informed in 1989 as I said in 'Govinda boat' in Hamburg, I gave the mantra relating to Kumara which is 'Saravana bhava', 'Om Saravana bhavaya namaha'. I have also given the way to relate to the seven centres in us and utter

forth the mantra, forward and backward, and that mantra is an occult way of uttering inside in the seven centres. 'Sa-ra-va-na bha-va' are the six syllables. 'Om' is uttered here. Om Sa-ra-va-na-bha-va (see the YouTube video at – 32:32) Om Saravana bhava, Om Saravana bhava – this is how this mantra can be uttered forth in the seven centres. You can also utter forth in the reverse order, you can also utter forth in the reverse order. Then it becomes a mantra that permeates the whole system up to the seven centres.

You should know a mantra means, not all are mantras, that you should know. Not all are mantras, a mantra is one which enables the individual consciousness to bridge with the universal consciousness. When the individual consciousness, if you know how to bridge with the universal consciousness through sound, it is called a mantra. Likewise, we have mantras. I gave 18 mantras to you in a book. 'Om Namo Narayanaya' is also a mantra like that, 'Om Namah Sivaya' is also a mantra like that. Not all mantras can give the facility to build bridge through sound. And this is one mantra which is sung as 'Om Saravana bhava'. Likewise, 'Om Namo Narayanaya' is there, 'Om Namah Sivaya' is there. There are certain mantras which can connect and there is a four-fold mantra 'Narayana' and there is a four - old name of God which was known even in the West, which according to Master Djwhal Khul is recently lost and we are regaining it. When we know the four dimensions of the four Kumaras in us, we get these details in us. For the moment we retain, restrict ourselves to 'Saravana bhava'. Like that, there is also the sound relating to 'Subrahmanya'. 'Om Subrahmanyaya namaha'. Om Su-brah-man-ya-ya namaha. This is how the mantra is uttered in the seven centres, upward and downward and there is a song about Subrahmanya which is sung in the sixth ray schools. In the sixth ray schools, for example, 'in the school of devotion'. In the school of devotion this mantra is given as a most popular mantra and that is re-sung in all sixth ray schools as –

Subrahmanyam Subrahmanyam Shanmukhanatha Subrahmanyam
Siva Siva Siva Siva Subrahmanyam Hara Hara Hara Hara Subrahmanyam
Subrahmanyam mam pahi Parvathi putra mam pahi
Subrahmanyam Subrahmanyam Shanmukhanatha Subrahmanyam

The text I have given, I have also sung it for you all and sent the voice mail also about it.

It's in, for example, in the Sathya Sai Centre this is very frequently uttered. Sathya Sai, he works with sixth ray, seventh ray and then tries to bring people into the second ray. This is his work. Sai system is to bring the sixth ray people into second ray and then lead them into via the fourth ray and the seventh ray.

In the World Teacher Trust we are trying to work with all the rays and ultimately reach the understanding of synthesis from where we can function through any of the seven rays. In World Teacher Trust all the seven rays are imparted because we believe in synthesis and the work of Lord Maitreya, and Master CVV is to train beings in all the seven rays and make the man eligible to gain the knowledge of the seven ray functioning and he may ultimately join one of the seven stream. But ultimately in the cosmic Logos, synthesis remains. The second Logos is the Logos of synthesis, therefore synthesis attempted. It doesn't matter wherever you start ultimately we all reach synthesis. So this is sung more as a song when it comes to sixth ray. The purpose of sixth ray is to modulate your energy, make it soft, so that it can be availed either for the harmony of the fourth ray or synthesis of the second ray or the will of the first ray. So the fundamental three rays manifest as four secondary rays, the four secondary rays are uplifted to the three primary rays, for that in the past, sixth ray is taken as a means. Even today sixth ray work is happening in a great measure. So this is what I have sung for all in the voice mail but for now I just sing once for the joy of it.

Subrahmanyam Subrahmanyam Shanmukhanatha Subrahmanyam || 2 times ||
Siva Siva Siva Siva Subrahmanyam Hara Hara Hara Hara Subrahmanyam || 2 times ||
Subrahmanyam mam pahi Parvathi putra mam pahi || 2 times ||
Subrahmanyam Subrahmanyam Shanmukhanatha Subrahmanyam || 2 times ||

You don't have to learn everything, just get informed. What all you are doing is good enough to experience the soul, I give so much information, just make note but do not try to practice everything. You have enough to practice starting with the morning-evening prayers coming from the Master of Aquarius, that is, Master CVV. So many things are taught and you may have already formed a method to realise the soul in you and whatever I inform you further, take it as information because it is blissful to live in information of buddhic plane and feel joyful and when we are in the buddhic plane the personality also takes to right order, only to that extent you can limit.

Then I have also mentioned the fundamentals for discipleship as contained in Bhagavad Gita, in the 12th chapter. 12th chapter of Bhagavad Gita gives the world discipleship. If you have the time and inclination you get into the 12th chapter of Bhagavad Gita, where the world discipleship is, the steps relating to are given. The initial steps are the most advanced steps. The later steps are for people who are aspirants to follow. So therefore I thought, I give you the later steps which are more important for us. From 13th shloka or strophe to 20th strophe there are about 18 virtues required for the aspirants to become accepted disciples. Once you are an accepted disciple you have further discipline, they are also there in Bhagavad Gita. Bhagavad Gita is an encyclopaedia of wisdom and at different times in different contexts we speak of those things, but when we make a synthesis we get a great understanding of Bhagavad Gita. That's why Bhagavad Gita as a scripture is retained in every ashram. In every Masters ashram, the fundamental book that is the sacred lore that they speak of is Bhagavad Gita. In that Bhagavad Gita, in the 12th chapter, in the later half, there are 18 virtues that are given for discipleship, which I will quickly read out and see how many are we following.

First of it is, friendliness, second is compassion, third is non-possessiveness or absence of possessiveness and then absence of pride, then fifth is equanimity, tolerance, contentment, constant recollection, regulated senses, stable mind, non-emotional, non-expectant, pure, able, unaffected by surroundings, purpose oriented, neutral to dualities, silent to praise and criticism.

I don't have to narrate these things to you. Just to remind you there is a lot of work that we need to do and in the objective life, when we are so much engrossed, these are the qualities that keep us out of the bondage of the objectivity. Otherwise you are bound by the objectivity itself. This is the home work which I have picked up from last teaching which I supplied to you, during this teaching, and now we get into some more names relating to Sanat Kumara.

I hope I am not dumping too many things. Whatever I have said I would give you. I gave it and now more than half an hour is over now I continue with some more names of Sanat Kumara. The seventh name is 'Krittikasunu', meaning the son of the Pleiades. The six Pleiades I explained to you how they nourish Kumara and how he contains. In the six centres relating to us from Ajna to Muladhara the Pleiades permeate. The energies are represented by Sanat Kumara, he's therefore called 'Krittikasunu' meaning the son of the Pleiades.

Then you have 'Sikhivahanah'. This also I had explained last time that he has a peacock as his vehicle. Peacock is a presentation of Great Eagle in its version of beauty at the planetary level. Peacock contains all the colours that the sun contains. Peacock has the beauty, peacock has the ability to unfold and refold. Peacock also can smite the snakes or poisonous beings, like the bird, the eagle or Garuda, at

planetary level, peacock does similar thing. And it happens to be the vehicle, meaning the supportive activity to Sanat Kumara upon which he moves, meaning he moves upon the six centres, the energies relating to six centres. He presides over the six centres. The six centres put together is seen as the peacock upon which he moves.

Then, the ninth name is 'Dvisadbhujaya', meaning 'Dwisadbhujaya', means he has twelve arms. We have two hands or two arms, he has 12 arms because he is six faced, because the Lord is six faced. Sanat Kumara is six faced, he has 12 arms. This is another dimension in Theology. The cosmic person is said to be four armed. Four armed means he has two faces, isn't it? When you know how many arms that one has, you should know how many heads they have! We have two arms and one head. Cosmic person has two heads and four arms. The two heads are nothing but the male-female god having two hands each. That's how we have to understand. And we have Dattatreya with three heads and six arms. Dattatreya has three heads with six arms. Cosmic person has two heads with four arms. Sanat Kumara has six heads and twelve arms. These are all symbolic, we have to understand that. There are so many deities with five heads. Hanuman or Anjaneya is said to carry five heads. Gayathri, the deity, the world mother, is said to carry five heads. When you say five heads, you have ten hands. When you say Durga, she has eight hands. So from the hands you can derive the heads, from the heads you can derive the hands, this is correspondence.

Here the 'Dvisadbhujaya' means the 12 hands. Sanat Kumara has 12 hands, that's what we have to understand in the present context. The 12 hands are nothing but the 12 sun signs that he has access to. Sanat Kumara, though presides over this planet and is part of the solar system, he has access to all the 12 sun signs. The 12 sun signs can function through him. He can access them, bring in the necessary energies. The six centres in us contains all the 12 energy systems as pairs of six. The 12 sun signs are but six pairs, the 12 sun signs are but six pairs left and right. So we have 12 hands, for example, in the solar system we have 12 sun signs but they are six pairs. In these six pairs, one stands as vertical and the other five pairs are on either side. This, I have explained even before. It is explained in Blavatsky's books. It is explained in Master EK's books, that on either side you have five streams and you have a vertical stream, making the 12 streams. This is where, when you gain this access to all the 12 sun signs, you tend to be associating with the solar person, 'Vasudeva'. Vasudeva is said to be the Lord with all the energies of the 12 sun signs. Sanat Kumara, being a Kumara on the planet, he has access to the Lord of 12 sun signs and all the 12 sun sign energies are available to him.

This is what we have to understand, everything is interconnected, nothing remains independent of the whole system. Our problem is, we compartmentalise, this is because we live in mind. Mind always aggregates, divides and tries to understand, it is required but it should not lose sight of synthesis. If it loses sight of synthesis, you think Kumara is different and you think that the energy of 'Dodecahedron', that is what Pythagoras speaks, the Lord with the 12 sun signs, the 'Om Namo Bhagavate Vasudevaya', it is connected. When you think of six, I have also explained the six centres can be seen as Vishnu, it can be seen as Sanat Kumara. When you say as Sanat Kumara, he has six heads, the six headed Lord has 12 hands, the 12 hands are connected to the 12 sun signs. See how he is permeated and connected to the solar plane and later to the planetary plane. Because the Kumara himself has come down from the most high circles, he is successively connected to all the system. For our purposes we relate to him because through him we relate to the universe. Through him we relate from the Kumara to the cosmic person, we connect. That's where when we speak of Dvisadbhujaya, we speak of the 12 sun signs and the accessibility of Sanat Kumara to all the energies of the 12 sun signs. That's the beauty.

Do not take Sanat Kumara as an entity with no other connections. He is connected to the solar system and also to the cosmic system. It's a step forward, when you get through that step you get to know

more. When you get to that step you know still more. It is a successive knowledge that we keep gaining when we get to Shambala. When you get to understanding of Sanat Kumara, then you would know, how Sanat Kumara is connected to Sirius. Otherwise, the whole thing looks to be some fiction. The whole theology as is given in the sacred scriptures is generally seen as a fiction by people who are mundane oriented. But for those who are oriented to the subtler side of the creation, those are the ones who get into the other dimensions of creation. From visible creation we get into the invisible creation which is three-fourths of this. Only one-fourth is visible, three-fourths is invisible, but the invisible is interconnected and is also connected with the visible. The visible becomes invisible, the invisible becomes visible, alternatingly according to the law. So when we get into the higher dimensions you are opened to so much of wisdom and according to your ability to synthesize, you will be able to find wisdom. That's how it works. So therefore, 'Dvisadbhuja' is the one with 12 arms. The 12 arms represent 12 Adityas whose energies are accessible at all times and they are always available to Sanat Kumara.

To us today, we are in the month of September, and we are in the sun sign Virgo, and we experience mostly Virgo energies. But for an occult student, Virgo only is not experienced, more is experienced. Virgo is generally experienced. Virgo is connected to Pisces, so Pisces-Virgo can be experienced. Virgo is connected by sextile with other sun signs. So in Virgo you can experience the other five alternate signs. You can experience the opposite sign and if you are an advanced disciple you can experience the square relating to Virgo as it contains in Sagittarius, in Gemini and Pisces. If you take to sextile, you take to the other five signs. Like that, there is no compartmentalization when you get beyond mind and you can relate to one sun sign through many other sun signs. There is triangular connection, there is sextile connection, there is connection through opposition, there is connection through square. So it is a matter of eliminating the box that we create with the understanding that we gain.

Each time we make an understanding, we build a box about it. It is good to make an understanding. Then you have to see you can't live in a box, you need the windows. So through one window you have one access, through another window you have access to something else. Like that, all 12 sun signs can be experienced. Sanat Kumara has access to all the 12 sun signs throughout the year. We the students, we are now learning to associate with one sun sign. But being in one sun sign, we can relate to many other sun signs to which that sun sign is related. How many sun signs can be related to? Through square you can relate to four sun signs, isn't it? Virgo, Sagittarius, Pisces, Gemini; and the different elements are there in each one of them. Then if you take to the sextile, Virgo, Scorpio, Capricorn, Pisces, Taurus, Cancer, through sextile. Through triangle, you can relate to Taurus, you can also relate to Capricorn. Through opposition which is but complimentary you can relate to Pisces. Like that, with every sun sign you can relate to many other sun signs. So do not limit yourself with a concept. Don't build an unconnected boxes. Make them an interconnected house where you have access to energy of the entire house which we call the solar system.

Sanat Kumara has that facility that the energy that is available in the entire solar system is available at hand with him. It is in his hands reach. That's why he is said to be the one with 12 arms. And then he has naturally 12 eyes, 12 eyes – he keeps observing. See we say our God is all seeing eye, isn't it? 'Sarva Sakshi'. How does he see? He sees through all the 12 sun signs and the Sun is always available. Through the Sun the planet is observed and through all the 12 sun signs we are observed and Sanat Kumara also has the facility to observe all the beings of this planet. Through all the 12 eyes that he has. He has 12 eyes, he has 12 hands, this is ninth and tenth dimension of Sanat Kumara which I wish to present to you. Up to the eighth dimension I gave last time. Ninth and tenth is about 12 hands and 12 eyes, meaning there is a watch over. We are all watched over by the planetary Logos. The planetary Logos, Sanat Kumara, he watches over all the beings. He watches over all that is happening on the planet. He

watches over the work of the hierarchy. He watches over the governments that function the planet. He watches over all the beings on the planet. He has 12 eyes and he has access to 12 sun signs, that's how you have the names and thereafter you have the other names which I give you now.

I give you the 11th name now, I repeat the names to you because I don't want to make it, that is what is called dumping information through teaching. You should not feel dumped because all these things come from most ancient scriptures which are retained in this part of the world. That's why the wisdom is being out of this world to the entire globe by the hierarchy. Madam Blavatsky made the beginning and there are so many concepts that she introduced upon which we are elaborating. I will repeat the names just for your information for those who are following, you get familiar with it.

One it is Skandah, second is Guha, third is Shanmukha, fourth is Phalanetrasuta, fifth is Prabhu, sixth is Pingala, seventh is Krittikasunu, eighth is Sikhivahana, ninth is Dvisadbhujaya, tenth is Dvisannetrah. These are supplied already to you through the papers I hold. They are also sent to you electronically. Then, the next one should be eleventh, but the person who took the dictation, because he took it from me, he gave again different numbers, but the number is eleven. Ten are over, now we are with the eleventh number, that is, 'Saktidharah'.

'Shakti' is the spear that he holds. You find many symbols of 'Shakti', specially, in South India. In South India, Kumara is holding a 'Shakti', a spear. This Shakti is, you all know about the word Shakti. Shakti is the entire power relating to the universe. The power of the universe is called Shakti. It is called one of the dimensions of the Mother. Shiva-Shakti – this is how we say. Shiva is the male principle that gives the state of existence, Shakti is the awareness, Shakti. That's why when we come to the male-female God, we say Shiva-Shakti. It is Shakti that builds with Shiva as support and this Shakti manifests in nine layers into all this creation, it's a subject by itself. Nine layers of creation with the one as the basis, total ten. One plus nine, nine are the layers of nature right from root matter to gross matter, nine are the layers. The tenth one is the male one, together they form male-female creation. Number ten is the number for the male-female God. For reference we can look to 'Purusha Suktam'. You can also look to the commentary written by Madam Blavatsky in 'Secret Doctrine'. She describes that the number of Cosmic Person is ten. I do not deviate too much but just I am reminding you one plus nine. One plus nine, one is the male principle, nine are the layers of nature and these nine layers of nature have nine different states of One power. It is one power only in nine different states, that's how it is explained. This Shakti, the beauty is according to Puranas, is endowed upon Kumara by the World Mother. There is a story about it. To safeguard the planetary system, the Mother Parvathi, she endows the Shakti that she has, she gives it to Kumara. Kumara being her son and who has been kept in-charge of the planetary system, he is the guard of the planetary system. So to guard well she endows on him, the Shakti that she has, out of love for the Kumara. When you are setting a person on a grand job the Devas also co-operate and contribute their abilities to them and that way Kumara is most blessed one.

Kumara is most blessed one. You know the peacock that he has is a gift from second Logos according to Puranas. When Kumara came out, the second Logos Vishnu, he came with a peacock and gave it to him so that he has a facility to move in the entire planetary system. Vishnu has the Great Eagle as his vehicle with which he moves in all the three, that is, planetary, solar and cosmic planes. In all the seven planes he can move with the help of the bird that he has and he bestows upon Kumara, which is the peacock, which is a miniature dimension of the Garuda – the bird, which has similar abilities but to function in a smaller jurisdiction. The jurisdiction given to Sanat Kumara is relating to the planetary dimension, but the cosmic Lord, he has a bigger dimension. It is said in Puranas, that he gave the peacock as the vehicle. Likewise, the Mother Parvathi, she gives, she gives. What is her strength? Her strength is the power. With the help of power, he can control, he can regulate, he can govern, he can

guard, therefore he is given Shakti and that Shakti is in us from Ajna to Muladhara. In us that Shakti can be experienced. When we experience the six centres in us, in continuum, not in different states, as separated centres but connected centres. When the six centres in us are well connected we can also experience what soul consciousness is. Then we also tend to be part of the Kumara. We join the Kumara when the six centres are connected and the six centres are pervaded by the Mother, the Kundalini energy which pervades the whole system from Ajna to Muladhara. So he holds the spear in which all the six centres are laid and therefore he is called 'Saktidhara'. So this is the rod of initiation that is available on the planet. The rod of initiation, when he touches with that rod, you are fulfilled.

This rod is also made available to Lord Maitreya, that's the beauty. The Lord Sanat Kumara has entrusted this rod, this Shakti to Lord Maitreya because he is the World Teacher. That's why the ultimate initiation at the soul level happens only in the presence of the World Teacher. You would have the presence of the World Teacher and there would be council of other Masters at which you would get this initiation and this rod essentially remains in Shambala with Sanat Kumara. From time to time it is utilised in special situations, either to establish law, to establish the law it is used, to transmit wisdom, for yoga purposes it is used, for yoga purposes it is used, for governing purposes it is used. These are the two fundamental things, one is the ruler, other is the teacher. So the Teacher and the Lord together they use the Shakti and essentially it belongs to the Kumara to whom it is endowed by the World Mother. According to Puranas, it is Parvathi who gives the Shakti to Kumara so that he is well equipped to rule. Kumara is embodiment of cosmic first ray and cosmic second ray. He is not so much with the third ray. He is not a man who deals with intelligent utilisation of resources, it is a very secondary function to him. All great initiates are mostly with the first ray and the second ray and they are supported by the third ray. First ray and second ray are given greater importance while third ray makes the manifestation easy. Iccha-Jnana-Kriya Shakti – Will, Knowledge and Activity. Will, Knowledge are ruled over by Lord Sanat Kumara, assisted by hierarchy. In hierarchy you have also the other ray functions.

So here we come back to the point that he is 'Saktidhara', meaning he is the one who holds for the planet. For the planet he holds it. If you go to higher systems you have other weapons. For example, with Lord Shiva, the Lord of cosmos, there is the 'Trident' with him. 'Trident', it's a weapon with which he works and when it is the Lord of the second Logos, he holds the 'Wheel'. The 'Wheel' speaks of regulating the whole thing through time, it's a weapon. We are all regulated by time. No one can overcome the changes that the time brings. We are experiencing the changes now. We cannot overcome the changes that the time brings and the wheel of time is in the hands of second Logos, this is how it is said. So meaning, by relating to the synthesis, only by relating to the synthesis you will be able to overcome the changes that the time brings. You stay in a state where time does not affect. That happens only at the 'Samadhi' state, at no other state. People at Samadhi are the one that is in the eighth state of yoga, you are unaffected by time. In all other states you are affected by time.

So coming back to Kumara, the eleventh name is 'Saktidhara' and then, with the help of this Shakti, comes the next name that is the twelfth name, 'Pisitasa Prabhanjanah', meaning it says, I have to explain a bit. The work of Sanat Kumara, is to put off the diabolic ones. His work is essentially to put off the diabolic ones. The people, the energy we call the darkness, isn't it? 'May we shut the door where evil dwells', that is what is given in the great invocation. 'May we shut the door where evil dwells' because when evil springs up, the beings get into darkness and the plan is disturbed. The planetary plan shall have to go on. Therefore the evil has to be contained, it cannot be totally eradicated. Please note that, evil can never be completely eradicated, because evil also came out in the initial states from the creator, evil also came out. Not only light, but also, a bit of darkness also found its place. So it also plays its role but it can be contained. Just like we contain the animals to the

forest and live in villages, towns and cities, we contain it. So the evil has to be contained at the planetary level and Kumara gained the ability to contain the evil on the planet.

‘Pisitasa Prabhanjanah’ means, the beings that eat flesh. ‘Pisitha’ means the flesh, ‘ashana’ means the one that consumes flesh. The one that consumes flesh is called ‘Pishita-ashana’. ‘Bhanjanaha’ means those who eat the flesh, those who eat the flesh they are all destroyed by him. ‘Bhanjana’ means to destroy, He destroys all those, I have said, he excels in destroying the flesh of diabolic ones. Kumara when invoked destroys the power of diabolic ones within and around. He shines forth by such acts. How much we need him? In us, in us there is the diabolism meaning the darkness, they promote darkness in us. We get in our mind so many thoughts of darkness. Golden thoughts are few, other thoughts are many, who will destroy them? You can’t destroy because they are more powerful there. Your negative thoughts are much more powerful than your positive thoughts, isn’t it? It’s all our experience, negativity has stronger hold on us than positivity.

The practices that we want to carry out relating to discipleship, we are unable to carry out in such continuity only because there is the other dimension which comes in the way. The diabolic ones do not let you to continue with your practices, that is his work and they keep eating your flesh, they keep eating your vitality, they keep eating your health, they keep eating everything in you, so that you don’t function for the light or for the planet and this is a major problem in personality. In personality we are always encountered by the negative energies. There is always this fear, suspicion, doubt, pride, prejudice, excessive desire, so many things that keep on engulfing us, negative energies. How do you overcome them? You want to overcome, you want to shape your personality, you want to tune up your personality with the soul but you are unable to. That’s where you need the divine intervention. We seek divine intervention so that we are strengthened to meet our tasks. Even Kumara was given this Shakti by the Mother to regulate, and Kumara functions in us in all the six centres. Therefore when we invoke him, the energies relating to Kumara enable us to put off the diabolic dimensions in our personality.

The diabolic dimensions will destroy the system within us. In all the six centres there are six shades and we suffer from six negatives. They are said to be, first ‘Kama’ that is excessive desire which includes sex and then, ‘Krodha’ meaning anger which brings irritation. People are easily irritated. Then your instinct to possess, it’s a negative thing. Non-possessiveness, one of the qualities given in Bhagavad Gita. Then you get very easily illusioned, fourth dimension. We are illusioned that we think so big about ourselves. All our illusions we project as our spiritual experiences, they are all nothing but illusions. A true spiritual experience is different from the illusion. That’s why anger, excessive desire and then anger, possessiveness and then illusion and then pride. Pride for what. For nothing we exercise so much pride about ourselves. So such an infinitesimal being, with so much of pride. And then prejudice about others. When you have pride you have prejudice about others, that’s why we say, this man is like that, that lady is like that. Every time you keep on judging people, keep judging people. Jesus Christ said judged not, but we judge. We have judgement about everyone, we have opinions about everyone. This we entertain because we have pride about ourselves.

So therefore these are the six negatives that don’t let the six centres to unfold. Desire, anger, possessiveness, illusion, pride and prejudice. These are the problems we have. Who will help you? Who will help? Sanat Kumara says, ‘I am here to help you. I am the one who can help you. I have the power to help. I can destroy every diabolic in you. Every diabolic in you, I can destroy.’ The teacher tells you how to destroy yourself but Sanat Kumara, when you relate to him, he says, ‘I will help you’. Teacher gives the know-how, the higher teachers, Kumaras are the most high teachers. Among the teachers the first grade is Kumaras, the second grade is the seven seers. It is very clearly said in scriptures, the

four Kumaras are the primary teachers and then we have the seven seers. And all the teachers we have are only the army of teachers that the original teachers have developed. Therefore, when we relate to Kumara, he can help you to destroy all the six negatives of the six centres and enable the six centres to unfold. So when we say 'Pisitasana Bhanjanah', this word 'bhanjana' means, it is such a destruction he does that it gets into bits and pieces and becomes dust. The negative energy is just destroyed into dust and he promotes the positive energy in you when you think of 'Pisitasana Bhanjanaha', the twelfth dimension of the Kumara.

Twelfth name, 'Pishitha' meaning the flesh, this flesh can be any flesh, human flesh, and the flesh of the animal. So therefore, flesh is seen as a place where the evil can join. The evil aggregates itself around the flesh. That's why it is expected that we the humans, specially who are preparing to move towards the higher systems to evolve, we are recommended not to eat flesh. We are recommended not to eat flesh. Why because, the flesh brings the necessary dark energy. That's why in discipleship, vegetarianism is strongly recommended at a point. In the hierarchy you don't find anyone eating non-vegetarian food, in the hierarchy. Among disciples you don't find anyone who really takes to non-vegetarianism. I have also recommended recently, kindly think over if we can abstain from eating non-vegetarian food, it's already a great service to animal kingdom. Not only it is a service to animal kingdom, it is also a service to yourself. In discipleship it helps you so that you don't create harbours for negative energies to get into you. When there is so much of animal killing on planet through human agency, how can the humans think of evolving? On one side you are causing a disturbance to plan, on the other side you are trying to follow the plan, it cannot work. That's why more and more humans should think of being vegetarians, not flesh eaters.

There were times even cannibalisms was there, human flesh was also eaten. Animal flesh also need not be eaten. Kumara is very favourable to those who co-operate in this dimension and it is in your system. You are given enough flesh to conduct your work through the food that you take, you don't have to take flesh again. Kumara's work is to ensure that you don't gather excessive flesh and the flesh is destroyed, and the flesh is destroyed around which contains the negativity. The diabolic energy is mostly contained in the flesh. Therefore, he makes sure when you invoke that the flesh does not come in the way of your progress and he uses his weapon, Shakti, to put off the diabolism that is taking place in you. When diabolism grows in you and when you invoke Kumara, he will immediately cuts it to size. He doesn't let it grow, he doesn't let you take to habits that will cause an inferior quality relating to your personality. In your personality anything that grows, that disturbs your personality, just like weeds also grow along with the seeds. The weeds have to be removed, he makes that, he makes sure of it. Therefore Kumara is to be invoked and that is what is said by 'Pisitasana Bhanjanaha'.

I have covered four names in this class and the next class will be at your choice. Next Saturday I am free, I can relate to you all, if you send me consent for it. If you send consent to me, I will hold a class on next Saturday. Saturday after next Saturday, where we have to conduct this class, I am into Durga Pujas. 10 days we have a grand ritual in relating to the World Mother, Durga, whom we worship as Lalitha, as World Mother. It's a 10 day ritual, so I am into that, so the Saturday after next Saturday, on 1st October normally we should have a class but I will be in Durga Pujas. Therefore I cannot relate to you. I can take a class before if you want or, I'll take a class on 8th October. You have to choose because I do not want to impose on you these classes. According to your convenience it can be on 24th of September or it can be on 8th of October. You kindly send your consent. On the basis of what you say, I will respond to you all. The idea is, I need to take one Saturday which comes in our rhythm, because in the evening also there will be ritual relating to the Mother. In the morning there will be ritual relating to the Mother and it is a 10 day ritual, I lose one Saturday, that I want to substitute either by preponing

or postponing according to your convenience. So kindly make note of it and make note of the four names that I have given.

I gave short notes on that also for the benefit of you because basically the whole thing is based on Sanskrit and you are disarmed when we give things relating to Sanskrit without proper explanation. That's why I am trying to give the hundred dimensions of Sanat Kumara by which we gain a greater understanding of Sanat Kumara. What is the information we have otherwise about Sanat Kumara? Therefore the setup and by this we are relating to the energies of Shambala, that's the idea. The whole idea of doing this class is to enable all of us to relate to the Lord of Shambala, that is Sanat Kumara, which is recommended to all of us.

Thank you one and all, I am sorry that I have exceeded again because the introduction it took time and I gave four names only this time.

Thank you one and all, those who can listen now is okay, others can listen later because there is the facility of recording and get familiar with the energy of Sanat Kumara and Shambala, that is the purpose of these teachings.

Thank you one and all, Namaskar.
