

**Merry Life Teachings
Master KPK
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Talk 67 (Sanat Kumara -4)**

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Audio: http://masters-call.net/pcast/en/media/2022-10-31_71_2022_10_08_vaisakh_merrylifeteachings-sanatkumara-4.mp3

Naarayanam namaskrutya naram chaiva narothamam
Deveem saraswateem vyaasam tatho jaya mudeerayeth

Narayana samaarambhaam Sri Shankaraacharya madhyamaam
Asmadhaacharya paryanthaam vande guru paramparaam

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

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

Shahana vavathu Sahanabhunaktu Shaviriyam Karavavahai
Tejasvi Navadhitha Mastu Ma Vidvishavahai
Om Santhi Santhi Santihi

Purna Madah Purna Midam
Purnat Purna Mudatyate Purnasya Purna Madaya
Purna Meva Vasishyate

Medham Me Indru Dadhatu Medham Devi Saraswati
Medham Me Aswina Ubhou Adhattham Pushkara Srajaha
Apya Yantu Mama Angani Vak Pranas Chakshus Srotra
Madho Balam Indriyani Cha Savani Sarvam Brahmo Panishadam
Maham Brahma Nira Kuryam Ma Ma Brahma Nira Karot
Anira Karana Mastu Anira Karana Mastu
Tadatmani Nirate Ya, Upanishat Su Dharmaha
Ti Mahi Shantu Ti Mahi Shantu
Om Santhi Santhi Santihi

Hearty fraternal greetings and good wishes to all the brothers and sisters who are relating to this program. Having completed the ten day ritual relating to the Durga poojas, we are moving towards the full moon energies of Libra which marks completion of half year and commencement of the second half of the year, especially beginning with the equinox. The energies of Libra are seen as the energies of Yoga. The axis between Aries to Libra, from the head center to muladhara is the basic central vertical column around which the whole human constitution is built. And Kumara is very relevant in relation to the central vertical column. Formation of the central vertical column is the story of the birth and growth of Kumara. Without the central vertical column, the souls cannot gain the needed form to experience the planetary dimension of the creation. Thanks to the teachings which are already given, basically in the puranas of the East and introduced by Madam Blavatsky and Madam Bailey under the supervision and guidance of Master Djwhal Khul, you all know in the west that man is three-fold. He is a planetary being, he is a solar being and he is also a cosmic being. As Spirit we are cosmic, as Souls we belong to the solar system and as personalities we belong to the Planetary system.

Planetary, solar and cosmic are three dimensions of creation and within the creation the spirit descended as souls and later as personalities in three successive steps. Therefore, we always speak of Bhur Bhuva Swaha. In the East they speak of them, but they do not know why they speak of them. In the West they know about the cosmic system, the solar system and the planetary system, and they do not know that it is the One energy that has manifested successively as many souls and as many personalities with many forms. The personalities are developed in the human kingdom. Before that lot of preliminary work is done, before the human personalities are developed. The Purana gives details about the birth of personalities and therefore about the ability of the soul to function at the planetary level. That's why in the scriptures you find that from this planetary level, once we overcome our personalities, we move towards the solar dimension which frequently these days is referred to as moving towards Sirius. Shambala is the center where the personalities are completely

soul infused. The soul infused personalities move towards Sirius. The related teachings I have supplied to you when the last time when we met.

So from planetary to solar, to move, there is a great transition that has to happen, it is transcending once own personality. But the story of the Kumara which we are speaking, is the story of the formation of personality. In Puranas, all starts from absolute to cosmic, cosmic to solar, solar to planetary. It is an involutionary process. Basically, we belong to the One spirit, descended as many souls representing the solar energy and as the vertebral column developed and the vertical column stood vertical, man developed the personality. When the vertebra is horizontal to Earth, as is the case with animals, there was no way for evolution. Evolution is only possible with the vertical vertebra. The importance of vertical vertebra is aptly and amply said in all yoga books, in all books of personality, and man is known to be a cerebrospinal being.

In this spine we have five centers presided by the sixth center which is mind. The five centers represent the five elements. From Visuddhi to Muladhara there are five centers. These five centers are to be formed and they have to be vertical and also stand connected to each other. We should enable formation of a body of five elements. We all know from the yoga books that Visuddhi or the throat center relates to akasha, the quality is sound. Anahata, the heart center, its quality is air. And then the sensation is touch. It is air that gives us the touch. Akasha gives us the sense of sound. And further down, in Manipuraka you have formation of the water which gives us the sensation of quenching the thirst, and also the taste. Sound, touch, taste and then fire in Swadhistana, the sense of sight and sense of relating to the objectivity. All senses are meant to relate to objectivity, and Muladhara with the fifth element matter. Akasha, air, water, fire and matter. In this way the five centers are regulated in the spinal column. The spinal column has to happen.

The story relating to the happening of the spinal column and arrangement of the five elements in an order, by which we experience the five sensations of the body is the story of the birth and growth of Kumara. Kumara is the soul dimension, and birth of the spinal column, growth of the spinal column, is the story of the personality of the Kumara. We are basically THAT descended as THAT I AM. I explained to you in the first name of the Kumara, is Skanda. Skanda means that has become IAM. Now, I AM has to take to a personality for which, needed forms have to be made.

In Secret Doctrine, the stories relating to the races is explained. How much home work was done by Devas to cause the formation of a human form. In Purusha Suktam in the Veda, they also speak of the formation of a person from the model of a cosmic person, Purusha. These teachings have to be synchronized in us through our constant application of wisdom given in a helter-skelter way. Like a huge forest, you have to find the way in a forest of universal energies functioning. So please note when we speak of the formation of Kumara and Shaktidhara which I have explained in the last class, we are speaking of the spear which is vertical which is held by the Kumara.

The sixth dimension of the Kumara is at the brow center where you have the mind at function. The five centers have to be formed and there has to be a center which can hold the five centers in order with the help of another center which is called the Mind. The story of Kumara, therefore should be seen as the story of the mind born sons. As given in the scriptures, Manasika Srishti or mind born sons of God. Kumara is foremost of the mind born sons of the creator. We in India very easily speak of Brahma manasa putras, but we don't know what they are. Every Tom, Dick & Harry can talk about Brahma manasa putras. I have friends here sitting before me, if I ask them, they will setup a question mark-like face. What is Brahma manasa putra? After everything has happened, we are here, but the very formation is to be known.

When we speak of Kumara, we are speaking of the third dimension of God, that is the planetary dimension. Kumara himself is the second aspect meaning the solar dimension of God. And he has a cosmic dimension. Cosmic, solar and Planetary. This is how the order is. This order is expressed in a reverse manner in the Indian Vedic system. Instead of saying Suvaha, Bhuvaha and Bhu. Suvaha meaning cosmic, Bhuvaha meaning solar and Bhu meaning planetary. We say Bhu-Bhuvaha-Suvaha, from this side to that side. From planetary to solar and from solar to cosmic. There is a planetary dimension relating to us, there is a solar dimension relating to us and there is a cosmic dimension relating to us. The cosmic dimension relating to us is in the head, when you are able to experience the centers in the head, you can relate to the cosmic dimension. All Hindu deities, they are spread in all these three dimensions. So who is in what dimension we don't know but gullibly we utter everything. That's why wisdom remains in an un-assorted confused manner and it is for the individual to find the way to clear the mess and find the way. That's where the whole game is.

There is the planetary dimension relating to man, it works up to our heart center. From Muladhara, Swadhistana, Manipuraka - Planetary. Then Heart and Visuddhi. Then come the Ajna and Sahasrara, two centers relating to Cosmic. Five centers are spread over, Solar and Planetary. This three-fold dimension of man can be realized only when we move in these directions and realize them. Nothing can be given in its completeness in the name of cosmic wisdom, it has to be realized.

Lot of information is available, but you have to interconnect. Interconnection happens when you gain the ability to intuitively understand what is said in the scriptures. Intellect doesn't help, it helps up to a point. Thereafter it is only Intuition, and that intuition happens only through deep meditations. All those who have gained wisdom, have only gained it through deep, deeper, deepest meditations. Master CVV also says "Dip Deep". If you dip, deep into your own being, enter into your spinal column, make an ascent beyond Visuddhi into the centers of the head and contemplate, you are freshly supplied wisdom from higher circles. Even in the teachings of the masters, you find it to be so. If you see the teachings of Master EK, in Spiritual Astrology, in the very beginning he writes, "These are from higher circles, these are for those who follow me and these are from those whom I follow." These are from higher circles, this is what I received from higher circles, whom I follow, and I give it to those who follow me. So this is how, with the help of a member of hierarchy whom we call a Teacher, applying the knowledge upon ourselves, we grow into the deeper dimensions of the creation and understand things.

I have to say all these because the name I wish to explain to you, if you remember well, I told you, "Tarakasura Samhari". And I said it's a huge concept and I cannot pick up at the far end of the class and I will talk to you in the next class, and the next class happened now after the Durga poojas and before the Libra full moon.

What I wish to tell you is, when the creation is being made, from solar to planetary, when the creation used to happen, there were hurdles. We all know the story of Dhruva, but we do not know that the story of Dhruva is the story of formation of a planetary system and formation of our planet. This planet has north pole, south pole. We know that has come down from the Pole Star. The axis happens from the pole start down below the south pole. Around the pole there is the formation of the globe. These stories have become popular through time. Formation of globe is one thing; formation of planetary beings is another thing. You have formed a globe, but the souls have to reside on the planet. How can the souls reside on the planet without the related body? If you don't have a body, you cannot stay on this planet. And their body should have centers which can receive and

regulate the five elements – matter, water, fire, air, akasha. To regulate these five elements and experience the five senses, five sensations and five pulsations, you need a body for the soul.

The Soul cannot live of Earth without these five centers, it requires a tail, it is just a head the soul is. Remember that you are just a head. You don't have hands, you don't have upper torso, you don't have lower torso, you don't have hands and you don't have legs. You are just a head, like a ball. If you see the first races as described by Madam Blavatsky in Secret Doctrine, the first race was just like a ball. And movement is like a ball. And it was not easy to live on the planet. Then the second race, then the third race – there is a story. So when we speak of Kumara, we are speaking of that dimension of creation where the soul is gaining a body of five elements, five sensations, five pulsations, five sense organs, five organs of action. All that is five, has to be formed with the help of the spinal column.

If you examine the birth and growth of the soul, incarnating soul in the womb of the mother, from the third month onwards to seventh month, which means five months, the spinal column happens and the formation of the body happens. In the formation of the body, in all these five months, you notice that you are pregnant, a lady is known as pregnant, when they complete second month and enter the third month. From third month to seventh months, the form grows. Growing the vertebral column, growing the five centers and it is the presiding center that regulates and guides the five centers as the sixth center which is called the mind. So the mind and the five centers constitute the six centers relating to Kumara. Unless that is formed, you cannot stand on the planetary plane.

We have to understand the creation, its involution, and then later work out evolution. Not knowing how it is formed, how you can make the ascent? So this spinal column has become very important abode of the personality via the mind and the five senses. So, the mind and the five senses are the six centers which are to be formed when the planetary system is to be created. Imagine what could have happened at that time? That's the point here. These are the stories of Puranas seldom known in the east unless one is deeply esoteric. No doubt in India the Kumara is worshipped. Under every tree you have a symbol of Kumara to worship. There are so many temples of Kumara and they worship not knowing what it is.

In the East, everything is there but the true wisdom is hidden. That's why Master Djwhal Khul says, the key note of India is "I hide the light". The light is there in the Indian system, but mostly Indians do not know what it is. It's like being with the treasure, not knowing that they are with the treasure and they keep walking upon it all the time. The treasure is inside and it's not easy to get inside for the average Indian. For an average intellectual to get inside is not easy. Because the intellect only helps to know things outside, it develops enough arrogance, it develops enough concretization. It doesn't let itself into himself. A fiery aspirant is one who breaks the shell of intellect to get into the intuitional dimensions and when intuitional dimensions happen, electrical hints happen. You get vistas of wisdom through these electrical hints where books are no more helpful. You may have read about all that is said by the previous ones, but unless they are synthesized in you, it remains a dead wisdom.

You are the key that brings life and awareness into the wisdom that is already supplied. Man is the ultimate key and he has to apply it upon himself to unveil or reveal the cosmic wisdom, the solar wisdom and the planetary wisdom. So, the birth of Kumara is birth of five centers presided over by the sixth center as mind. And mind is the beginning of the story of the planetary system. Mind is matter, mind is the story. Before that - the sons of will, sons of fire, they were all yogis, the prajapatis, the manus – all stories are there but where do they stand in the three-fold system of cosmic, solar and planetary? People do not know. Perhaps for us to dwell on this, somehow we

pitched upon the concept of Kumara in our Merry Life Teaching. Note that formation of Kumara is formation of the six centers in us which is represented by his weapon which is called Shaktidhara. Shaktidhara is the eleventh name that I spoke of. And then his twelve names I have covered and I do not wish to go back.

Then comes “Tarakasura Samhari”. Taraka was an energy, a diabolic energy. At all times whenever the creation is happening, in its involutionary state, there is the dark energy always obstructing the formation of the creation. Because before the creation happened, it was all there as darkness. In that darkness, there is the emergence of the cosmic will and then the formation of the creation. And in the formation of creation we should understand there is three important dimensions – cosmic formation, solar formation and planetary formation. When we speak of cosmic formation we speak of the Triad – the first logos, the second logos and the third logos; together they are called the word. It is all cosmic. Thereafter at the solar plane there are so many intelligences that have emerged from cosmic to solar. Where you have the Prajapatis and the Manus, and the Celestials, the directional gods, they pervade the solar system. Thereafter, the planetary system. When the story comes up to planetary system we think of Dhruva. And from Dhruva there is formation of the axis, the upper part of the globe and then the lower part of the globe, formation of the south pole. First the north pole and then the south pole and even down under. That’s the story relating to the formation of the planetary system.

But then, the beings on the planetary system, having built a house, you need to fill the house with the beings, that’s the original idea. For the beings to reside, a planet was needed so the planet was created. And for the beings to reside on the planet they should be given the suitable forms, otherwise they cannot reside on Earth. Without Muladhara, you can’t relate to this Earth. So it has to be formed up to Muladhara.

Today we think of ascending from Muladhara to higher centers to gain higher understanding. But formation of Muladhara was a great task to start with. They also had to bring Ganesha, and set him in the Muladhara, so that it stays put in the beings. Ganesh and Muladhara enables beings to remain up to Muladhara. Without such an energy, it’s a cosmic Jupiterian energy which is brought down and set in the Muladhara. Therefore, when we worship Ganesh we say, we notice that you are there in Muladhara. Muladhara sthithosi nityam, he is always there as an energy in Muladhara, he regulates. Its cosmic Jupiterian energy. But Kumara is the energy that permeates from Muladhara to Brow center – all the six centers. That enables us to live and experience the matter, the fire, the water, the air, the akasha and the mind relating to this Earth.

So therefore, the Lord of Shambala, whom we call Sanat Kumara is therefore called the planetary logos. He is called the planetary logos, he is the Lord of the planet. He is the one that leads us from Shambala to the higher circles, to Venus or to Sirius. These are all mentioned in the books and we read them and we do not yet know unless we go through the processes ourselves. So from Ganesh to Kumara there are stories in Puranas. Ganesh at Muladhara and Kumara permeating up to the Brow center. But when the creation was happening, from cosmic to solar, solar to planetary, from solar to planetary it happens only from these six centers from Brow to Muladhara. As soul you descend up to Ajna, that’s why soul awareness can be experienced only when you reach Ajna.

In the return journey the fulfillment is through meditation through Dhyana, for which you take to the step of Dharana, being here (brow center) meditating upon the Ajna, being at the brow center you meditate upon Ajna center to realize the soul. You are at the apex of the personality at the Brow center. As soul you are at the Ajna center, you experience the cosmic presence at the Sahasrara.

Sahasrara - Shirdhyoh, Ajna - solar center, the brow center where you are at the apex of your personality trying to connect to the soul. We are speaking now the descending order. From soul to personality kumara descends. He presides over. As soul, THAT I AM, THAT at Sahasrara, I AM at Ajna – THAT I AM, THAT I AM, THAT I AM. SOHAM, SOHAM, SOHAM is the two states, it has a personality.

And we are all now in the state of personality that is why we easily cognize our gender, we easily cognize our nationality, we easily cognize our mother tongue, we easily cognize our nation. This is all very common to us, we are personalities. You think you are a German, I think I am Indian, it is common, it's a personality dimension. And we hug to our nationalities, we deeply hug to our languages. We are so different from each other because of our language which starts from the Throat center. Everything is different between us, and we beg to differ more instead of trying to unify. That is our problem now. This is because we are tending to grow from personality to soul, but there is the descent of the soul into personality, the beginning of the creation, the beginning of planetary system.

It is very easily said in scriptures – God made man in his own image and likeness. But the story is so long. Formation of Kumara is a huge dimension in creation. Without formation of Kumara, planetary beings cannot happen on the planet. All planetary beings emerged on the planet only after the Will born sons of God, about which Madam Blavatsky mentioned. She threw pearls just like that. Every teaching is like throwing some pearls. It is for you to sort them out, make it into a rosary. And make it meaningful for you, no one does it for you. You have to do it yourself. Don't think that you have known everything just by knowing a few concepts, unless they are realized in you.

Wisdom is such a beauty, that it keeps on unveiling itself as you move on and move on and move on. Isis Unveiled, that's what she said. The veils are many when it comes to Durga or the Mother, we say that 'nine are the veils', beyond the nine the tenth one is the truth. So veil after veil, there is ascending order, there is also the descending order. In the descending order what happens is what is said here as "Tarakasura Samhari".

So "Tarakasura Samhari" means this Taraka is an energy that did not allow formation of the spinal column. It did not want. There are many times in creation there were obstructions for formation of creation, where great roles were played by diabolic ones and overcome by the divine intelligences with the help of the one who presides over the diabolic ones and the divine. That's why there is an eternal fight between the diabolic ones and the divine, Devasura Yuddha – the war between the diabolic ones and divine keeps happening daily. In us also there is a fight that happens in the mind, where the mind is the platform which the diabolic ones would like to take over and the divine intelligences also would like to take over according to the Plan. But the divine cannot win without the support of the one who presides over the whole plan. The diabolic ones seem always to be stronger than the divine, it is in the story of the creation itself. The diabolic ones generally win and the divine wins with the help of the first logos or the second logos or with the help of the Mother.

Even in the story of Kumara, there is a co-operation of the first logos, the second logos. The first logos and the Mother together, they enabled the descent of kumara and then there is further descent of Kumara into five centers which relate to the planetary system. There again there is an obstruction. Why obstruction comes? Obstruction is there as a fundamental dimension relating to creation. The third logos – Creator, when he was creating, the first thing that came out of him was Ignorance. As ignorance came out, lot of darkness came out. Because of ignorance, egoism has come. That's why as I AM we feel separated, we don't feel that we are united - that's ultimate ignorance. Each I AM feels separate, isn't it?

By effort we think the I AM belongs to THAT and THAT I AM is the ultimate Truth. And we speak of THAT I AM, THAT I AM, THAT I AM about ourselves. But same thing is with the other person, THAT I AM. But we see different because we have a separate identity. The separate identity as a soul is a secondary state. The unified identity of the soul with THAT is the primary state. THAT descends as THAT I AM and THAT I AM further descends as a personality at the planetary level. The personality has to align with the soul, the soul has to align with the super soul. Then man is completely realized. So in the game, when the personality is formed in the involutionary times of the creation, there was a dark energy called Taraka, meaning he doesn't let you to form this because you can never get out it once it is formed.

Once you are formed, you make a personality and get into the personality. It takes eons of time for you for you to get back to soul. All of us are working for it for incarnations, to feel that we are souls and that we have personality. We don't even feel the soul as such, we feel we are personalities and we are our personalities and that's all. And we have fear of death because personality dies. Each incarnation, it dies and again is reborn and keeps continuing the personality program on the planet. So all personality programs keep on happening and we take to birth and death endless number of times, as long as we are in personalities.

So descending into personality, is it a boon or is it a bane? We want to know what it is, so we get into it. Getting into personality is getting into the five-fold nature, the five elements of nature – akasha, Vayu, Agni and then the water and matter. Getting into the five elements, the body of elements is means to experience the five elements. And we have to regulate the five elements with the help of another center which is called the mind. This mind and the five senses have to be held together in unison, in alignment. Axis arranged hours, we say very stylishly but nothing is arranged, everything is deranged. The five senses in us are deranged. When they are aligned you have a beautiful state of the mind regulating the fifth ether called akasha, the fourth ether called air, the third ether called the water, the second ether fire, the first ether matter, in an order. So the six centers have to be aligned.

The spear that the Kumara holds, he says, "I set this for you, I helped you to set this, I have come down only for that purpose". So therefore, Kumara becomes a great symbol in yoga and that is whom we call Sanat kumara, who holds all the five elements and also the mind related to the Earth. It is under his regulation and he is to happen. When he is to happen, the Taraka, the demon says, we don't want this to happen. As a soul, he did lot of penance and he gained a boon from one of the three logos that he cannot be easily dismantled or dissipated. He cannot be easily dissipated except through the energy coming from the first logos. He takes a boon through penance. That is the story of Taraka, a grand story in Puranas. He does penance for long years. He did not want the five-fold creation which we call the planetary creation, the planetary system, she obstructs. For that he does penance. He gains a boon that he cannot be dissipated.

Then the third logos said, 'It is part of the plan that it has to happen, he cannot say it should not happen, he should co-operate'. Co-operation means it is a self-annihilation for him. Taraka has to annihilate himself to allow the lower centers to happen from Visuddhi to Muladhara. That's why pregnancy is carefully guarded by those who know, from third month to seventh month, very carefully guarded. The story is concurrent in the womb of the mother, as the soul descends and makes formation, it is the story from third month to seventh month. This story was explained when I explained the teachings of Kapila, which we very happily forget. A sickness of mind, a sick mind cannot retain anything relating to light. It can retain all other things coming from the surroundings which are unwanted for the soul. Mind gathers many unnecessary things and it doesn't retain the pearls of wisdom which it can knit together to realize the truth.

Anyway, so he did not want because it is self-annihilation. Why do you want this personality? They say, for the souls, to experience the planetary existence. All scriptures speak that we have to experience here and we should get back to the Sun, isn't it? Sun is the center relating to the solar system, it leads us to the solar plane. We are getting into the planetary system to experience the planet. Taraka says no, it doesn't help them, they suffer a lot. I don't want these beings to experience. But the beings want it, they want to make an experience. Just like the children they say, 'we want to experience', isn't it. Most of the easterners they wish to go to west to experience. They have to go to west, they have to experience and then come back to east. I am not speaking about the geographical east and west, I am speaking about the energetic dimensions of east and west. The east is at the forehead; the west is at the tip of the spinal column.

Pashcad bhumi madhopuraha, that's how Purusha Sukta speaks. We have to go, we have to experience and in that experiencing we get imprisoned because of ignorance, because of egoism. These are the two factors, egoism and ignorance, they bring the desire on Earth. Desire brings aversion. Desire and aversion, egoism and ignorance, four are the things that lead us into such an ignorance that we wish to live. This is another dimension. We all wish to live, isn't it? Wish to live itself is an ignorance, because we are eternal beings and we live eternally. But today all of us, without any exception, fear death, suffer that we die, believe that we die and we do not believe that we are beyond death and beyond birth and that we have entered into a form where we have these six centers – the mind and the five elements, and their centers. We have become prisoners of a calcium structure which is our vertebral column. That's how it is. There is a descent into it and there is a way to ascend from it.

Kumara is the deliverer as far as this Earth is concerned. That is why the concept of Sanat Kumara is introduced by the hierarchy to the west in recent times. But Sanat Kumara and Shambala, their existence on the planet is ever since the beginning of the planet. It's the most ancient center. We today crave to reach Shambala, isn't it. To reach Shambala you have to reach beyond the six centers in you, meaning beyond the brow center, get to Ajna. Then you stand a chance to release yourself from this planet and get into another higher system.

So Taraka what he did is, during the involutionary process, 'I do not let the planetary dimension of creation to happen'. He did a penance, he got the boon and the boon is, until and unless the energy sprouts from the first logos, Lord Shiva, and descends into the planet, he can stay on. But when it descends no one can stand it, everyone has to give way. 'You too have to give way'. And Taraka, the demon is a great devotee of Shiva. See the beauty of the story. He says, 'if it descends from my lord Shiva, its ok for me, because it is he who wants to descend. It is he who wants to descend unto the planetary system with his energy, I don't stand in the way. But until and unless that happens, I don't let the planetary formation'. The planetary system cannot take place unless there is the descent of the energy of the Shiva up to the planet. That's the reason the puranic story speaks of the devas worshipping Lord Shiva, requesting him to transmit his energy in one way or the other and they try to handle it in a manner that it manifests on Earth. It took long time, thousands and thousands of years and Shiva agreed. The story is like that. I have been explaining this story to you through the cosmic mother, through the fire, the agency of fire, through the descending waters of Ganges and through the six Pleiades. The cosmic mother, Ganges, the Pleiades and the Earth. Nine mothers receive the energy to form Kumara. For this to form, there was the obstruction coming through Taraka.

Taraka was an obstruction only up to the point when the Kumara is to be born. Just like when the sun ray comes what happens to the darkness. In the morning as the sun ray comes, what happens to the

darkness, it gives way. So “Tarakasura Samhari”, is one of the titles of Sanat Kumara. He gave way as soon as the Kumara is born. That’s why as the Kumara is born, I explained how he was born isn’t it? Ultimately, he was born on the sacred grass and he was collected, many, many, times. You get this story in different names. He descended from Shiva via uniting with the energy of the Mother. And thereafter, with the Ganges which is considered to be the downward movement of the energy. Ganges is seen not only of Earth, it is seen of the in-between. From the feet of the second logos the energies descend. This is the story about the descent of Ganges. It is descent of energies, it’s a huge story by itself. Via that descent of the energies which we call Ganges, the energies came through and the Pleiades picked them up and then they brought them to Earth. Upon Earth, the mother Earth with the help of the sacred grass which we call Dharbha or Saravan. The boy was conceived and he became a five-year-old boy, most beautiful, most resplendent, the best. The concept of beauty in its ultimate state is what we call Kumara. When we say Kumara, it is the ultimate of Power and ultimate of Beauty, because it descended from the most-high from the male-female god which we call Shiva and Shakti or Shiva and Parvati.

The most beautiful one descended and turned himself into a five-year-old boy. And he knew the purpose for which he has come. He said, where is Taraka? As he came, he looked around and said, where is Taraka. There is no Taraka because, that’s the beauty in this story which only an initiate revealed in India that the birth of Kumara is, it dispersed darkness. When you realize as soul, the darkness is dispelled. When the darkness is dispelled, the ego is dispelled, the ignorance is dispelled, there is no illusion about death. All those who realize themselves as son of God they know that they don’t die, so they don’t fear.

Today, for the humanity it’s a great initiation because they have to learn to know that they don’t die. Everyone feels the fear of death. We may speak about the Scriptures quite a lot, but when it comes to dying there is a fear. That’s why there is a wish to live. The wish to live is a personality dimension, and then the desire is a personality dimension. Desire has its shadow as aversion, it’s a negative desire. We like something, we don’t like something. Not liking is also a negative desire, aversion. These three emerge on account of the egoism we have as a separated identity. As long as we feel we are separated, we suffer. The ego brings ignorance.

Ignorance, egoism, desire, aversion, wish to live – five dimensions emerge with the personality. And we all suffer from these dimensions and we think we are on the path to light, that we are already souls. True, we are souls, but stuck in the prison of personality not the house of personality. You can make the personality a grand house to live in through which you can function in all these dimensions of planetary existence. A Kumara is one who functions on the planet in all its five dimensions and presides over it with the help of the mind. Mind and five senses represent the six centers in us. That is what his Shakti, the spear, speaks of, and he himself is formed in the spinal column which we relate to. That is why the importance of relating to the central vertical vibration. That is what Master CVV says, “you are nothing but a central vertical vibration”. Once you realize this and get into your forehead with the help of Dharana-Dhyana, we are through.

But we are so much stuck with our personalities, we admire our personalities, we love our bodies, we love our language, we love our nationality, we love all that is sectarian, isn’t it? In India there are more than hundred languages and the types of cultures and we try to live together. But it is not easy to live together. To unite is difficult, to stay separate is easy. Even in a house, a family cannot live together. That’s why they build separate rooms for each one. There was a time where in a house the family was living together, eating together, everything is common. But now separate bathroom, separate bedroom, separate, separate and we build walls. And we don’t know who is at home. If five

six persons are at home, if someone knocks the door and asks for a person, we have to find if the person is at home or not, isn't it? Because we don't know.

We are so separative in our attitude, so separative. We should unite as Souls. We can stay as personalities. Unity of the Soul, diversity of personalities is the truth we have to realize. And each personality is different and we have to honor it. Just because it is different, you cannot disagree, you cannot dislike. We should understand how it all has happened. We think of groups, group members, and seldom group members will like each other. Seldom. We form groups only to fight, isn't it? Groups are formed everywhere and then the game of fighting starts, conflicts start, disputes start. One doesn't like each other, but they are a group. Grouping has to happen at the soul level. The personalities are bound to be different. If we understand that the personalities are different and that generally and naturally different, that understanding itself helps you to stay with the group. We are not able to live together just as a wife and husband even. The divorce is absolute ignorance. It's an inability to live together. Two persons unable to live together leads to a divorce.

And now we are contemplating upon groups, which is possible only when you function as soul. As personalities we are bound to be different, as souls we can feel unity. So Kumara presides over as the soul at the planetary level and helps us build a personality which can be friendly with other personalities. At least if not friendly, to be neutral, not dislike. Because it is also a soul with a personality. We are all souls with different personalities, and every personality is bound to be different. When this is acceptable, we stand to gain a truth by which we accept the group with the knowledge that we are united and yet diverse. A group is a situation where as souls we are united, as personalities we are diverse. The diversity is seen by the higher ones as a beauty. Just like a bunch of flowers, just like a few petals of a flower. If there are five petals to a flower, it's already beautiful.

That's why we say Mandara and all that. Mandara means a five-petalled flower. Ma is the sound relating to number five. Even in Spanish it is Mandara. Anyway I do not know the botanical names so very well. A flower with five petals is already beautiful, imagine a lotus with many more petals being together. That's why Lotus is seen as much more beautiful and much more divine one and it is very white and clean, there is so much of symbolism about lotus. And lotus has layers, lotus has many layers in it and it unfolds which also shows that there are many layers in us. Seven layers. Lotus is a great symbol.

Knowledge should help us to understand the appropriateness of the diversity in unity. All this diversity is in the unity and that's where the beauty is. That's why it is called the Universe. For the universe to happen, the planetary system has to happen. Until the universe happens the beauty is not conceived. Versatility, variety of flowers, variety of vegetables, variety of trees, variety of animals, variety of human personalities. So many humans we are. One humanity with billions of personalities. In India itself we are 1.3 billion we say, human beings. Isn't it. We are bound to be different in one dimension and we are truly one in another dimension. Accept diversity with friendliness, eliminate dislike. The first thing Krishna speaks in Bhagavad Gita is, "Be neutral to other personalities", Advaita. Do not dislike any other personality. Your inability or your inability to stand in a state where you do not dislike another personality is the fundamental step in discipleship. It's ok, it's another way, he thinks in another way, he understands in another way, it is bound to be different. Where do you agree, only at the soul level it agrees. Fighting at the intellectual level you can never find the agreement. That's why the governments don't agree, the rulers don't agree. Little authority, already he tries to be different.

So this diversity happens in planetary kingdom. Kumara helps to resolve by aligning these centers in you. Dhruva helped for the planet to be formed. Kumara helped for the beings to happen on the planet. That's where the relevance of Shambala is. Shambala is the center relating to the planet and we relate to Sanat Kumara, the dimension of Subrahmanya, many are his names. He descended from the higher circles, he remained on the planet. His work is to see that this humanity is gradually evolved according to their own karma. While the Kumara and hierarchy are incessantly at work to put us on the evolutionary path, we are always busy in trying to be different and not able to locate the unity. The unity comes when the six centers in us are aligned. And that is what is meant by 'building the bridge'. The bridge between the lower centers and the higher centers up to Ajna have to be built. 'Higher bridge beginning', we say.

Then there is a further bridge. There is a bridge and a higher bridge. The first bridge is from Anahata to Muladhara. The second bridge is from Anahata to Ajna or even brow center let us say. The final bridge is via Ajna to Sahasrara. All these bridges are to be built in discipleship and Kumara is the Lord who helps us on the planet. Because he doesn't allow ignorance to set in. When you think of Kumara, as I said, Taraka disappears, he is dispelled. See the atmosphere in which we are, it is filled with black energies and white energies or the energies of light and the energies of darkness, both are there around us.

The moment you think of a Teacher, the moment you think of a Guru, the moment you think of any member of hierarchy and his teachings, the moment you think of the angels that are mentioned in the scriptures, the moment you think of the Spiritual Triad, the moment you think of the cosmic Mother and the Father, the moment you think of the seven seers, the moment you think of the seven Manus, the moment you think of the Kumaras, immediately the darkness is dispelled. That's the beauty.

So predominantly what we entertain in our mind, enables our mind to be a platform for darkness or for light. It is you or me, we have to work for it. Bring in as much energies of light, as much energies of the devas. There are cosmic and solar devas, there are planetary devas, there are devas relating to the five elements, there are devas relating to the eight directions and even the ten directions, above and below. When you think of all those who are working for creation, there are beings of light. When your mind is filled with beings of light, the mind cannot be a platform for the beings of darkness. That's why Master Djwhal Khul said "May we shut the door where evil dwells". We only say that but we wide open. We say, we shut the door where evil dwells but saying so we open the doors. Because the next step is differing with the other, we are very diabolic. We think we are working for the divine, we work out for the contrary. The evil comes and we have differences.

That's why Krishna says, "stop complaining about this creation, understand what it is and start complying". If you comply knowing what it is, you are on the way. If you keep on complaining, which is our nature. Human being is the only fellow who keeps on complaining about the creation, isn't it. We always criticize what is happening on the planet, thinking that we are great intellects. We do not know the time dimension, we don't know our essential qualities, we don't know our inherent infirmities, limitations. All this mess that is in our mind, can be easily cleared when you regularly relate to the energy that are present from Brow center to Muladhara in the Sushumna column where there is that resplendent blueish-white light is there. That's what yoga says.

Same thing is said in a mythological story. Think of the Kumara with his spear, the darkness is dispelled. So Taraka is dispelled, the ignorance is dispelled, the egoism is dispelled, the desire is dispelled, the fear of death is dispelled, aversion to things is dispelled. Once you think of the light that

transmits from your Brow center up to your Muladhara, that's the occult dimension relating to Sanat Kumara which I share with you this evening.

As usual there is a transgression of time, we meet again after fifteen days according to our rhythm. Today is 8th October, so one week holiday. Assimilate what is said. So, fifteenth there will be no class, 22nd there will be a class.

So assimilate what is said. Formation of Kumara is formation of personality with all the centers from Brow center to Muladhara. It is filled with light, it is also filled with darkness. When you are with the light, the darkness does not come near you. To be with the Kumara is given as a key. In yoga we speak of the centers that constitute the spinal column. The cerebral system is the soul; the spinal column is the personality. "A soul infused personality", is what we speak of as parrots but we have to gain it. A soul infused personality is that the energies of the head descend into the energy into the spinal column up to Muladhara. When the call comes, it happens. Yoga is a beautiful science by which you can bring in the energies and experience the light and keep the darkness at a distance. Darkness honors the Light. Don't think that it obstructs. Just like as you put on the light, the darkness disappears, you think of lighted beings and their work, you are in light and darkness doesn't touch. You get into the intellect and try to divide and see things, get into differences, disputes, disagreements, unfriendliness and all those things, they bring in darkness.

That's why practice of virtues enable us to live in light and we continue with it. This is the dimension of Taraka, which can be dispelled at once by invocation of the light in this spinal column. And Kumara, Sanat Kumara is there to help us. He reinforces our efforts. That's why there is a daily relation to Sanat Kumara by those who know and they regularly relate to him. Let it be so.

And then we get to "Rakshobala Vimardhanaha". I will explain the fourteenth name in the next class. Though I ambitiously prepared a simple text relating to all names, every name has profound dimension. The idea is to explain that name in a class where it happens better. In a class there is descent of energy and much more elaborate information comes. When you write it comes in a very precise manner. Precise things cannot be easily understood, teaching a better understood. Therefore, teachings are in elaborate form of the seers that happen through the writings. Writings should be followed by teachings. Then things are well set enabling the aspirants to follow them up.

Thank you one and all for your keen listening. And many of our Indian friends who know that they do not know, they relate to these classes because they know that they do not know. But there are many members among our groups, they think that they know and they continue to remain not knowing. When we think we know, we do not know. When we think we do not know, we try to know, isn't it. Better we always think, we do not yet know. Until the truth is known, better we think that we do not know. Because truth is all comprehensive and enables you to see varieties of its dimensions and manifestations in varieties of teachings and in varieties of scriptures and feel the beauty of unity of all these teachings.

May that be so with all of us. I once again offer my Namaskarams to you, my best greetings to you. Kindly take what is understood by you. If you wish, you can re-listen because it is recorded. And see what your personality is and fill the house of personality with light. Set the light in the house of personality, the soul is light. The personality is a dark house. That's why when say "May the light in me, be the light before me", we say that but, where is the light when you close your eyes and say "May the light in me, be the light before me". Then you have to question, where is the light in your house. This is the light house. The whole personality is the light house. The headlight is above, the

soul. Soul is the descent of THAT. THAT I AM brings the light into the house of personality. Thousands are ways in which we can bring in light into personality and make sure you stay in the lighted house. But not a dark house. When it's a lighted house it's a beauty, when it's a dark house it's a problem. We crave for light, but we do things which are just opposite to the light to get in. That's where we are, upside down.

Anyway, we have to stop this teaching for today. Thank you one and all. We continue because we are allowed, thanks to online, to relate to each other through wisdom. And happily we are seeing each other which is also a great facility which also helped me to stop travelling and start teaching as usual. More teaching is happening online than when you travelled. So it's a dimension that the time has given. We continue the teachings much better with comfort of a house for each one of us. We sit pretty in our houses, we listen to teachings, you don't have to travel. I don't have to travel, but the teachings happen. Is that not a higher dimension. A great benefit offered to the spiritual groups, thanks to the time dimension which we always complain. We complain about so many things about time. Don't complain, understand what it is. It's a transition and we are taking the transition in a beautiful manner, very beautiful manner. Sickness did not come in the way, corona did not come in the way, the teachings resumed and are happening more frequently than before. Is that not a great facility. We are also able to see each other; we are able to communicate with each other much better than before. With WhatsApp and emails we are kept busy with the mobiles. We have come to a point where you have to discriminate, to eliminate some, retain what is essential. So we are moving on in a good way, we continue to move. And the next name will be "Rakshobala Vimardhanaha". I will come to it. Whatever I gave you is only the tip of the iceberg. What I will explain will be much more revealing to me and to you. Let it be so, thank you one and all, Namaskarams.