

Master CVV Birthday Celebrations in the Nilagiris, Day 2

3 August 2014

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3rd Discourse by Master Pavathi Kumar



Discourse 3:

Hearty fraternal greetings and good wishes to all the brothers and sisters who are blessed to gather here. The Master exists in each one of us in the most high place relating to us. The most high place is considered to be the crown and then the top of the head. That is the place of the Master, whose other name in Sanskrit is Eshwara. It is said in the Scriptures that the feet of the Lord exists on top of our head. Imagine the lotus feet of the Lord on top of your head giving gentle touch to the left and right brains. Then you can feel the cool of the presence of the Master or Eshwara. From that state, there is subsequent modification of energies conducted by nature through the 3 qualities and it becomes a soul. The place of the soul is around the Brow centre and for a realised one it is slightly above, at the Ajna centre. It is a modified situation. At that point, the soul forgets that the Eshwara only has transformed into a soul. Just like we forget that the flour only has turned into a bread or a chapati. In essence, all beings are all one but modification due to the 3 forces of will, knowledge and action. When this triangle is equilateral we have the chance to connect to the Lord. Otherwise, the connection remains hidden and therefore we function as an individual soul not knowing the very secret of existence.

A Master is one who has transcended this triangle and experiences the Eshwara in him and also the Eshwara of the universe, the Omnipotent ONE. The highest plane of

man on the planet is the lowest plane of the Cosmic Person. The Master is most auspicious energy and therefore it is called Shivam. It is the truth and therefore called Satyam and once you experience that energy, it becomes Sundaram (beautiful). These are the 3 attributes of Eshwara – Satyam, Shivam and Sundaram.

Eshwara is beyond the 3 qualities and that is what also referred to as Para. Para means beyond. Meditating upon that which is beyond has been the practice for those who wish to realise the Eshwara within and around. Even before Gayatri mantra came to existence, it existed as an 8 syllabled form "OM SATYAM PARAM DHIMAHE". This is given in Matsya Purana. This is also given in the initial pages of the book "Bhagavata Rahasya Prakasha" written by Master EK in Telugu. So we can directly relate to the Master in the head centre. This is what exactly Buddha did. He contemplated on the Lord at Saharara Lotus and gave the mantra "OM MANI PADME HUM".

THAT Master has no qualities, no form, no attributes, etc. and he is potential of all. THAT Master can be invoked into us up to our diaphragm. That is the area of the soul and below that is the area of the body. The body is the vehicle of the soul and the soul is vehicle of the spirit. Spirit functions through soul and soul functions through body. That is how the whole arrangement is. So when we contemplate, we should remember ourselves as soul under the 3 qualities and we should relate to the ONE who is beyond the 3 qualities.

In us, there is a part where the Lord resides, a part where we reside and a part where the vehicle (body) resides. If you are above the diaphragm, we function as a soul. Your area of operation can be from Ajna to Heart. This understanding is important while doing meditation otherwise it becomes vague.

When you say "Padukastava", we can visualise the feet of the Master on top of our head and imagine the descent of the light into us from the Master. When you relate to it, it relates to you and there is an inter-relation. His energies enter into you and your energies which are essentially his, relate to him and other non-essential energies are slowly expelled. It is like water becoming vapour. During that process, the impurities are not carried into vapour. So it is a work of fire and air. We work with fire and settle in air. So as you are vapourised, your impurities are dropped off.

The meditation that you do should help you remain in alignment with the energies in the head and there is an interchange of energies. His energies descend into you and your energies are absorbed into him. So after each prayer, a chemistry happens in you. Before and after worship, you should feel the difference. The difference is for building the lighted form. That is the essential purpose for which we are holding the photo of Master CVV. That is the main purpose. If we holding the photograph and do not recollect the main purpose, it means we are doing injustice to the photograph. His work is to cause transmutation, transformation and transcendence and to settle us in air. He is a Master of air. He builds bodies which can settle us in air. That is a process that he contemplated for the whole of humanity. For that, we should align in every prayer that we do.

Instead of alignment, if we just think of past or present events, no work happens. That is why in prayer, it came to me that we chant the original 8 syllabled Gayatri "OM SATYAM PARAM DHIMAHE".

So therefore relate to the head centre. Mostly I speak of relating to heart centre. You should also relate to Ajna and Head centre. From head centre to heart centre, let a highway be formed. There should be an inter-change of energies and let us all be lifted up into kingdoms of beauty. The kingdom of akasha is the real beauty where there are real kings. Every Yogi contemplates to stay over there. There are 3 akashas-Parakasha, Mahat Akasha and Akasha. Until we relate to higher centres, these words remain Latin and Greek to us.

So relate to the higher centres. We continue to do that. You may kindly note it and work with it. It has its own impact on you to cause the transformation.

Now we take to some Criteria for Yoga.

"The Yoga practitioner should study the Yoga philosophy on a daily basis."

When you just do Yoga without any knowledge, the effect is very little. There is not much expansion of consciousness. Study causes the needed expansion to happen. When you wish to work with Master Yoga, you should know the dimensions of Yoga. I mentioned 33 dimensions of Master CVV Yoga in a book "Nutana Yoga" in Telugu. You can refer to it. It will also be coming in English shortly. It tells how Master Yoga is an improvised version of ancient Yoga. You should know them.

That is why I always tell "do not do without knowing." You should worship the Lord knowing him. If you chant the name of Rama without knowing the energy of Rama, there is no real expansion of awareness. There will be only some emotional link which will lead to inconsistent states of awareness. Therefore strive to improve your knowledge on a daily basis. That is why "Self Study" has been given as one of the steps of Yoga. Know what is light, what is will, what is love, from where do we emerge, etc. This kind of continuous education programme should happen with a sincere Yoga student. Your understanding relating to human constitution and Cosmic constitution should be there. You then become a conscious worker otherwise you remain a faith worker. Master wants you as a conscious worker. There are many intelligences present in our constitution. They remain dormant until you relate to them and recollect them on a regular basis. In the book "Agni", I gave lot of details relating to intelligences in Human constitution. In every fire ritual, we invoke about 30 intelligences. Only through contemplation, this knowledge is revealed to you and it comes out in the form of books for the help of aspirants.

Devas are pleased by just your invocation and by us offering salutation to them. They do not want other favours from us. We should know where they exist in us and all that knowledge is available in books. You start gaining that knowledge gradually. Without knowledge, not much progress can happen. Then only the horizons of one's understanding expand. Practice without understanding results in blind faith. It is good to have faith but you remain an infant if you just have faith with no knowledge. Therefore this knowledge is important.

"Let not the practitioner neglect or be indifferent to his/her family tradition and religion."

Most of us may be born into a particular family with a particular tradition. It is not by

chance that you are born into a family following certain tradition and religion. You are born into a tradition based on the experience needed by the soul to round up itself. You need not be indifferent to the religion that has brought you to the footsteps of Yoga. The Yoga is the cherry on the cake but the cake is the basis. The knowledge relating to religions need not be pushed away. It is good to be well versed with Ramayana, Bhagavata, Bhagavadgita, the Old Testament, etc. The beauty of Occult meditations given by Master CVV is that it touches every theology to some extent. It is the beauty of dimension of wisdom coming from Master.

So whatever steps that brought you to this stage should not be left. The flower may be much more beautiful than the branch or the trunk of the tree but it has come from the tree. It cannot exist without the tree. So never neglect your religious background or family background. Don't be indifferent. This dimension does not let you drift away from your past. The tree grows on a daily basis and we too can grow in awareness on a daily basis. The basis for the tree to grow is the roots and for us, it is our family tradition. If we cut off the roots, the tree does not grow and the same applies to us. We should not cut off from our past tradition. Don't think that the strength that you carry is all yours. In you, the strength of your previous 3 generations is present. You would be future strength for the 3 succeeding generation. That is how it is conceived.

"One should work for social welfare through every activity that he does and one should cut off from any anti-social activities."

So one should not associate for any activities which may affect the society negatively. It is an important aspect of Yoga. For example, we cannot work in an alcoholic company or a cigarette company or a gambling house. We don't want all such companies and clubs to be closed but we don't associate ourselves with such activities. It results in heavy karma and as a result, you are pulled down. Just for the sake of fulfilling your stomach and for taking care of your family, should you contribute to anti-social activities or do atrocious things? Whatever you are doing should be a positive contribution to the society. Take to only that activity which is constructive. The end result of the activity is to be seen before taking to it. So this is one dimension.

"Learn to cooperate as far as possible."

Cooperation is the most cherished term in the ashrams of hierarchy. Non-cooperation is seen as a dangerous energy. When non-cooperation movement was picked up in our (India) freedom movement, Anne Besant was asked to withdraw from it immediately. If you wish you cooperate do it, otherwise just back off saying that you cannot cooperate. But do not pretend to cooperate and remain non-cooperative.

Also do not expect others to be cooperative with you. Do not seek cooperation. Cooperate with others and others start cooperating with you. Generally we hear among groups that people are not cooperative but are you cooperative? If you try to see whether others are cooperative instead of cooperating, nothing happens. Cooperation starts with you. Rama cooperated with Sugreeva as far as possible though Sugreeva was very inconsistent. So you show co-operation and never expect others to cooperate with you. It is egoism if you expect so. When you start cooperating, gradually everyone around you starts cooperating with you. You see life of great dimension when you see cooperation as the fundamental quality.

"In your anxiety to cooperate, do not involve in work which you do not know how to do."

Before you do any activity or cooperate with others, you should know how to do. You should not just get into cooperation without knowing how to act. Otherwise you create confusion and chaos. In our groups, children are eager to serve at the dining hall. We first give them water, then some ghee vessel and then some other small vessel to serve. Gradually, as he grows, he can hold huge vessels as well. So it is matter of learning to cooperate. You should learn before you jump into cooperation.

"Do not seek powers through Yoga practice. Seeking Brahman and realising him is the ultimate purpose of Yoga. Powers and Siddhis are incidental. Healing is also incidental."

Never practice Yoga with an aim to gain some power. If you practice sincerely, some supernatural acts may happen through you but don't think that you have gained powers. In practice to realise the Brahman, you are given many gifts but do not get distracted by them. You keep walking towards the Brahman. There are many who fall for the spiritual experience just before realising the spirit itself. In experience, you are still there. There is still a higher state where you do not exist and only Brahman remains. That is the ultimate state.

So it is recommended not to drift into other ways which meet you in the path of light. There are 3 attractions namely attraction to women, attraction to wealth and attraction to power. We are seeing many such examples now days where people are completely carried away by these attractions even after entering a Spiritual path. So we are tested in many ways during the path. Little gifts are enough to distract little people and bigger gifts for bigger people. But we should ensure that at all times we stay on the path of light. Master says "Stay on the way. Do not look for any gifts of Yoga." You get conditioned by so many things in the path and we should retrospect on a daily basis and wash them off.

"One should abstain from evaluating others. Judging others stands as an impediment for one's own progress."

Generally we judge others and it results in opinions and we keep relating to them on the basis of our opinions. Unconsciously we develop patterns. We can have information but let that information not affect you.

I had a very bitter experience. I narrate that incident because it is worthwhile. I had a neighbour in whose house there was one young man studying Chartered accountancy. I was already a Chartered Accountant by then. He used to come once in awhile, late in the night, to seek some clarifications from me. I clarified but told him to come early. It happened 3 times and I told him every time to come early. Like this it happened almost 6 to 7 times in a span of 3 years.

Then again he came one night at 10:30. I immediately said "I am sorry. I will not speak to you now, come tomorrow morning." I said so because I am already affected by the events before. He came early next morning and handed me over his wedding card. He wanted me to hand over the 1st card as he felt that I was responsible for him becoming a Chartered Accountant. He collected the cards at night and

immediately came to me at 10.30 in the night. All through I entertained him but at this instance, I rejected him due to my opinion on him. I felt that I made a mistake. He expressed his apologies and gave the reason and made me feel even more horrible. That is how an opinion can fail you. Sometimes they fail you so very badly. So do not stand in a prejudiced condition. Why have the burden of opinions? Relate always in a fresh manner. So this instruction is very important.

"Let not Master Yoga be practiced as per your convenience. May not the fundamentals be adjusted to suit your convenience! Carry it out as instructed."

You cannot adjust the Yoga principles to suit you. Can you adjust the train timings for your convenience? A smaller system will have to adjust to a bigger system. It cannot be vice-versa. To adjust Yoga to your convenience will not ensure your travel in the path. Master gave us morning 6 and evening 6 for prayer. Most of the times, we cannot get ready by 6 in the morning and in evening 6, we are in the thick of our activity. You should at least find 2 minutes in the evening to sit quietly and relate to the Master and tell him that you would sit for prayer at a later hour. You should get up early in the morning so that you are ready for prayer at 6 am. You need to be committed. Without your commitment, Master is not committed to you.

"When Master Yoga is regularly practiced, instructions and directions come from within. One should make note of them and follow them."

You cannot be a good student with this. You need to make note of the good instructions that come to you during prayer and follow them sincerely. Otherwise there is no progress in the path.

"Let not one associate with the personality identities of your name, caste, creed, nationality, language, etc."

This is all personality identity. Do not discriminate others based on the basis of any one of the above. We should first see the soul and then the human, while seeing the other person; be it male, be it female, be it person of any other religion. Seeing soul is too far, at least see the human. One should see the unity first and then the diversity. When you stand in unity, then you see the diversity as a splendour. When you are not standing in unity, diversity becomes a confusion and irritation. These are all things we have to learn. These are all adjustments that are done to psyche.

"Yoga practitioner should be economically independent."

This is very important. You cannot depend on someone and do Yoga. Economically dependent life cannot progress in Yoga because Yoga is for gaining independence. You cannot be a dependant and do Yoga. That is why when Master CVV gave this Yoga, he said anyone less than 21 years cannot get into it because he is not independent. If anyone less than 21 years wants to get into this Yoga, he should have the prior permission of his parents.

Economic independence is important and also domestic independence is also important. That means you should be freely allowed to practice Yoga by your family and profession. For that, you have to work out the needed equations. Many times your profession may not allow you to practice Yoga as much you would like to. That

is why self-employment is considered the best situation for Yoga practice. There are also self-employees who are so bound by their vocation that they cannot practice Yoga as they would like to. You can be with profession, with family and with society and not in it. To be with it is different from in it. The only thing that you can be in is Master Yoga. To be with means you have loose ends. You are free and they are free. With the society means you are free and the society cannot bind you. The more you give, the more you free. The more you receive, the more you are obligatory and are conditioned by the society. Therefore freedom in life is the most precious thing in life.

Independence is the fundamental principle of Yoga. That is why most of the Seers and devotees have remained self-employees. One can be a potter, a carpenter, a cobbler, etc. Just to sustain yourself, any profession which is dignified is enough. Just to sustain yourself, if you become slaves to some company and you cannot practice any Yoga, it is a pity situation. If you are in such a situation, you can seek the cooperation of the Master and gradually come out of such a situation. There are examples of people who were bound by their profession and they came out of that bondage with the help of the Master. We have one such person among us by name U.Ch.B.Verma who is slowly coming out of his business. Now his business runs while he is mostly in Yoga. We think that the business doesn't run within us but they do. To great devotees like Potana, the plough ploughed the field without any bulls while he was completely involved in writing Bhagavata. So it goes to that extent.

When I went into yoga practice and went with Master EK abroad for 3 months leaving my practice, many advised me that it would be a very wrong decision to leave practice at that point. The advice was out of good intention but when we are so very closely associated with the Master, everything is taken care of. My profession never bound me till date. The practice has been going up and up and has never gone down even after myself associating so much with the path of Master.

So tend to be independent economically and Master is there to take care of you. Otherwise you accumulate more and more karma, if you remain dependant. You cannot be without receiving but ensure that your offering is more than receiving so that you grow. Otherwise it happens like the story of the frog in the well. It wants to come out and jumps 2 steps up in the morning and falls 4 steps down during sleep. So finally it never goes up. So that is how the credit and debit accounts are made for each one of us. As you offer, you have a credit entry and as you receive, you have a debit entry. So let your orientation be towards giving.

"All adjustments relating to one's life happen during morning and evening prayers. Neglect of prayers leads to neglect of self-development."

All things relating to your life are taken care of by this Yoga. That is the beauty of this Yoga. So it is a complete package. Do not compartmentalise your personal life, professional life, spiritual life, etc. He is everywhere with you and everywhere his work is to uplift you into better states.

"Perfect health is not promised in this Yoga. Functional health is ensured."

So Master will let you functional health. Sickness will not come in the way of work. That much is assured. If your vehicle is moving at all times and does not breakdown, it is sufficient. You need not change the vehicle as long as it is functional. When it not

functional, do not hesitate to shift from this body. When Yoga practice is not happening, why to remain in this body? We are now changing our transport vehicles even before they become non-functional. It is a western culture. Changing for the sake of changing is ignorance. It does not go with Yoga. People want to change everything like houses, jobs, cars and it has become to the extent that people are changing their spouses. Stability is the essential quality of Yoga. You change so many things but you resist when it comes to your body. One cannot easily accept change in the body. Change has to happen when it is inevitable, otherwise not.

"Be moderate with food, work, speech, movement, rest and sleep."

Now day's people are used to light food. Be moderate even with your work. Do not indulge in excessive work. Doing excessive work and being proud about it is a vice. It doesn't build a geometrical pattern. 8 hours' work a day and 5 or 6 days a week is optimal. Too much of work will result in too many thoughts relating to work and you will be losing other dimensions of life.

Be moderate with speech as well. This is known to all of us though very few practice it. Regulation of food and speech is told many times but moderation of work is very important. The system has turned into a hyperactive state. It is not advisable to work after 5 in the evening. Before the sunset let your work be completed. We need to take this courageous stand. We want more and more production and this more is killing the human energy. The system is creating a soup in which all humans tend to be slaves. Not knowing why, people keep on working and working. Work is important but working beyond proportion develops in you a lopsided energy.

Also be moderate in your movement. Don't move unless needed. Aimlessly don't move. Your movement is expenditure of energy. Irregular movement without purpose, for the sake of socialisation is loss of energy. And then there should be moderate rest and sleep. Sleep and rest should not be excessive.

In this manner, there are many useful instructions given in this book and when you work with them, we find the profundity in each of them. This is the last talk for the group life.

Tomorrow we will have Bhumi puja of the Master mountain resort. The financial resources have pooled up and the human resources are bubbling with lot of energy. So let us hope that this project will be completed to serve those who come there exclusively for prayers. May it be so!

-Swasthi