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100 Years of Master CVV Yoga*

Concluding Speech

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Hearty fraternal greetings and good wishes to all the brothers and the sisters.

In the last talk for this group life, we try to comprehend the initial step that each one of us is required to know – it is the first step to be realised in all the exercises of theism – that there is no death. Death is but a myth. This is what is called first initiation in the scriptures. It is explained by Master Djwhal Khul as third initiation. Whatever is the number that we attribute to the initiations, what is important is that we continue to live beyond this body of flesh and blood. This knowledge is the immediate goal set for humanity. Only with this knowledge, humanity can move forward and be helpful to the Divine Plan for manifestation of energies in the inferior kingdoms such as animal, plant and mineral. Kingdom of God upon Earth is possible when humanity realises this step of immortality that we are eternal, that we continue to live, that we put on bodies and put off bodies, and that we are eternal travellers experiencing what is to be experienced.

In that experience we gradually come to a state of maturity where we try to cooperate with the Plan. Knowing that we are eternal and that we continue to live does not only mean information, it should result in in-form-ation. Certain formations have to happen within us to give birth to this recognition or realisation, just like a tree undergoes many modifications before it flowers out or gives out the fruit. Even the fruit goes through many modifications before it becomes eatable. Modifications are considered as a natural process in creation. When such modifications happen according to an order, we gain this knowledge of immortality through gaining a body of golden light.

When a tree gives birth to a flower, the flower is much more beautiful than the tree, because of the subtlety of its petals and the beauty of its formation. This flower remains with the tree, not as a flower, but as an integrated part of the tree, likewise the fruit. A seed goes through many transformations before it becomes a plant, a tree and then flowers out or gives fruits. The same principle applies to man.

Another example that is frequently given is butter forming from milk. If you see milk, you don't see the butter, because it is integrated in it. But it is there. We gather butter through a process of churning. Churning is a process of modification that we do to the milk. Through that modification with the generation of heat, slowly the butter disintegrates from the milk and stands separate from the milk and then that butter can float in the milk. From the butter, when once it is gathered, you can make a ball out of it. It does not get integrated again into the milk.

In the same manner, there is a process of modifications that have to happen to the body, by which the consciousness which is integrated in the nook and corner to every cell of the body and thus integrated into gross material, has to be gathered. This gathering of consciousness from the matter is like the gathering of fire from the fire sticks. The fire is there in the fire stick. When we take the stick into the hand, least we realise that there is fire in it. What is the difference between the flame and the stick? In the stick, the fire is hidden. The hidden fire has to be gathered and collected. That is the work. The hidden light has to be gathered, collected and put to use. Integration of spirit into matter enables the formation of the creation. This is what we call the 'descent of the spirit'. This is explained in the scriptures as the 'descent of the serpent on the tree of life'. Then there is also the ascent of the serpent. When it descends, it gets integrated into the matter. For this reason, we do not see the spirit hidden in the matter, but the spirit hidden in the matter is now being seen even by the science as tremendous force, that there is activity in the atom.

This gathering of consciousness within the body of flesh and blood, this activity of gathering, is called *Yoga*. It can happen in varieties of ways through *Bhakti*, through *Gnana*, through *Karma* – these are all steps. There are not different *Yogas*. There are different steps for self-realisation. In that process the first step is collection of fire in the flame from the stick or collection of the flower from the modifications that the tree goes through or collection of butter. Like that, when we collect a tangible part of the consciousness from the matter that we live in, the first appearance of that is a golden form. It is of the same shape as we are, but of miniature form.

Similarly, when this gathering happens, you will find yourself to be a miniature form of golden light and that golden light-form is very much in the body just like butter is floating in the milk or the flower is with the tree. It has an independent existence. It gradually disintegrates and falls on the floor, when it is ripe. The fruits, flowers and ripened leaves, they fall off. It is a process, by which they "*Urvaruka Miva Bandhanan Mrityor Mukshiya Mamrutat*". That is how it is. Just like a cucumber. When it is ripe, it is seemingly with the creeper, but it is not.

All these examples are given only to drive home the point when you are gathered as first step of consciousness into a miniature form. You still remain with the body, you are not in the body. You can be with the body. Even if the body falls off, you do not fall. This is the fundamental work that is to be worked out by a man who intends to walk into light and the more and more he walks into light, the more and more he encounters responsibilities towards the fellow beings and the creation. It is not for the pride of it or for aggrandisement of oneself as something great. It is to enable oneself to function much more effectively than before. For that reason orienting to the golden light is a way. By orienting to the golden light, you are gradually impregnating into you that light. Whatever you constantly think of, you get impregnated with it. That is how people get impregnated from the objectivity with so many things.

So, when you are consistent and constant in our practice relating to contemplating upon the golden light, you slowly develop an orientation by which you start receiving

that. It is a process of reception. Through that reception slowly the modifications start happening. That is exactly what Master CVV said, "I will conduct all adjustments in your body. I am the Master mechanic. I will make the necessary modifications in you, and as much as you are open for modifications, so much modification can happen." If you are not open, if you are closed in your thoughts, not much repair work can be carried out. It is for this reason you have to orient to the Master, or orient to the golden light, or orient to your own concept of golden light.

When you close your eyes, visualise that golden light and see that it is filling your body, then see what modifications are happening. The help of the Master is there; he is active to trigger the mechanism by which modifications start happening. That is why he said, "Invoke Me and observe the movements that are happening in you." You cannot observe the movements that are happening in you, if the mind is on flight elsewhere. If the mind is drifting away, you need to bring it back. The consciousness is posited in mind. So, the next step is to orient to a higher consciousness in us which is called *Buddhi*. This drifting process takes a long time to get it back. It is like training a dog, training a bull, training a horse. How difficult it is to train a bull!

Depending upon the zodiacal sign we belong to, each one has a different tendency: some are like dogs, some are like horses, some are like bulls, some are on the swing of Gemini, some are frightened, anxious, fearful, like the crab, some are excessively self-conscious and proud, like a lion. Orientation is the first step. When you are not yet able to orient, don't get frustrated. You have to be patient. Again, again, again and again be patient! That is what the Teachers do. *Krishna* said, "You have to inform again and again and again and again." Though it is seemingly known, it is not worked out. You have to inform the student again and again. Again the student forgets, you inform again. This is how it is.

I always quote an example in my life: We had a Swiss lady at home who came for the Master. We accommodated her in our house, so that she can have easy interaction. At that time we had no other facilities. Because of the Indian weather, she needed a fan, and in the night, she switched on a light to read something. When she left the room, she went without switching off the fan and the light. I gently told her, "When you have done with your work, you may please put off the fan and the light." She said, "Yes, yes", but she didn't do it the next day. Again I told her. She did not do it. Again I told her. She did not do it. Normally in those days with Master we used to have breakfast, lunch and dinner in our house. The lady also was getting food. One day the Master saw, that she was coming to the dining table without putting off the light and the fan in the evening.

The Master asked me, "Did you not ask her to put it off? When you come to the dining table, there is no need over there for the light and the fan?"

I said, "I told her, but she did not listen."

"Then you have to tell her again", the Master said.

I said, that I told her again, she did not listen.

"Then you have to tell her again", the Master said.

I said, "I told her again, but it did not happen. Now I have decided that I shall do it myself."

“No, no, no, that is not the way. You have to tell her again. This is how it is since thousands of years”, he said.

The Teacher in one form or the other comes and says the same thing. It is the privilege of the students to forget, but the Teacher has to say it again, and again, and again, and again – until it gets into the (it is not a good expression) pig head, meaning a forgetful head. So, you have to say it again, say it again, and do not get frustrated while saying, then it has other consequences. You can't say that you are a stupid because you did not put off the light. Then she remembers only that you said 'stupid', she does not remember that she has to put off the light. That is how the Teachers function with tremendous patience. So, that is what is again being informed that you bring back your mind, bring back your mind, bring back your mind! Even at the very beginning of *Kali Yuga*, it was said by Lord *Krishna* to *Arjuna*. In *Bhagavad Gita*, in the 6th chapter, you can read the same thing.

Once this orientation happens, there will be modifications in all the three levels in the body. You can't say, “Nothing is happening.” If a stick is oriented to fire, it cannot say that nothing will happen, even if it is a wet stick (an emotional being) or a tough stick (an intellectual being). When a wet stick is constantly exposed to fire, gradually it becomes dry. When it is dry enough, it starts picking up the fire from within. There is fire within the stick, and the fire outside is the Master with which the stick gets inflamed.

So, you constantly supply that fire. Until the stick is completely ready, then only it takes to the flame,. There are some disciples who are more advanced than others, and there are some who are really very, very wet, and very, very tough. But however tough and however wet the stick is, constant exposure to the flame will slowly bring the necessary transformations in the stick. After the transformations are completed, what happens is: the fire in the stick gathers within itself and then it comes out vertically. Isn't it?

The same happens, when you are regularly exposed to the golden light. That is why the morning flame is so important. When the Sun rises, there is the golden ray coming. That is the most valuable event for the day. When the Sun sets, it is also golden. Those are the moments where you can tune up in a much better manner. And the Master is available at all times. Sunrise is one way, visualisation is another way – whatever it is, it is new. You are all gathering within you the light which is otherwise integrated in the cells of your body.

So, many changes are contemplated by the Master at the mental plane, at the emotional plane, and at the physical plane which the student may not know, because the student lives by his/her logic, his/her conception, his/her crystallisation. He does not care what it is. People may think so many things about their Master in the initial stages. It looks like that he is seemingly inconsistent, seemingly not so completely knowledgeable. There is a total difference in what you see and what he is. He does not have the urge to get recognition from you. He knows that he is doing the job – even, if you complain or if you become angry.

It is just like a treatment that is given by a doctor to a patient. The patient has many complaints. The doctor listens, and then he says, it is okay. When he says, it is okay, he feels like giving a slap on the cheek. Those details, you have to bear. Before the operation, the doctor does not say all that what will happen after the operation, that you get pain, that you get discomfort, all that, he will not tell you before, because what is most important to you is to attend to. When once a hypo potency in homoeo is given, many things come out of the body, because homoeo has the same principle as we have in *Yoga*. By that I don't mean that through homoeopathy, you can get self-realised. That is another dimension. The function is limited. Because of its subtlety, it works better, deeper than other systems.

That apart, modifications when they happen, there are complaints. Master EK used to give 10M or 50M to someone. For six months the patient came with different complaints. The Master only gave one treatment, only sweet pills, for six months. If someone knows it, he will say, "It is because of the original medicine, it is working." We should not disturb the original action.

So, the Master lets the original action happen in us knowing very well that people will complain.

Master CVV gave initiation to a man and told him, "From tomorrow, you will be very angry on me." He told him and did not worry about it. He knew that it will work. When the man came for initiation, a very orthodox student, well prepared, with new clothing, he went to the Master's house at the appointed hour around 10 o'clock to receive initiation. The Master was there in the house at the appointed hour, but there was a barber attending on him. Those were the days where barbers used to come and shave every alternate day. And the barber was a good agent to give information about the town also. He kept saying many things, while he did the shave, and sometimes head shave also.

So, at 10 o'clock, when the man came, the Master was engaged in getting shaved, he did not even take bath. The Master said, "Ah, you have come!" While the barber was shaving him, he asked the student to close his eyes and utter forth the word CVV. It was over. Then the man was waiting. The Master said, "What are you waiting for, it's over." The man was so much enraged, he came all the way, 100 miles. After having heard a lot of the Master, he came for initiation with so much of emotional preparation, very seriously. The Master said, "No, no, you can go now." The man felt so insulted. "Forget about his knowledge, this man has no etiquette, he has no ethics, he is the most arrogant man that I have ever met", he thought by himself. But through this way, he was remembering the Master much more constantly and much more continuously.

Before he was leaving, the Master also said, "I'll meet you in your place. You may go, I will meet you in your place, six months after." So, it went on and on, and it was a continuous connection with the Master all the time. There is a stanza in *Bhagavata*: "When it is hatred, it is continuous." Like that, there was a continuity established with the Master through that hatred, and that caused the transformation in him. There was

a lot of deposit of anger and frustration in him emerging from pride. So, with one stroke, he has put everything to fire. Every morning, the man could not but remember, even during the day, he remembered. So, if someone praises you, you may forget very quickly, but if someone insults you, you continuously remember.

Master EK also used to give an example. If A calls B a fool, B recollects it a thousand times: "He called me a fool, he called me a fool, he called me a fool." So, A only said it once, but B said it to himself a thousand times, that he is a fool. In the same manner, this man regularly out of hatred for the Master was not able to come out of the thought relating to the Master.

So, what happened after completing five months and three weeks of regular fire work inside? Needless to say, that this man also stopped doing the prayer, because to him, it was horrible. He switched back to the original. So, one morning, after five months and three weeks, when he was in his normal prayer, he saw the Master in golden light smiling at him. Then he was surprised. All anger was gone, everything was gone. He also remembered that the Master wanted to meet him, but he could not wait. So, immediately he took the train to Chennai and from there to Kumbhakonam. When he arrived at Kumbhakonam, the family member said that the Master has gone to his daughter's house who lives in Nagpur. In his anxiety, the man wanted to go and apologise to the Master. His daughter lived in Central India and Kumbhakonam is South of India, He had to take to trains, and during those days, you can imagine how trains were. Trains were always delayed and uncertain.

There is a joke about it, even in our childhood: one day a train came in time. The passengers were all delighted to see that the train came in time. So, they asked a man working there, and he laughed and said, "That is yesterday's train. It was to come yesterday, and it comes today." That was the kind of punctuality.

So, the man had to go to Nagpur. That means, he had to go to Chennai, and from there about 700 miles to Nagpur. By the time, he reached there, the Master left for Chennai just a few hours before. So, he again had to catch the train. By the time, he reached Chennai (there was another daughter's house), he was told that he just left for Vijayavada, and they didn't know where he has gone.

Now the man thought that it would be better to go home – because the other side of emotion was also coming up. First it was the emotion of hatred, and then it was the emotion of admiration, and it also died down. He quietly went home by train (today it takes about two hours, but at that time it took six hours). When he got down in the railway station from his compartment, he saw the Master on the railway platform sitting on a bench and smiling at him. This man was shocked, surprised and with joy. He fell at his feet saying that he has no words. Then the Master said, "Didn't I tell you that I will meet you after six months? Why did you do all this extra touring?" See how he meets him: he does not go to his house waiting there for him. Just as the man gets down from the train, the Master is there sitting on a bench, waiting for him with a smile.

This example is to give you a dimension of the Master. Don't think you can meet him with your logic, with your discipline, with your good habits. When the Master is not taking bath in the morning, it is only to break certain things in you! But if someone is not disciplined, he will impart discipline. If someone is excessively disciplined, he will relieve him from that excessive discipline. He knows what treatment is to be given to each one. It is not the same treatment like allopathy. It is homoeopathy. On the basis of the symptom, each one is given different medicine. The medicine that is given to one student is different from the medicine given to another student. They are to stimulate the modifications. When the modifications happen, just like in a stick, slowly the fire is gathered.

In *Hatha Yoga* you have to do a lot of breathing exercises with your spinal column etc., etc. to gather the fire of *Kundalini*. The *Kundalini* fire is not just there in the body. It has to be created by uniting the fire of *Prana* in you which you inhale and the fire of the cells in the body. That is *Yoga*, first step of *Yoga*. This heat along with the heat that you generate with the respiratory activity, these two are made to unite, then the flame happens as *Kundalini* fire.

So, the Master, on one hand, causes the necessary adjustments for the fire to gather, then he also starts heating the system. That is why in the prayer you get heated up. When you do the meditation, it is supposed that you get heated up. Then only it is the ripe process.

It is also given in *Ramayana*, in *Sudara Kanda*, when Hanuman took to a great task of flying over the ocean, he meditated for a few moments, and the fire that was generated made him much more different than what he normally was. These are all the clues that meditation generates heat. That is why Master CVV, when he was meditating with the energy, he was drinking a full glass of buttermilk every three hours. The heat that he generated was treated with buttermilk. It is not the same heat you get when you eat pickles.

So, that heat is the next step. After adjustments are done, the heat is generated, and you gather the fire around the base centre. From there the Master lifts you up. That is the lift up. That is how the lifting up happens, and all the related practice comes to us as auto-suggestion in prayers. That is why we are asked to keep a diary and to make notes of the good thoughts that we receive. Sometimes they can be ours, and sometimes they can be from the Master. Insofar as they are constructive follow them!

Then the transformation process is on. You will flower in the heart. Just like the tree flowers high up in a branch. So, high up it flowers in the heart as a lotus. Otherwise it is a wheel. A wheel is circular energy, circular movement. A flower is an unfolding energy. One is a conditioning energy, the other is an unfolding energy. There are *Chakras*, and there are *Padmas*. When this unfoldment comes, then, simultaneously all the lower *Chakras* are also unfolded as lotuses.

That is how the *Raja Yoga* path is to magnetise from the heart down below. From above the diaphragm, the work is done below the diaphragm for flowering the entire

system, from the base to the heart. For that reason, we should regularly pray and accept life as it comes. The Law of Acceptance follows the principles of response, but not of reaction to avoid promotion of *Karma*.

This is of paramount importance. Today in our group, there are many who are in different other practices, that means, they are not focussed. When you are focussed, you are in a much better program in which health is taken care of as much as it is needed. But we are preoccupied with health, preoccupied with varieties of *Pranayama* exercises. We get into so many things for nothing and get away from the main thing. That is why Master CVV said, "If you wish any other thing, you may..." 'May' means, you don't have to. But everything that looks nice, you would like to have, and everything that looks nice to your mind, you would like to practise.

Do you know Ramakotaya? He is one of the disciples in the path of Master Yoga. He never did any practice for health. Never! Why? If you are with the Master, everything is taken care of. Functional health is always insured, the rest of the things, leave it. Some *Karma* is being cleared. Today, when someone has headache, he takes a pill, when someone has stomach ache, he takes a pill. For some small things here and there, he takes a pill.

You know, Master EK's father, when he had a fever and Master wanted to give him homoeopathy, he said, "Why homoeopathy? Some *Karma* is cleared." This is another dimension. Neither Master CVV, nor Master EK, or Master MN, or the Masters of the Hierarchy, they did not speak of many practices or breathing exercises. On the contrary, Master Djwhal Khul said, "Do not involve into breathing exercises, it can harm you. You do what you need to do on a daily basis, everything will fall into an order." This is how there is a higher system working. You are linked to a higher system. Do not get excessively barked down with your health, with your money, with your family, with your problems. It will work, and it will cause the necessary transformations. Understand the *Karma* dimension, then you will be able to accept many things without complaining. First know the *Karma* dimension, and know how to act in the present moment without creating further consequences.

Master Kut Humi gave a statement to his disciples: "May your actions be sequential, but not consequential." Sequence is: you move forward, consequential means: you have to come back again, and again, and again. That is how we come back again to the same situation by the consequences we create. We have to apply the knowledge of responding but not reacting. With these few implements we can move forwards. So, gradually, when the golden body gets formed, the process is gathering the fire in the base centre. Before that, the modifications that happen in our body relate to our mind, our emotions and our physical body. Many things happen, many adjustments happen, many perceptions are changed, many concepts are broken, because they are impediments to us on our way. Then slowly we feel the warmth, the heat. When it rises, there is also the pull from the other side (I always give the example of petroleum lamps which we used to have before we had electricity). We have the flame which is pumped up, and we have a mantle. The mantle is like our *Buddhi*. The mantle catches the fire, and then, when the mantle is on, the light is 100 times much more than the

fire of the flame. The fire of the flame is like the mind. Mind's light vis-à-vis buddhic light, there is a hundred-fold difference.

So, initially you keep touching it, and one fine morning, it is formed. It is like flowering. For a flower to flower, you know how many millions of transformations happen. It is all chemistry, occult chemistry. And all those transformations result in flowering. Likewise, many transformations, modifications have to happen with our mind, with our emotions and with our body. Just because we have some knowledge and gained some kind of an intellect, it does not work. We have to go through the necessary modifications to experience. That is the work Master CVV promised, "I have come down to do this work in you. I am not here to tell you what you have to do. I will do it for you, but regularly pray and follow the rest of the four regulations:

1. The Law of Acceptance
2. Seeing the Divine in all
3. Praying regularly, and
4. Maintaining a diary."

Then all will fall into an order. When the king is there, the court falls in an order, isn't it? When the teacher comes into the classroom, the students take to their seats, remain silent and orient to him. (If it is a good class!) When the higher prevails, the lower falls in an order. That is why it is a process from above downwards, but not from below upwards. You are not climbing up so much. It is lifting you up. In *Mahabharata*, there is a story, when a disciple falls into a well, the Master gives him a technique by which he can come out of the well. That is *Hatha Yoga*. In *Raja Yoga*, the Master throws out a rope. If you hold on to it, he pulls you up, and you come out of the well. That is the difference. The Teacher of the *Raja Yoga* path, he sends enough energies to lift you up. And that lift up is much more effective with the ray of Uranus which is actively functioning.

When that happens, when you form the golden body, you will get some glimpses even before it is fully formed. You will have a dual life. To inform that dual life to us, Master EK has written "*The Music of the Soul*", where in objectivity, the student is Giri Sarma, and in subjectivity, he is Djwhal Khul. When he functions as Giri Sarma, he does not know that he is also Djwhal Khul. When he functions as Djwhal Khul, he does not know that he also functions in the objectivity as Giri Sarma. One fine morning, when the work was over with him – work means the process of yoga – when it was complete with him, he realised that verily he is Djwhal Khul and for all outer purposes he is Giri Sarma, and forever he is Djwhal Khul, because now the name Djwhal Khul is relating to the immutable, eternal being. The name is given as identity for that being. The other name Giri Sarma was limited only for that incarnation.

Likewise, all the names we have, all the social statuses we have, the caste that we attribute to ourselves, the nationality that we attribute to ourselves, the gender that we attribute to ourselves – they are all terminated at the end of this life. They don't continue with us. Next life, male can be female, female can be male. Alternatingly it happens, but that is another story. So, you can't identify with your gender, you can't

identify with your name, you can't identify with your social status, you can't identify with your nationality, you can't identify with your caste. On this side, it is a role playing.

It also happens with us. Don't think it is only the speciality of Master Djwhal Khul. On the way, these are all the stations. Once you have gained that golden body, you also know your spiritual name. Many people come to me in the West asking me, "Master, give me my spiritual name!" It has to be gained. .

So, our priority is to get it. It is there with us. We have to realise it. With that body we can move and get into the subtler side of the creation. With that body we can get into an *Ashram* which we visit on a different plane. With that body we can meet the beings, not with this body. With that body we can see the subtle side of the whole thing. With that body we can get much more informed and thereby become much more able to serve. Every night, as we go to sleep and get into dreams, we are out of the body. The nature is conducting us to get out with an astral body. But here the disciple moves with a clear golden body with consciousness. An aspirant is called a disciple only when this has happened with him. Then he can have better comprehension and better understanding, and he is also exposed to the Plan, and he does his part in the Plan. Such one very frequently moves out of the body and sees his body on the bed.

That is what happened to Ramana Maharshi in his 16th year. For such a one, death is a myth, in the sense, his identity is not with the physical body, his identity is now with the golden body. So, when the other body falls off, he is not worried. "It is just like you put off the used cloth, you put on the new cloth, you put on bodies, and you put off bodies, but you are eternal, oh Arjuna", that is what *Bhagavad Gita* says. It is true to *Krishna*, because to him it is a daily experience, but not to Arjuna.

This also happens to a caterpillar become butterfly. Can you image that a caterpillar can become a butterfly? What is caterpillar and what is butterfly? It is the same thing. Transformations happen through incubation, isn't it? So, be also in that kind of incubation. The protective aura is that of the Master. Be in that aura as much as you can! The transformations happen. Accept! The Law of Acceptance is very important. Accept and work with it. Complaining does not work. Accept and work with the strength of the Master. This path is called the "Path of Presence". Be with it as a single-pointed program, the rest of things will all gradually fall in an order, but not as speedily as you expect. Just like things happen in a movie. In the movie of life, they do happen, but the time dimension is different. Accept and work and be oriented. That is where prayers become most important. Then eventually you will come out of the body, just like the flower comes out of the tree, the fruit comes out of the tree, the butter comes out of the milk – and you are very much intact. Your identity is now with the butter, or flower, or fruit, but not with the previous state.

This is the true *Purvashram*. That is how you become a detached one and yet you are with it, you are not in it. That is also what is given by Master Djwhal Khul: **"Be with the world, but do not be in the world."** Be with it! 'With it' means: You are with it, and you are also not integrated with it. That is also called *Vairagya*. What is important is: There is a potential in man to gather the fire in him and gain the body of golden

light. That is the first step of *Yoga*. That is what we are all expected to achieve, when we set upon the Path of *Yoga*. And that is the immediate requirement that we have to attend to. Otherwise don't waste time, money and energy attending to these group lives. If that is not the priority, why waste of money, why waste of energy, why waste of time?

So, the Master blessed us all to enable this group life in this manner with very good cooperation from every side including the nature. May the Master bless the group to get into this program of orientation and gain the related immortality which is now spoken of so much all over the globe. The immediate requirement is to transcend death. That is the work Master CVV has taken up coming from higher circles. He says that it would happen very fast. He has himself demonstrated coming out of the body 18 times. In Shirdi Sai's life, we see that he came out and was not there in the body for three days. Like that Master CVV demonstrated it 18 times, just to give us the assurance that we are not the body, provided we have prepared the golden body.

Lahari Maharshi demonstrated it to his grand son. It is one event in the life of a Master, but in the case of Master CVV, he wanted to give a deep impact to his followers. So, he did it 18 times. By demonstrating it, he said, "Now I go, you check my body after five minutes." For all medical purposes, it is dead. Then again he came back.

If the golden body is gained, we get rid of many things. For aeons of times, man is unable to realise it. It is the Divine Plan, the Will of the Most High that this should happen to humanity, and for that reason, the energy has visited, and the one who transmitted it, is Master CVV. Please remember, it is the same work that happens to every *Sadguru*. His main intent is to make the student realise the essential immortality. But in this case, the extra impulse coming from the sound via Uranus is much more helpful. You have the most precious thing with you, but it is up to you to relate to it. If not, it is not very helpful.

Don't get mix up with so many things and do not get into side-issues! Follow the main path, the main objective! The rest will anyway happen. Why fight? That is where the Law of Acceptance is helpful.

May the Master bless you all, and I feel this group life is very fulfilling in many ways, of which some you are conscious, some you are unconscious. Even if you are not conscious, it does not matter. It is happening. Let it go in this manner.

May we offer our salutations at the Feet of the Master!

Loka Samastha Sukhino Bhavantu
Loka Samastha Sukhino Bhavantu
Loka Samastha Sukhino Bhavantu
OM Shanti, Shanti, Shanti