

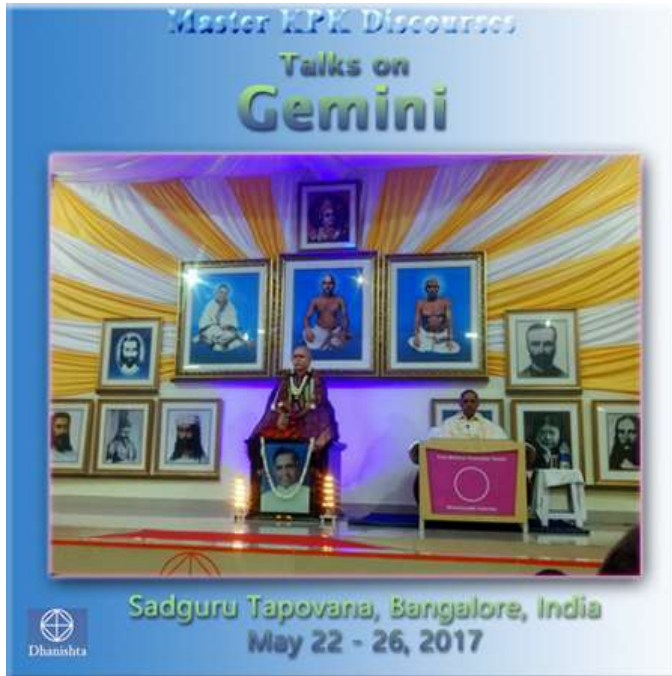
Talks on Gemini

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Talks on Gemini – Part 1

22 May 2017

Hearty Fraternal Greetings and Good Wishes to all the brothers and the sisters.

We are here today once again at the beginning of month of Gemini. This is how we can observe time and try to know hidden dimensions of the movements that are conducted by time, thought we think we are moving. It is the time that conducts and we are but subservient to dictates of time. All that which is within the creation is only presided over by time and time is the Lord of creation. The Lord himself expresses as time in creation. Please know that, the Lord himself expresses as time in creation.

So time moves beings, time moves the entire being. There are beings within the beings, so many beings. "Ten times the Wheel Rotates" and we keep on moving. As long as we are orienting ourselves to the dimensions of time we get certain additional understanding and that understanding enables additional enfoldments. Every additional enfoldment of an understanding Unfolding itself is a process of joy, just as when you see a flower as a bud as it gradually unfolds we feel the joy of its unfolding. Likewise, when a seed sprouts we feel the joy of its sprouting. There is an aspect of growth. An aspect of growth is an aspect of unfolding. So, as these unfoldings happen in us there are waves of consciousness expressing themselves joyfully.

So it came to me when I was coming here that I was here in 22 April and again in 22 May and that itself is a very joyful recollection that in the beginning of Taurus I had the fortune of relating to you and again in the beginning of Gemini. We are once again allowed to be in this joyful union for almost 8 days to come. The moon face when we met last time here was descending 11th moon face and today morning it is again. It was on Thursday we met last time and today we are meeting on Monday. Such things can be seen to see what is the cycle.

Cyclically we keep meeting and departing. So, in all this, subtle meanings can be seen. It is a way of knowing the playfulness of time.

As much as we have the inquisitiveness, which is but a fundamental quality for knowledge, these things keep happening within us, otherwise the mere knowledge just tends to make us be in the routine of the day, the routine of the day is just the same. Every day it is the same but every day is different. That it is different can be seen when we have an ability to observe, an ability to witness. This ability to observe, this ability to witness enables us to know. To know is joyful. And then, to do acts of goodwill supports the activity of knowledge. As long as you are engaged in acts of goodwill it has a supportive principle. It supports you. If you wish to know you can know. That is why it is said by the Masters of Wisdom that we should will (desire) to live to start with. We should will to live, then to know, and then to do good. This is how it is. The will to live, the will to know and the will to do good. So the will to know stands as the middle point, which enables us the will to live. When it is joyful and you are knowing, you are unfolding, and further unfolding, and further unfolding, there is a purpose for living. So you wish to live; as long as it is joyful you wish to live. If it is not joyful it is very boring and life is full of sicknesses, full of problems, full of negative thoughts.

We then feel that is better that we get away.

The will to live is considered to be a very healthy thought because it is not by our will but by the Divine Will that we are all here. So it is the Divine Will that we should be here, and that we should know, and that we do good and thereby be joyful. So, this knowledge is what we try to gather each time we are here. Knowledge is an endless ocean; it has no limits to it. Knowing is joyful, but this knowing enables unfolding when it is associated with acts of charity, acts of goodwill, an attitude of humility, and trying to be truthful. This is how the whole game is.

So therefore, to be once again here on this occasion of the Grand Initiation that we call May Call, it is by the will of the Master that I am here almost a week before. So although we have not meant to have regular sessions, small talks keep happening for 15- 20 minutes every morning and evening just to orient to the day of the initiation, which happens to be next Monday. So there is a preparation for us to enter into the energies of the May Call and experience the May Call.

The month of Gemini, as I said, is the month of Brotherhood. Third house, in astrology, speaks of brotherhood. In your own horoscopes if you see what you have in your third house, it speaks of your brothers and your sisters. For a disciple the brothers and the sisters are soul related ones. So to be in association with the soul related ones in the month of Gemini is a great mystic. To be in relation with the brothers of the soul is what we call Atma Bandhu. To be in relation with the aspiring souls, the ones who are aspiring for truth, to be in association with them is intended in the month of Gemini. That is why the Master wants that we gather in the month of Gemini and that we experience brotherhood and also that we experience the group consciousness, which is called the Aquarian Consciousness. It is for that reason this initiation is intended to be in the month of Gemini.

All great knowers, they have said, Gemini is the month of initiation for humanity. It was so with Moses. He gave initiation, what we call Pentecost, which happens in the month of Gemini. Pentecost was the day in which Moses gathered those who followed him and initiated them, and then, Lord Maitreya himself presides over Gemini full moon and initiates people from ancient most times; and further, the full moon is presided over by Master Djwhal Khul to whom Lord Maitreya entrusted the work of grouping the aspirants. Since about 5,000 years it is lord Maitreya who has been grouping aspirants all over the globe and then transporting energies of synthesis establishing brotherhood among beings and enabling work to happen. Lord Maitreya himself was born in the full moon hours of Gemini. For that, if you want more details you can look up the details in the book by Master EK named Purana Purusha. Veda Vyasa was born in the full moon of Vaisakh, and Lord Maitreya was born in the full moon of Gemini.

It is mostly the work of Lord Maitreya to ensure that the brotherhood of humanity is established on the planet to help this humanity to cross over to the higher realms. So he relates intensely with true

aspirants throughout this month and much more so during the full moon hours. That is how it is. The work is given to a deputy appointed for the work and that is whom we call, Master Djwhal Khul. He conducts the work while Lord Maitreya presides over this activity of fraternity, which is also called Community. Whoever is blessed by the World Teacher, Lord Maitreya, he continues to be a member of Maitreyee Sangha, which is called Maitreya Community. And whoever is said to be a member of that community is called truly the communist. The concept of communism also emerged from the same source but it got distorted and degenerated. So communion in the heart is the basis to be eligible to be a member of the community of Maitreya. For that reason, the knowledge is seen as a means to reach the heart and experience the communion in the heart where the souls meet and rejoice.

So, the month of Gemini is dedicated to Lord Maitreya. The month of Gemini is dedicated to Lord Master Djwhal Khul. The month of Gemini is dedicated to the groups of true aspirants all over the globe whatever is their faith, whatever is their belief system, the fundamental principles are, humility (meaning, not aggrandizing oneself, just to stay in humility) and then, to be charitable, and to pursue truth.

These are the three fundamentals. In that manner, whoever is working is gradually picked up by the Hierarchy. So, to get associated with the Hierarchy itself is a great blessing. So that work is essentially carried out in the month of Gemini. Therefore, the month of Gemini is meant for the humanity at large and especially meant for the aspirants who follow the specific path consecrating their lives to the path. So, normally when we make a gathering like this, we inform people to fall in lines (vertical and horizontal lines). Isn't it? To fall in line means to fall in line with a specific part of knowledge by which you reach the truth, and in the process of you reaching truth you would touch upon the energies of the heart where you experience the brotherhood. On the way, you should necessarily experience the brotherhood, relate to groups, start the groups, work for the uplifting in terms of knowledge, and move forward into the realms of greater light

Therefore, Gemini is seen as the month for the new age discipleship. Gemini is very suitable for new age discipleship because it is an airy sign and Aquarian age is also an airy age. Aquarius is an airy sign, is a spiritual air, and Gemini is mid-air. Libra is the mundane air. That is how the triple air, Aquarius, Gemini and Libra, is seen. These are the three months that relate to air in us, to air around us. So, being in the mid-air, the Master enables influx of the spiritual air coming from higher circles and transmits it to us who are always staying in the mundane air in Libra. We are all intelligent in the mundane world. Isn't it?

So the air that works with us is mostly around Libra or the navel. The navel is very active. In Gemini, the throat is active. In Aquarius, the top of the forehead is active. So linking of these three is the work that is carried out by a Master of Wisdom. Right from your upper part of your forehead up to the navel, a vertical line of light is established, which is what we call The Higher Bridge. We say the Higher Bridge Beginning. Isn't it? When we say Higher Bridge Beginning, it is the bridge from navel, where you are, to the heart, to the throat, to the Agna, and then, beyond Agna to the point where you have the touch of the Absolute or Brahman. That is how the vertical part happens. So this is all what is about to be worked out during the May Call, and so it is.

So therefore, in such a grand work, which happens once in a year, presided by the Aquarian Master, that is Master CVV we should have the needed preparation to move into it. It is not that we just gather an evening before May Call and close it after the morning of May Call. It should not be like that. So we have to stimulate, establish and anchor the energies in us, so that the needed unfolding keeps happening. May we all be blessed on the occasion of the May Call, which happens to be the 108th May Call, including since 1910. It is 108th May Call. One hundred and eight is again, a number of consequence. Let us speak of it as it comes tomorrow and after tomorrow and any other time.. Thank you so much. I didn't want to be so unceremonious not relating to you and just giving prayer and getting away. I thought I express certain things, which are useful to all of us for about 20 minutes. Just recollect them and find some way to bring them into you. It will do some work within us.

Thank you. Namaskaram.

Talks on Gemini – Part 2

23 May 2017

Hearty Fraternal Greetings and Good Wishes to all the brothers and the sisters.

Yesterday evening I was speaking to you about the occult dimensions of the sun sign Gemini in which we have the initiation happening on 29 May. The initiation is essentially one of air. All initiations are to lift us up from the thought plane to the plane of Buddhi. We are all essentially mentally oriented beings and mind is incessantly generating thoughts. As you awake in the morning from your sleep, there is such continuous thought process that keeps on happening and these thoughts are generally circular and cyclical and these thoughts have to be lifted up to be more spiraled than cyclical. Time can be in circles and in cycles. Time can also be spiraled so that each time you move through a cycle you are into a higher ring. The spiraling into a higher ring is what is called, The Process of Lotus. The movement like the rodent around the mill is getting the same thoughts, doing the same things, making the same speeches. It keeps on happening for lives, not just a life. It is for lives that we have same thoughts, same speeches, and same activity and there is no lift up.

The activity of thought is called the activity of fire. When a thought degenerates into an emotion is called water. Emotional people they are moving in waters. Persons who move in thoughts, same thoughts, thoughts about money, about power, about family, about society, about health, about one's own progress, these kinds of thoughts keep on happening and there is no end to these cyclical thoughts, they keep on happening. That is why we move in this inevitable cycle of birth and death and moving in the same cyclical thoughts, circular thoughts. They all should be put to an uplifting. The uplifting is the work of air movement. Even the fire has its movement due the support of air. Air and fire are the two essential elements that cause all transformations. Anala is fire, Anila is air. Nala, Nila that's how it is said. There is Nala there is nila there is anil and anal.

So, Gemini is the month of initiation because is the first air sign of the solar year. We consider the solar year beginning in Aries and then followed by Taurus, and then Gemini. So Gemini is the first airy month that we have. So in the very first month of air in the solar year if you are lifted up into thoughts of nobility, thoughts of service, thoughts of goodwill and thoughts that cause uplifting to the surroundings by which you are uplifted, when you cause uplifting to this surrounding life, you are uplifted. You cannot uplift yourself by just thinking about yourself because that would be very selfish. A selfish uplifting can never happen. Therefore it is always concurrent with the uplifting that you cause in the surroundings. You uplift the plant, you uplift the animal, you uplift the human beings and you try to purify water. In all these things there is service which causes uplifting to us. This uplifting is what is symbolized in spirituality as Lotus.

We have the meditation today where there are chakras and lotuses. Chakras are like the elements they keep on binging in the same routine all the time. Lotuses cause unfolding and later liberation from the existing state into your higher state. So there are such states of liberation from the 6 chakras and the 7th. And there is also concurrent conditioning by the 6 chakras and the 7th. We can be bound to all the seven chakra. By our attitude and our association with air we can transform these chakras into lotuses and move ourselves up. For that, Gemini is seen as a month of initiation every year. Therefore, every Master of wisdom thinks of initiating groups in the month of Gemini and hence, we have the May Call.

As I said yesterday, Gemini is a sign of brotherhood. You should think of the fellow being. That is brotherhood. Fellow being, meaning the immediate neighbor. Who are those fellow beings? They are the immediate neighbors. The immediate neighbor means he can be a stranger also. When you are traveling and someone is sitting by your side he is your fellow being. You should extend fraternal thoughts towards him. You don't have to speak. It is enough if you hold fraternal thoughts towards him. If you have a dog by your side, you can extend fraternal thoughts towards the dog, o towards the cow, o toward the buffalo. This very thought of fraternity towards what is surrounding

you itself is a means of uplifting, the very thought; then, the questions of speech and action. So this uplifting is caused through fraternity, number one. Secondly, through right speech there is also an uplifting. The vocal chords in us are also considered as the physical dimension of Gemini in us. Physically the vocal chords are governed by Gemini. So, you should make sure you have right speech and you should not entertain other speeches, meaning no critical speeches, no manipulative speeches.

There should be more prasamsa than vimarsa. The moment we open our mouths there is more vimarsa than prasamsa. Isn't it? So if you are indulging in vimarsa or criticism you are conditioning yourself more, and more, and more. If you have a word of love, a word of goodwill, that speech, can uplift. Through your speeches if you uplift the surroundings at the very same time you are also uplifted. See, as I speak to you some dimensions of wisdom not only helps you to lift up yourself but it also lifts me up as well. That is why every time you speak wisdom you are also uplifted, you feel lighted and also lightened, meaning in terms of weight. You don't feel heavy after a wisdom speech. After a wisdom teaching you feel much better than before. It is because you are utilizing the sound and the vocal chords to transfer thoughts of love, thoughts of will, thoughts of light into the surroundings. That itself causes an uplifting. That is why the Upanishads say: "keep studying and speak, keep explaining what you have studied from the scriptures. That itself causes the inner uplifting.

The beauty of vocal chords is that when we make appropriate use of them through right speeches and right invocations -the right invocations are the suktams and vedic suktams that we chant, the mantras that we chant-, this causes and uplifting when you make a vocal effort. With the gitams that we sing and speeches that we make, you know what happens? The throat has the ability to purify, through right utterances, the solar plexus, the sacral and the base centers. The solar plexus, the sacral and the base centers can be purified through right speech because the throat holds the fulcrum between the 3 lower centers and the three higher centers. The throat is the fulcrum. The 3 higher centers are the heart, Ajna and Sahasrara; that is one side, and then solar plexus, sacral and base, on the other side. These two sets of 3 are beautified by speech and, man only has speech.

We represent the fourth kingdom. Beyond that there are devas, Solar devas and Cosmic devas and below us the animal, the plant, the mineral; so, three younger brothers and three older brothers. We are in the middle in the fourth kingdom. So, for us the throat is the most important thing. The elder brothers have no speech faculty. Devas have no speech faculty. Animals, plant and mineral have no speech faculty, only we have speech faculty. So, through speech we can uplift ourselves and we can uplift the surroundings. That's the importance of speech; and that speech has to be truthful. That speech should not be manipulative; we should not be critical, we should not be wasteful. Speech should be used only to uplift; this is a dimension in Gemini. Jupiter functions well with those who make right use of speech because sound is related to Jupiter. Jupiter is Guru, Guru himself imparts sound. The very utterance of CVV when we do it and when we listen to it, it causes the needed transformations. When we utter forth we have to listen.

There is a book on sound, which has to be brought completely into practice. It is a practice book. It is a book of practice, the book on Sound. It is here since long, long, ago. For some who have worked with it, there is a difference in us.

In all ashrams in ancient times 3 hours of Vedic chanting was done. People cannot even utter forth vibrantly for 15 minutes. After that they fall asleep. But if we keep on chanting, chanting, chanting, chanting, the voice tends to be magnetic and electric and has an impact on the surroundings. This happens if you are not lazy in uttering forth the Suktams. That advantage only those who belong to the Indian tradition have it, others don't have it. So therefore, uttering at least the Purusha Suktam and Sri Suktam in a vibrant manner, itself is very helpful, then, Vishnu Sahasranama, Lalitha Sahasranama. The intent is to purify us within and to purify us around. This is one dimension of Gemini, which is physical.

Then, comes another dimension of Gemini, which is constantly working in us through inhalation and exhalation, the breath. The breath vitally belongs to Gemini. We are regularly breathing, isn't

it? So, there is an inhalation and an exhalation. The seemingly opposite functioning of air in us is nothing but Gemini air represented by the two pillars. So therefore, by working with the respiration and finding the pulsation in us, where there is Samana Vayu, is the step after the discipline of speech. Not all can get into the discipline of Pranayama unless they have gained the right dimension and discipline related to speech. So, right speech is followed by right inhalation and exhalation, a right breathing. So, the right breathing is possible only when right speeches are made. When right breathing happens you are lifted up. You are lifted up in the sense, from the third plane into the plane of Buddhi and from the plane of light you are lifted up. In the plane of light there are three dimensions, there is the planetary light, there is the solar light and there is the cosmic light, meaning Surya, Savitru, and Aditia. You are lifted up into the light of the Sun, to the light of the Central Sun and then to the light of the Cosmic Sun. The light of the Cosmic Sun is at the top of the head, Sahasrara. The light of the Central Sun is in Ajna. The light of the Sun is in the Heart. So these three, are all connected by the air in us, and that is also the functioning of Gemini. That is why Gemini is important.

Yesterday I spoke to you about the brotherhood dimension of Gemini. Today morning I give you the dimension of speech, which is a dimension of Gemini that functions through vocal chords. It is an expression. And the third dimension is the dimension of the inhalation and exhalation. When the two are equalized in us we relate to the pulsation in us. That is why the two pillars of Gemini. We see the two pillars but what we are required to see is the space between the two pillars. That is the entry door. The space between two pillars is the entry door, isn't it? When we see two pillars, we all look at the pillars. If you hit the pillar it has no meaning; you have to walk through the two pillars. That in-between is what Gemini provides. The inhalation and exhalation provide the way to the pulsation, which we call Samana Vayu. Prana and Apana lead you to Samana. Then, Samana introduces you to Udana and Udana hands you to Vyana, which is all permeating prana. This is how the lift up is.

Today we have a meditation. From chakras to Lotus, how do you accomplish this? You do it through right speech, through an attitude of fraternity towards yourself and towards the surrounding beings. That is what we call, the Right Relation, an attitude of fraternity. A fraternal relation is a right attitude, a right relationship. That is the fundamental; then, speech and then working with the Pranayama. These are all the steps given. And if you are regular with Master CVV's prayer and you are very much intent in doing it, it all happens and this knowledge also comes to you. That is what has happened with me and that is why I am able to give you so many dimensions of wisdom, all with just the prayer.

If we do it with intent then the Master will put us to right transformations and also reveals the wisdom from within and it can be expressed afresh for your own benefit and for the benefit of the surroundings.

That was exactly 20 minutes. So, thank you! Small bits of wisdom is better you know? So, fraternity is one dimension, speech is the second dimension, equalizing inhalation and exhalation is the third dimension of Gemini. Thank you. Namaskaram

Talks on Gemini – Part 3 **23 May 2017**

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

Another dimension of Gemini is the principle of relating. Prayer is also an activity of Gemini. We relate to the Divine in us who is all around. The Divine that is all around is also in us. He is the basis upon which we have our being and our living and our moving. "We live, we move, and we have our being in Him" is an occult statement. We live, we move and we have our very being in Him. It is also said in Occult Meditations, "In His Temple we live, in His Name we live, in His Name verily we live". The truth is, that energy, which we call God, which is omnipresent, is also present in us. Prayer is relating to that background energy. Since we emerge from Him, we relate to Him. So, prayer is always seen as man relating to God, the being relating to the basis of the being. This

activity of relating to God is called a vertical relating. That is why we have in Gemini, a vertical pillar. And then there is another way of relating. As much as God exists in each one of us it also exists in the surrounding beings. God is never called he or she, is called IT. In the Upanishads and Veda God is called IT or TAT. TAT means THAT. So, it is not male, nor female; it's an energy. It can take to different patterns and forms.

The energy of the One who is Omnipresent and which is the basis of our living, is as much in us, as it is in the other. In every other being, exceptionally the same energy is the basis. So, there is a vertical relation to the Divine in us. There is also a horizontal relation to the beings. That is what is represented by the right angle. Vertically you relate to the Divine in us, horizontally you relate to the Divine in the surrounding beings. So, how to relate is a huge science; how to relate to animal, how to relate to plant, how to relate to mineral, how to relate to man, how to relate to angels, how to relate to planets, how to relate to solar systems, how to relate to clusters of solar systems.

We speak of Prajapatis, Prajapatis are no other than the cluster of solar systems. And we speak of Manus, Rudras. So many things we speak of, but there is a way to relate to each one of them. This relating is what is called Wisdom. The science of relating is what is called Pi in the Greek language. The relation from center to circumference that is how it is said, from center to circumference we can relate horizontally, we can relate vertically, we can relate in any which way in 360 degrees.

So, this relating, the science of relating belongs to Gemini. Therefore, we are taught as we grow up in light how to relate; how to relate to matter, how to relate to plant, how to relate to animal, how to relate to man, how to relate to Divine. When there is a right relationship, you gain a right chemistry and thereby gain the knowledge, the ability. So, when we don't have the right relation in the surroundings and with the surroundings, our life tends to be miserable. The planets have good relation with each other. All the planets in the solar system, they relate well with one another and they all relate with the Sun well. And all there is in the planet is also nature guided. Since man is endowed with free will he should learn to relate. If he does not relate well, then it will bring consequences. If you don't learn to relate well you have consequences. If you learn how to relate well, your life becomes one of joy and one of experience and one of sequence but not consequence.

This knowledge of relating to is important. For that, we have stories like Sri Rama. He as man related to different beings. It is in that dimension that we need to see Ramayana. It is not as if we make a huge Bhajana (Psalm) of Sri Rama but not know how to relate. You should know how to relate to a kid or how to relate to a growing boy, how to relate to an elderly person. How Rama related to elders, how Rama related to Seers, how Rama related to women, how Rama related to birds, how Rama related to animals, how Rama related to so many species in the forest, how Rama related to the diabolics. Everything is demonstrated and that demonstration is knowledge. We worship Rama to gain these dimensions. Further we need to see how he related to each other, with everyone, with brothers, with his lady, with his kingdom, with the subjects of the kingdom, so many things he related to. So, these kinds of relating is when there are two. If there is only one, there is no relating to.

Gemini is the sign where one becomes two. So, one becomes two, that is why there are two pillars. The two pillars relate to each other very well because there is a connecting higher dimension between them. So, between you and me, if there is to be a good relation, first of all I should establish the relation between the ONE in me and the ONE in you. That is how you have the upper line in Gemini from which there are two verticals. That is also the symbol of Pi. What we call Pi is two verticals connected in the upper side of the verticals. That is what we call arches. There are so many arches. Even in Sadguru Tapovana we enter through an arch, isn't it? So, arch represents the Divine and the One Divine has manifested as two. The two pillars are well connected up there.

So, two beings are well connected in the higher dimension. In the basis we are all one. So, when this Oneness, the thought of Oneness is firmly anchored in us we relate well to the other, be it a bird, be it an animal, being anything. But when this Oneness is not recognized then, we may not be

relating well to each other and that brings consequences. That is why the science of relating is the most sublime science that man has to learn. And that science of relating belongs to Gemini. So, please know this. The month of Gemini gives us the message to learn the science of relating to anything and everything. That is how it is. Thank you. Namaskaram.

Talks on Gemini – Part 4

24 May 2017

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

Another dimension of Gemini. Gemini is the sign that reveals the male-female God as Ardhanari. The sublime dimension of Ardhanari should be thought as is given in the Scriptures. Is revealed and is also experienced through the sign Gemini which is also male-female. The two pillars represent positive-negative, male-female, masculine-feminine, spirit and matter. All that is double is represented by Gemini. When the two are in togetherness and are in friendliness and are equal in their potency it is called Gemini. The Scriptures speak that no Shiva dominates Shakti and no Shakti dominates Shiva and no one is greater than the other, no one is inferior to the other. It is in their togetherness that there is fulfillment.

Therefore, this male-female aspect in its equality has been the strength of the wisdom that the Seers have gained. Every Seer is the one in whom the male-female energy is equated. In him, the nature and the soul they are in friendliness and therefore he is in friendliness with the life path. Such situation given in the scriptures is, Lakshmi-Narayana, Uma-Maheswara, Arundhati-Vasishta, Sita-Rama, like that, we have ideal couples mentioned. By that we mean that we are equally disposed towards the male aspect and the female aspect in us and around us.

As long as creation is dominated by the male, the creation suffers. The humans today, there is such a dominance of the male energy over the female energy which you don't in the lives of Seers, you don't find it in the lives of Avatars, you don't find it in the lives of any man of knowledge. Every man of knowledge gives equal importance to female. And every woman of knowledge gives equal importance to male. This equanimity as between the two is what is called the Samatva, that is, the pure state of Yoga. We have to see within us if the two are balanced in us. The energies of reception and the energies of distribution ought to be equated in us. The energies of distribution are called male energies. The energies of reception are called the female energies. Whenever we receive from the surroundings we are females. Whenever we give out to the surroundings we are males. The positive pole, or the North Pole, is distributive. The negative pole, or the South Pole, is receptive. In a prayer like this we are all females because we receive from higher circles. And during the day we have to distribute these energies to benefit the surroundings. Not only we tend to be male-female. This male-female is what is called androgynous.

Androgynous means you are neither only male nor only female, you are both and you are both in agreement. When both are in agreement in you, you are so acceptable to males as well as females. There are some males who are very attracted to females but not to males. There are females who are very attracted to males but not to females. So, to an androgynous person, meaning, in whom there is the agreement of male and female, the male is attracted as well as the female is attracted.

That is why you have the story of great initiates and avatars. Rama was liked by males and females. They were trying to hug him; even the Seers were looking for excuses to somehow hug him. The Seers were all trying to hug Rama because it is a male-female dimension, which is ideal. So is Krishna. So is an accomplished Seer in whom there is an attraction on account of the equanimity of male-female. Males are attracted and females are attracted. And he is in equipoise and distributes whatever others need. In every person there are deficiencies of male and female energies. Some people are more male and less female; some people are more female and less male, meaning, receptivity and distributiveness. So what is deficient in them is what it is supplied by an initiate. His work is to see that the other person is balanced. To balance, he supplies of

male-female energies according to the degree of necessity. According to the degree, the potency is given, just like the quantities of 35, 200, etc. we give in homeopathic medicine. This kind of distribution is there only by virtue of the sun-sign Gemini. That is why sun in Gemini is considered to be Yogi.

Sun in Gemini when properly understood, is considered to be a Yogi in whom all agree and who agrees with all. That is why among planets, Mercury is said to be Lord of Yogis. Mercury is a neutral planet. Mercury is neither male, Mercury is nor female and we call him Narada in our Scriptures. Narada is equally friendly to males as he is with females. He is friendly to Asuras he is also friendly to Suras. He's friendly to Divine and he's also friendly to mundane. That is the beauty. We don't see in these dimensions, we just follow the mythology "mutatis mutandis". We follow it to the letter, to the expression coming from the letters but there is a deep and profound significance behind it.

Narada is the Cosmic Mercury. Mercury is the planet that can cause neutralization because it is neither male nor female. The male planets and the female planets within our horoscope can also be brought to an agreement with Mercury. And in us the throat center is Mercury. So, you need to know how to work with your throat and how to keep it sacred. Yesterday I was speaking to you about the sound, the utterance. So the throat center has to be made magnetic and then through there your lower centers and your higher centers find an agreement. Your right and your left find an agreement. The high and low find its agreement. That is the beauty of Mercury and that is the beauty of Gemini.

The male in us and the female in us, the higher tends to be male to the lower. For the nature that we carry in us the soul is the male. As souls we are males and our nature is female. And the soul again is female compared to the super soul. That is why we say in our traditions, "only Krishna is male, all others are female" because we come after him, we look to him, we try to seek from him. That is why there is only one male and all the others are female, meaning the super soul is male and all other souls are female. And for the soul, again he is male to its nature; and to your nature again, your body is female. So, the lower becomes female and the higher becomes male successively. Just like this is roof to us. When we are in the ground floor the roof is up there but that becomes the base for the next floor, it has a roof. That roof is male and then the roof becomes female in the next floor. Our North Pole is male to the South Pole; but the North Pole itself is female to the South Pole in Venus, because through the South Pole of Venus _____ formed. So, the highest is male and the lowest is female. That is why there is male female, male female, alternately happening in a vertical manner and also in the lateral sense –left and right, left and right, left and right. When the left and right and the high and low are equated you are in the central point. That is how Gemini gives these dimensions.

Gemini's counterpart is Libra. In Libra you have horizontal lines, double lines. In Gemini you have vertical double lines. And again, in Aquarius you have electrical double lines, isn't it? And all the three are airy signs. Aquarius, Gemini and Libra all are airy signs. One is electrical, one is vertical and the other is horizontal. So these are the three dimensions of air in us. The electrical waves are the most high, they are called Gandharvas. That is the state you reach when you get to Sahasrara. Before that, we need to equalize the male-female in us through Gemini; and further we have to distinguish between the mundane and the Divine during our daily life in Libra. In Libra we touch the mundane. So there are so many dimensions. I don't wish to complicate the subject. For the moment, remember that there is the male-female in us, which requires to be balanced.

Though we may be in female bodies, or in male bodies, mostly we are only seeking from the surroundings and seeking from higher circles. Isn't it? As long as we keep seeking we tend to be mostly feminine in our energies. So as much as you seek so much as you also give. That is where the key is. The key is, we keep on receiving but we do not give. So let it be equalized that as much as you receive, so much you keep on giving. If you receive from higher circles, distribute it to lower circles. You receive from the Divine and you distribute to the surroundings. When that is equated you stand in the equator state. That is why we say "equator equal". Equator Equal is possibility only in that life where the giving and receiving is equated. We give little and feel big. Isn't it? But we

keep on receiving a lot. So, this dimension of receiving and giving unless it is balanced in us, the energies do not raise from mundane to super mundane. And then there is a vertical uplifting through these balancing of energies at all levels; at the physical level, at the emotional, at the mental, at the Buddhist, at the Ananda plane and also at the Atmanic plane, at all planes there is this balancing; this balancing is demonstrated by the sun sign Gemini. That is the reason why Yogis care for Gemini so much.

It is beautiful to be a male-female. It is not so very beautiful to be just a male or just a female. It is a combination of Mars and Venus. It makes things very beautiful. That is why you are in you the complete energy posited and from you those who seek male can receive male energies, those who seek female they receive female energies. That is how is a wholesome being. Such beings are called Androgynous. Such ones, in them there is no deficiency. They don't have to seek anything from anywhere; there is no distinction of male-female energies. They are a complete unit. Such complete unit is what we call Poornam. So, that Poorna state is beautifully expressed through the energies of Gemini. That is the reason why all the initiations are given in the month of Gemini and its opposite sign Sagittarius. Sagittarius is the counterpart of Gemini. That is another dimension in astrology, that you should always see the counterpart. Sagittarius is male and Gemini is female. Again, Aries is male the Libra is female. Taurus is female, Scorpio is male. Gemini is female, Sagittarius is male. Cancer is female, Capricorn is male. Leo is female, Aquarius is male. Virgo is male and Pisces is female.

These are all the combinations of six pairs of energies distributed as 12 sun signs.

So, this pairing is important to equate. When the two eyes are in their agreement we have the opening of the third eye. That is how it is. Like that, the two shoulders, the two legs, anything that is double has its higher agreement point that has to be related to. When we close the two eyes, the purpose is to ensure that the third eye is open. When we breathe in and breathe out, the two breaths have to find their agreement in Samana Vayu. Like that, anything that is two has a higher dimension as one. It is appearing has two but in truth is one in two. That is why Master Djwhal Khul says: "Imagine the two vertical lines in Gemini as the two legs of the Cosmic Person, whose body, and whose head and whose crown is far, far, far, far, far beyond". He says that. Imagine that beyond the two legs, the two feet that you find in the Sahasrara, the Cosmic Person extends up to the Cosmos and beyond. So, that is how we have to visualize the Vishwarupa or Vishnu or Cosmic Christ, or whatever names we give. So this is one dimension, the male-female dimension of Gemini, which we have to work out with ourselves.

Regarding the body, we have to keep on nourishing the body then you have to spend the energies for the benefit of the surroundings. In everything there is receiving and giving, receiving and giving, just like breathing in and breathing out. We have to see if we are only receiving or we are also distributing. When distribution and reception are in equal state then, you stay in that kind of equilibrium. If reception is more than distribution then, you tend to be more and more mundane. If the reception is less than distribution then, you tend to be more and more super mundane. That is how we keep on moving.

Thank you one and all. Namaskar.

Today it has been again 20 minutes. I think a 20 minutes talk is enough.

Talks on Gemini – Part 5

25 May 2017

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

When I am informing you about some dimensions of Gemini don't think that they are applicable only to those who have sun in Gemini, or ascendant in Gemini or born in Gemini. It applies to every human being because in each one of us there is the dimension of Gemini. Gemini is seemingly opposite things. In our life we have so many opposing things that bring regularly conflict into our lives. There is always one point that brings friction and conflict into our lives that is because there is something that is opposing. That which is opposing will have to be slowly made friendly and

make it complementary. The seeming opposites are but complementary. That is how the Wisdom tells us the seeming opposites are complementary to each other. The day is opposing the night; the night is opposing the day. But if we know how to relate well with the day and the night, both the night and the day give us the needed experience and make it a whole.

When there are opposing things in life it shows they have to be reconciled in us. In every life there are challenges, in every life there are problems and the problems should have to be attended by seeing what is the midway point. So, the more there is opposition, the more we have to work with the energy of Gemini. For example a couple, a wife and husband, they may be seemingly opposing but they are complementary to each other. Just like the male and female they are seemingly opposing but they are complementary to each other. In life you find so many things that are opposing each other but there is a complementary nature. One complements the other. The adverse of the coin and the reverse of the coin they are seemingly opposite. That is what we call 'head and tail' but together they make it a coin. So, that which is of the energy that is seemingly opposite should have to be won over; and that ability to win over comes from the skill of Mercury. Mercury is a metal that can cause alchemy; it can transform a base metal into gold. It can reconcile between two disagreeable elements.

Likewise, we have 5 among 9 numbers, which is considered to be the number of Gemini. Gemini can arrange all the numbers into pairs that become agreeable. If you take 5 as the apex (in a triangular shape image) you have 1, 2, 3, 4 on one side and 6, 7, 8, 9 in the other side. So, it can arrange the numbers in such a manner that $4+6=10$, $3+7=10$, $2+8=10$ and $1+9=10$. The numbers are rearranged in such a manner by 5, that every other pair of numbers gives us the fullness of life, which is 10. The number of Virat is 10. That is why we have to see the deficiency of life and see how to make it agreeable with the efficiency we have in life. The efficiency in you and the deficiency in you should have to be reconciled with the help Mercury; and here Mercury stands for Wisdom.

That is why wisdom is the means to reconcile every situation related to life.

Wisdom is the state where you find the solution to synthesis. In the mental plane we have a lot of conflict, in Buddhic plane there is no conflict. For example, 3 and 4 are two different energies. Three is a triangular energy; four is the energy of square. Triangular energy always thinks of moving up. Triangular energy moves up, or it moves down. It has either an upward movement or a downward movement. But when the apex is upward it moves up, when the apex is downward it moves down. If the apex is sideways it moves sideways. There is a moving characteristic when it comes to a triangle. To fix it you need 4. Four is the square that fixes things. Therefore, how are we to reconcile 3 and 4 into one that all agree? Into one, 3 agrees in four, and 2 and 4 agree. That is why disagreeable things are agreeable in a higher dimension.

So, two persons who are disagreeable to each other agree in a man of wisdom. That is why in the presence of a Guru, two shishyas (disciples) who do not agree with each other agree in him and through him they find their reconciliation. That is how two arguing persons can be set into a situation of friendliness with the help of the persons who carry this wisdom, which is called Gemini or Mercury. That is why the best diplomats of every country are considered to be Geminian. They are the ones who avoid war between two kingdoms and build friendship between two kingdoms. Just like we see in the story of Gadadhar Ramakrishna. He enables a good relation to happen between the national empire and a provincial kingdom called Vijayanagar. So, this ability comes from wisdom. Therefore, Wisdom, Mercury and Gemini they go together. In us the higher energies and the lower energies can be brought together; they can be brought into friendliness through the help of Mercury.

Normally, the body will not like all this discipline, the morning discipline, evening discipline, isn't it? The body and the senses have a different program. The mind is in conflict. It always gets into, 'should I go to prayers or should I do something else?' Either in the morning or in the evening, some kind of activity always comes in the way of prayer. In the morning, the idleness of the body doesn't let you come to prayer because the body has a different program. The senses have still a different program. The mind has its own likes and dislikes. And then, the soul that you are, who is

occupying the body –the body, consisting of mind, senses and the body- is presided over by the soul. The soul comes to experience wisdom, to experience light, to experience love, to accomplish great things. This is the work of the soul. The soul has a program. It has its will; it has its urge for experiencing love and also experiencing the beauty of living. For these reasons the soul comes. But the body has a different program. They are two different programs. The two can be brought together through a discipline, which comes through wisdom.

So, this discipline should have to be gradually introduced to the personality because the mind, senses, and body are governed by the personality. The soul is governed by the Divine Plan. The two can be brought together through the help of a teacher who gives a discipline, which accomplishes the soul and also accomplishes the personality. So, there is this reconciling aspect in us with that which is superior and that which is inferior to work out an optimum situation, which is a win-win situation, as we call it today. It is a win-win situation for the body and a win-win situation for the soul. This optimum can be work out by Mercury through the energies of Gemini. That is why in life, when you are in mind you are at the junction point where you have cross-currents always coming through, one cutting across the other. So if you lift up into Buddhic plane, your ability to accept, to include, and to work out tends to be much better and you walk from conflict to harmony.

That is why these energies of Gemini shall have to be work out in each one of us by trying to adapt ourselves to the concepts of wisdom as they are given to us by the Masters of Wisdom. They are the ones who resolve their conflicts and live in a state of harmony and they would also like us to lift ourselves up from conflict to harmony with the help of wisdom. That is the reason we are required to look to an aspect of wisdom every day in the morning, even before we jump into our daily activity. If you relate to the teaching of any Master of Wisdom for about 5-10 minutes every day in the morning as you wake up and as you get ready before you get to prayer you would have set your energies in harmony, and the prayer further sets us into harmony and that harmony should help us to relate to seemingly different events of the day without any conflict. That is the beauty of working with the conflicting energies. This is what we call today, 'to live in agreement with the disagreeing situations'. That is how a man becomes a Master. If we always look for choosing what is comfortable, what is profitable and what is very agreeable to us we tend to be vague, we tend to be lopsided. We should be able to have both sides of the coin, to be well experienced and integrated in them so we become a wholesome being. By this process you stand beyond conflict.

To stand beyond conflict one has to get the key of Gemini and move forward and move further and further. The key given to all of us is the wisdom teaching of any Master of Wisdom. As you open a book, even at random, what is needed for you for the present comes out of it. That is the beauty of the teaching of any Sadguru. So, therefore relate for 5-10 minutes, just open a page, read something and it gives you a message; and that message you can take it to work with it. For example, today we have the message of the wheel and the wheel cut. The wheel cut brings out the zero. From out of zero, 1 is born. From 1 it has become 10. That is how it is said, 'the wheel is zero'. From out of zero, meaning Brahman –Brahman means Zero-, from out of Brahman, the Atman emerges. Atman jnana is one thing and Brahman jnana is another thing. When you get into Brahman Jnana you are dissolved, you are no more. That is what He intends us to experience. He would like us to experience the myth of our existence.

But nevertheless, in the morning we emerge as one. When we emerge as one, the one steps-out of the zero and it becomes 10. Isn't it? In zero, one is hidden. When one emerges, steps-out of the zero and then it becomes ten. What is ten? Ten is standing aside of your life. The zero represents your creation. Each one has its own creation. Isn't it? Even within one house, two persons have their own worlds. The lady has her own world; the man has his own world. The child has her own world or his own world. So they have their world and they are there. What you have to do is stand aside of your world and observe your world. That is the beauty of ten. The beauty of ten is that you are within your own world. Isn't it?

Each one of us, we are all sunk in our own world, immerse in our own world all the time and we keep on brooding, brooding, brooding, brooding. It is a never ending brooding. If you step aside you can see how it is, if you can step aside your own whole life then, you can see your life like a

movie. The stepping aside makes you perfect; makes you number ten. Your own life is your movie if you can see like that, objectively, stepping aside. It means nothing touches that life. You can also be a witness just like you see a movie. It is aside from you. The Lord, having created all this, why is He called number ten? He's called number ten because everything has come out of him and He stands aside from it. He stands aside, he overlooks, he looks upon it and he makes the necessary adjustments and is untouched by it. Isn't it? So likewise, we should also learn to stand aside and see our life; not stay in it and see. If you stay in it, it affects you. If you stand aside you can look at it with objectivity.

How do we know this? It comes as a dimension of wisdom and that wisdom helps us to stand aside of one's own problem and attend to one's own problem. When you are distant from your problem you can see it better. When you are in it, you cannot see it. If you are in the stream of a river, when you are in the current of the river you cannot really see how the current of the river is and how it is moving but if you stand aside the current of the river, at the bank of the river, you see how the currents are. Sitting inside the house we can see how the thunder, lightning and the rain is through the window. But if you are within that thunder, lightning and rain you are swerved by it. Like that, wisdom tells us to stand aside, to stand aside and to witness. The standing aside and witnessing is an exercise that can lead you to stand aside everything and stand one with the Divine and witness the whole universe. That is how the Seers are witnessed.

So, these are the dimensions. Like this, we gain such dimensions coming to us from the Hierarchy of Masters and with the help of such wisdom, when we attend to our situations, the situations become smaller and you are bigger than your own situation. If there is a vertical line, a big line, how do you make it small? When we were children we were given such puzzles. How do you make a big line small? Draw a bigger line by its side. If you draw a bigger line by its side, this one becomes small before that one. So, you have to be bigger than your own problem. How do you grow bigger? You grow bigger with the help of your own wisdom. When you relate to wisdom you grow bigger than your problem; then, you can attend to your problem. The biggest is whom we call the omnipotent, omnipresent and omniscient one. Relating to Him you grow bigger than your problem. So when the problem becomes smaller then you relate to the problem in a much better manner and you are not lost in your own problem. This dimension of wisdom is but an aspect of Mercury, which comes to us through Gemini because the whole world is in duality. The world is always in duality.

In a day there is the light and the night. You cannot say, 'I only want to have day, I don't want to have night'; you can't say that. You cannot say, 'I can only breathe in, I will not breathe out'. It cannot happen. Everything has its other side. Ability to accept the seeming opposites is what you gain and you can only gain it through wisdom. When you gain through wisdom like this what happens is that you stand above the world, you stand aside the world and relate to the world the rest of the time. You are untouched by the events that keep happening. These kinds of dimensions come through the exposure to the problems. No devotee has grown without problems. You take the story of any devotee, any disciple, they are full of problems, isn't it? We think we should have at all times a problem free life, isn't it? It is not that the problem bothers us. The moment you take to wisdom, this problem is not a problem. So, the problem is a means to make you lift up into a higher state of being.

So, as long as we remain in mind, remain in senses and remain only in body consciousness, we live in duality. If we lift ourselves into the plane of wisdom, we see that it is so, that it is to be like this and that we need to do what needs to be done. That is why we are given the balance with two pans (plates). In the pans there is always oscillation; but at the needle there you see it is stable and you make sure it remains vertical. Then, the pans are taken care of. So as you get into higher situations, the lower ones are acceptable. When you don't move to higher states, the lower is never acceptable. That is why in Gemini the higher line is what is called the Arch of Wisdom. In Gemini, the two verticals are connected with an arch up there. If you are with the arch, the duality is acceptable. When you are not with the arch the dualities do exist and we keep beating one pillar or the other. What is the purpose of all these exercises, so many things we do, but still somehow

we remain in mind, senses and body only. We do so many things, but still we remain in mind. When you are in mind you are in duality.

So, Gemini tells us, don't live in mind, live in the light of your being. The light of your being is Buddhi. The soul is a self-effulgent being. Each one of us is naturally self-effulgent. If we move into the light of our own being then we can see the dualities there beyond, in the outer. In the outskirts of the city there is duality. Within the city there is no duality. Within the city it is all golden, it is all diamond, it is all so very beautiful, so very precious because the light of the soul is there. If we move into the light of the soul all is harmonious. If you are stepping out of the light of the soul there is conflict. So you know there is conflict and you are consciously moving to the situation and get back. If you go to a fish market it is going to be a very kind of noisy situation there. When you know that in the market place it is noisy you are not affected by it because you know it is going to be like that, isn't it; that is how it is in the field of mind, senses, and body, there are so many crosscurrents.

In the Buddhic plane there are no crosscurrents. In the Buddhic plane there is no shadow for the light, you know? Normally, the light we see necessarily has its shadow but in the Buddhic plane you have light without shadow. Why, because the shadow is absorbed into the light. That is the beauty of Buddhi plane, that is all One and harmonious and there is no duality; and that is your natural state as an Atman. So wisdom helps us to get into THAT and THAT is what we need to carry with us when we relate to the outer world.

When we move into the city of Bangalore we know is going to be a huge traffic, isn't it. That is why you are accustomed to go into that pick of traffic every day in the morning and come back every day in the evening. And you found a way to relate to the teachings while traveling in the car, with your electronic system and you don't care what is happening with the traffic. So you found a way to meet the traffic. For a person like me who comes once in a while to Bangalore the traffic is always an enigma. We feel the traffic because we are not accustomed to it and cannot find the key to relate to the traffic. Otherwise, why people would every day in the thick of traffic move for about one and half hours then come back for another one half hour; not one, two, or three people, so many are able to do it! So this is how you are finding a dimension by which you meet the traffic. The problem of traffic becomes smaller than your mind as you relate to a different dimension. Some people listen to music and travel. Some people listen to some wisdom teachings and travel. That is how a higher dimension enables us not to get exposed or attacked by a conflicting situation.

That beauty comes from wisdom and that wisdom is wisdom coming from Gemini and that is how it is. So, more dimensions seeming opposites are complementary to each other when you move yourself into a higher plane. Lower numbers agree in the higher. That is what Pythagoras says. Lower numbers three and seven they do not agree, in 21 they agree. Five and seven they do not agree, but in 35 they agree. Therefore, this ability to relate to a higher dimension enables us to accept the conflicting situations. This dimension is a dimension by which the mental, emotional, and physical planes are met. By lifting yourself into Buddhic plane you meet the lower planes. If you settle in the Buddhic plane there is no conflict. The Initiates are those who have settled in the higher planes. So, to them, there is no conflict; they only see how to resolve the conflict. May there be so. Ultimately is the matter of your obligation of wisdom during your daily life in small, small, small events. But if wisdom is kept aside then you live in the lurch of the world then you always worrying, worrying, worrying, continuously. So this is one dimension. Thank you

Talks on Gemini – Part 6

26 May 2017

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

We presented the dimensions of the sublime month of Gemini. We presented 3 dimensions on Monday evening, a dimension on Tuesday morning, a dimension on Tuesday evening and a dimension on Wednesday morning. Those six dimensions are presented and today the 7th dimension was presented in the morning and now I give you the eighth dimension. Yesterday evening we had an interaction in relation to Mandrajalam, which is also in tune with the energies of Gemini.

Gemini speaks of the two pillars, which represent Jaya and Vijaya. Constellation wise they are called Castor and Pollux. Masonry wise they are called Jachim and Boaz. All this means that there is an objective life and a subjective life. Mandrajalam is a book that speaks of developing the subjective side of life, which gives us experiences into the subtle world and into the Divine world. And then the objective life is what we are experiencing.

Objective life concludes every incarnation. We build it from around the 5th year until we conclude the life. Thus, the object to life is built and is experienced. There is a subjective life relating to the being which can also be built and which can continue for series of lives. There is a difference between the two. The subjective life continues for series of lives and it is the subjective life that gives us the impulse to be reborn again to continue. There is an inner eternal program for the soul, for its journey on earth. And until the soul is fulfilled on earth there is a life, that is an eternal life and there is a temporal life, which is an objective life that terminates with every life. It begins with a life and then terminates; that is one dimension. This objective life is called periodical. The eternal life is called cyclical. So we are on a cycle upon earth in which there are periods of incarnations that keep happening until we are fulfilled objectively and also subjectively.

If we see the story in Mandrajalam [original version of Music of the Soul in Telugu] the disciple called Giri Sarma takes birth into subjective side of life and is thereafter called Djwhala Khula. This Djwhal Khul continues to live eternally even after one takes incarnation of the other. In subjectivity, he is known himself by this name; but in objectivity he is known by different names in different incarnations. That is how all the Seers live. For example the great Sage Agastya or the great Sage Vasishta and all other Sages like Maitreya, though they may be changing the forms outside, they know who they are and they know what they have to do because they have developed the subjective and Divine side of life.

So, Gemini offers this possibility of developing the subjective side of life besides being in the objective life. One is permanent, eternal life. The other is a temporal, periodical life. These two lives can be lived by man. A Yogi is the one who functions with the objective side of life during the wakeful hours and he functions in the subjective side of life when the whole world is sleeping because he doesn't get into sleep, he stays in the subtle side of life; this is what is intended by the path given by the Masters of Wisdom. They say, "you should become a Yogi by which, you open the inner side of your being and then participate in the Divine activity related to the planet while during the wakeful hours you work with the objective life." These are two concurrent lives that keep running for a person who develops both lives.

In the two pillars of Gemini, Jaya indicates the subjective and Divine side of life, and Vijaya indicates the objective, periodical incarnations. Jaya and Vijaya, in between the two there is the approach to the Lord in 7 regular steps. That is how the temples are conceived with two deities in the threshold and there are some inner chambers we enter before we come upon the Lord. This dimension of the human life upon the planet is open to all through the sun sign Gemini. That is why it is said that all secret temples are presided over by Gemini. The secret temples are presided over by Gemini; the entry, the outer, is through Sagittarius, the opposite sign of Gemini. Then, entry depends upon a judgment which happens in Libra. That is how Libra is the month where the balance is there.

The very sign of Libra is indicated by a balance. The balance is that you are there in terms of dharma, in terms of your righteousness, righteousness in your actions, righteousness in your speech, righteousness in your thought. When you are righteous in all, your entry is given through Gemini and then you enter through the two pillars into the subjective side of life and thereafter you

experience the Divine side of the being. There are 3/4 of the human being which are very Divine and eternal. While 1/4 relates to the subjective life, there are 3/4 different dimensions of life for humans, which are open, provided you are righteous in your life. That is why the outer life's grandeur and splendor is allowed insofar it is built precisely on dharma. Otherwise, you are not allowed to enter into the subjective side of the being or the Divine side of the being. That is why all those who gain, name and fame and wealth in the objective world they don't find their entry into the Divine kingdom unless they have also adhered to the principal of dharma. That is the reason why most of the Sages they never bother about the life of fame, the life of name, the life of outer splendor and wealth. They never bother about the outer power. They bother about being righteous on the three planes. In these three planes being righteous is important; it enables you to experience the Divine side of the being during your night hours where you are walking into a greater life.

There is a greater life that is open for all of us and the entry into that life is through Dharma while in Libra. Libra is the other dimension of Gemini because one airy sign is Libra, the other airy sign is Aquarius, and the middle airy sign is Gemini. Gemini enables you to enter into the temple and experience the magic of Magha masa, which is called Aquarius. So, the magic of Aquarius is accessible to those who enter through the two pillars of Gemini which basis is in Libra. That is how it is understood from the standpoint of wisdom. Therefore, craving for things in the outer life, outer recognitions and all that, it is not seen as anything by men of wisdom. They care for inner recognition. They have to be recognized in the realm of light, in the world of Divine beings, that this person is fit enough to enter into the inner side of life, which is called, "entering into the temple". Entering into the temple means entering into the field of light.

There is a field of light into which we all can enter and that entry is in Gemini and it is presided over by a Great White Lodge on the planet. There is a Great White Lodge on the planet in which there are members all over the globe who have been serving very righteously in the objective life thereby gaining eligibility to enter into the subjective side of life and into the lighted field. This Great White Lodge has its higher counterpart into the Great Grand White Lodge in Sirius. That is how the wisdom tells us. The entry door into all that is through Gemini and that is a dimension of Gemini. We have to make sure that we enter into this temple within us. In each one of us there is a temple in which you have the seven layers representing the seven dimensions of the seven centers we have, from Sahasrara to Muladhara. There are seven centers and these seven centers offer seven different lights, seven different vibrations, seven different colors and they carry seven different notes and they give us experiences of seven different planes. Relating to them there are seven different lokas. So you can experience all that by which you are fulfilled on earth. That is possible for every human being. The basis is on Dharma.

So, when you are Dharmic enough, in terms of thought, speech, and action, you are picked for entry into this temple by the invisible beings that move in this world itself. They are very much here, they keep observing you of your speeches, of your actions and of your thoughts and then you find this entry. This entry is what is given to the devotee or disciple who is called Giri Sarma in the book Mandrajalam. Therefore, he met the Grand Masters in the subjective side of his being. There is a magic box in which he gets in and your life opens to him into the field of light. This magical box is no other than the vocal center that we have in us. That's where the sound, which is but silence until that point, transforms into sound.

Silence transforms into sound at the throat center. There is the thought form with its related silence, which expresses through sound through the throat center. So, throat center is the place where, from sound to silence through the reversed side you can get in. From sound to silence is the only way to get reversed. From silence to sound we express through vocal chords. So when we reverse the path it gives you the dimension to move from objectivity to subjectivity. To get into subjectivity the silence activity within us has to be related to, which is called, "relating to the respiration", which leads us to the inner chamber where you meet pulsation. When you get into the field of pulsation you stand a chance to enter into the inner column of your being where the temple related to you exists. In the temple, when you enter, there is an exit door at the Ajna.

These are some details relating to the temple that we have to find within us and then move into it and then move out through Ajna into the temples that are available in all mountain ranges of this earth. The esoteric Divine temples they exist in all mountain ranges of this earth. They also exist around all the important waterfalls. They also exist around the valleys of certain sacred rivers. All these temples are guided by a Master of Wisdom whom we call Count Saint Germain or Kratu Maharshi. He is the one who conducts and who observes us to pick us up and to give us an entry into it.

So the story of Mandrajalam is the story of a man entering into the field of light and the life of light. Thereby he became immortal and he continues to be eternally functioning. He functions until date fishing the souls. Likewise, with every Master of Wisdom whose pictures are spread here. They are all beings that have the subjective side of life while they also function objectively. Objective functioning is according to time and place and the duty as is ordained to them; but the subjective functioning is global. It is a global functioning according to the need upon the globe. They work, they heal, and they neutralize certain crisis. So many things are done subjectively to avert the crisis that humanity builds from time to time out of ignorance.

Therefore Gemini is considered to be the entry door into these temples. That is one dimension and that is the information. Thank you. Namaskaram.

Talks on Gemini – Part 7

27 May 2017

Hearty fraternal greetings and good wishes to all the brothers and the sisters. Today I present one more dimension relating to sun sign Gemini which will be the tenth dimension. With this will be concluding.

There are innumerable dimension with every sun sign and everything relates to us, to the man, since man is the micro cosmos while that which we call God is the macro cosmos. When we speak of Gemini we speak of mutability and immutability. There is the immutable around which a lot of mutability keeps happening. The experience is complete when one is stable and experiences what is standing around. Only when you are stable in your own being you can experience that which is changing in you. If you are part of the change you cannot experience the change. As I always say, if you are swept away by the current of the river you cannot see how the current of the river is moving. But if you stay away from the river, on the bank of the river, you can see the movement of the river, the beauty of the river, its speed and so many of the dimensions.

Immutability is to be experienced by staying in the immutable part of one's own being. When we are in the mind we are extremely mutable. If we are in the senses we are still more mutable and if we are only with the body consciousness it is much more mutable. The world itself is ever changing because is a combination of the 5 elements which are ever changing. The weather is never stable, isn't it? The five elements, if we observe, except akasha the four elements keep on changing, changing, changing. To experience the change as is happening in the four elements one should stay in akasha. Then only, one can experience how everything is changing.

To experience the beauty of immutability or the beauty of the change, we have to stay in the stable side of the being. We are stable in some part and we are mutable in some other part of our being. That is why the classic example that is given to us is, the stone grinder we call Tiragali (flour grinder) in which one part is stable, the other one is moving and you see so much flour coming out of the seeds. So the movement is only experienced when we are immutable. If you are also in mutation you cannot experience it. Life it is said to be a blissful experience according to the Seers but to us, it has always been a problem. Life has always been a huge problem, problem after problem. Every day is a problem; every night is a problem. Everything is a problem, isn't it? And

every time, when we speak we say, “no problem”, which means there is a problem otherwise, why would the utterance about the problem come.

This mutability is a part of creation. Mutability is part of the cosmic being. The Cosmic being is mutable and immutable, that is how he is, male-female, Purusha and Prakriti. There is something that is stable and unchangeable and there is something that keeps on changing around it. It's like there is a stable stage upon which there is a dance. If the stage itself is not stable the dance is not possible, isn't it? There is a stable stage upon which there is a dance that is happening. If the stage is also moving then the dance cannot happen. So take the stage as Shiva and the dance as Parvathi. Anything that is stable is the basis for the beauty of change happening. You can experience the change when you are stable. If you are stably sitting you can experience the dance. If you are moving around you cannot experience the dance. Isn't it?

Likewise, the whole creation is seen as a double meaning, a mutable and immutable part inseparably connected. Inseparably they are connected. If you are in the immutable part of the being you can experience the mutable part in you. That stable part in you is the stable light, which is called Buddhi. If you stay in the light of Buddhi, which is the light of the soul, you can experience how the mind is playing so many games with you. Your mind plays so many games with you! If you are in your mind it draws you into play and confuses you. Then, you are gone. If you are able to observe how your mind is playing around, then it means you are out of your mutable part and “you have taken to a stable seat”, that is how we say it in Yoga. When you take to a stable seat, it gives you sukha, meaning comfort. The comfort for any being is when he sits in the light of Buddhi but not in his mind. However intellectual one may be, however intelligent one may be, one cannot be stable unless he steps aside of the mind and stays in Buddhi.

Coming back to the topic, there is a stable part in you and unstable part in you. The stable part is the Divine in you. It is stable. You are also emerging from Him. You are also stable and you have the Light, the self-effulgent light, which is called Buddhi. The Paramatma, Atma and Buddhi, these are the stable side of our being. Then, the mutable and changing part of the Being is the mind, senses and body. They keep on changing.

Every day, the immutable part suggests so many things. That is why we always look for eating something new. Isn't it? We look for eating something new, not the same thing all the time. That is because the senses are not stable. You cannot eat the same thing every day. It wants a change. That is why the eye also wants to see different things. The ear wants to listen to different things. The aggregate of all this is mind. Mind keeps on changing; it is different every day. Every morning it is different because it has mutability, but if you are in Buddhi it is immutable. The light of the Sun is immutable. The light of the Soul is immutable. So, lifting up our senses into the immutable part of our being is the whole exercise.

If we sleep into the mind, into the senses, and into the body, we are into an ever-changing energy; we are like the weather. That is why we cannot predict who behaves how in a given situation. Isn't it? See how the weather is changing. In the last 4-5 days we have seen many different things happening. Weather itself means it is an ever-changing principle. So when you are in mind, you are also like that, you are unpredictable, you are unpredictable to yourself. This unpredictability, when you are sleeping in the unpredictable part of your own being, your life also tends to be unpredictable. Is like a boat without a rower. We set the sail according to the wind and we make sure we are moving in the same direction, isn't it? If you don't have the ability to set the sail, your boat moves according to the wind, according to the currents of the water and then there is no journey, you don't know where you are going. You are making rounds and rounds and rounds and you may come to the same point every day in the morning. Isn't it? You have no direction to yourself. We become directionless when we are in the mutable part of our being.

We have to stay in the stable part of our being and enable the experiencing of the immutable part. If you set the sail and direction well and keep moving in a river, you can experience so many things around the banks of the river. You can experience so many things afloat the river. You can experience so many things relating to the color of the water, the currents of the water. There is a

huge experience moving in a river provided your sail is stable and towards the right direction. Also in us, there is the stable part, which is called the Soul or Atma and another part called Buddhi; these are stable. The mind is unstable. That is what Arjuna says, "You cannot stabilize the mind". But Krishan says, "Through practice you can surely stabilize the mind". Through regular practice you can stabilize the mind.

So, can we say that we are not Gemini? The other day I was saying that when I speak of Gemini, don't think it is only for those who were born on the month of Gemini. The whole creation is presided by Gemini because Creation has something stable in it around which there is a mutability that is happening. That is how Kali-yugas happen, how Kalpas happen, that is how Manvantaras happen; all of that is mutable but there is something immutable. The immutable is called 'one', the mutable is called 'two'; one and two. It is the game of one and two. One and two can be called Jara. This is the secret of Jarasandha. Jarasandha, as long as he sticks to that which is immutable in him, no one can win over him. It is a perfect combination of immutable and mutable. 'Ja' is an expression of "Yam". Yam is the sound that has the numerical potency of one. That is why we say, Yam for Sahasrara. It is the most stable part of our being, Sahasrara, the most stable. That is why is called, "The Thousand Petal Lotus". It is completely stable. It is not mutable at all.

Then there is "RA". The sound RA is for number two. The sound, the number, the color are an occult keyboard. They dawn in you if you regularly do your meditation. It is not like someone has to teach you from outside. RAM is the sound relating to number two. When you say Rama, you know what it is? Ra is number 2, Ma is number 5. Ma is Makara. Twenty-five is the number relating to Rama, meaning the one who presides over the 24 elements of the creation. Twenty-five is called, The Lord of Time, and 24 are the elements, which are presided over by number 25. So if you have number 25 with you, you should know what is the scope that you have in you, to preside over everything; that is Rama. Reversing, if you say Mara, it becomes 52. If you say Yara, it becomes 12. Ya is number 1. The 'r' and 'j' in 'ja' are interchangeable. Yaja, Jaya, they are the sounds. Yaja means 18. Jaya means 81. Mahabharata is called Jaya, but it contains the key of 18 immutable principles. That is why it has 18 chapters, and Bhagawadgita, which is contained in Mahabharata, also contains 18 chapters and 18 principles. Eighteen are the immutable principles and the indivisible principles around which the whole creation is built.

So, these are some secrets, which are contained in this Gemini principle. Gemini stands for number 12. No one tells you that Gemini is number 12 but, when you take to the immutable and mutable part of Gemini, the immutable is Ya and the mutable is Ra. Ya is interchangeable with Ja; Jamuna, Yamuna, like this Jaya, Yaja. Yaja, Jaya. Jaya is a huge concept that Veda Vyasa presents to us. It is a different concept we don't get into now. For the moment I want to inform you about the principle of Jara. Jara also means 'old age', isn't it? Jara is the element, which summons the immutable and the mutable in such a manner that you are invincible.

Jarasandha was an invincible being because he had stabilized himself into the immutable part of being, which contained the highest values in it. He was not a diabolic person but then slowly, the pride in him changed the situation in a way that the immutable tended to be mutable and the mutable things came to be of greater value to him. Therefore, he became defeat able (capable of being defeated). That is how the story is.

Therefore, when you are in a stable side, there are certain things in you, which are stable. If you reside in the stable side of you, you are not defeat able. If you stay in the mutable side you are defeat able, you can be destroyed. Destruction can meet you. If you are in the column of your being that cannot meet you. If you are outside the column, that can meet you. The secret of Markandeya, Sati Savitri, Nachiketa, etc. is that they are in the column. Within the column there is no death. Outside the column there is death. This is how this principle of Jara is, that there are certain things that are given to us in life which have to be stabilized in us.

We are very stable in mutable things. We are very unstable in the immutable things; that is our problem. Where we have to be stable, there we are not. To relate to the Divine and stay aligned is a practice, which you have to consistently do; but we don't do that. We are more consistent with

respect to our programs of senses and body. We are very stable about the comforts with body things. Where there is instability there you are trying to be consistent; where you are to be stable, there you are inconsistent. The values that keep us stable, we are very inconsistent with those values. We are very consistent with that which is not very valuable. Gossiping is not valuable. We are very consistent with it. Isn't it? The principles of speaking, as we express in our teachings, we are not very consistent with them.

So, consistency with the stable things, inconsistency with the unstable things enables you to be indestructible. But we are the other way around. This way is not a true philosophy. It is a philosophy of a drunkard, means someone who lost the stability in life. So, he says, 'everything is ok', but it's not OK. Everything is not OK. How can you say that everything is OK. Is everything OK with everything? When it comes to that, it is not OK. Isn't it? You must have the right taste, the right proportion of salt, the right proportion of spices. But when it comes to prayer, you have so many delayed sessions, isn't it? So, where we have to be stable, fixed, rigid, there we are not. Where we don't need to be, there we are very rigid, very fixed. 'I must have my coffee in the morning', isn't it? 'I must have'. Without the coffee everything is different.

So, really a value is not a value. We take pride in such values, isn't it? We have to refit our values. There are certain permanent values, which have to be fixed in us. Then, we are in the permanent side of our being. There are temporal things where you don't have to be so fixed. That is why the Master says, "Unity in essentials, diversity in non-essentials, charity in all motives". This is how it is said. Whatever you wear, it's OK, but to wear is important, isn't it? To wear something on the body so you don't cause waves of shock around. Wear something but, what you do wear is non-essential. Wearing is essential. What you have to see in any activity is what is essential and what is non-essential.

We are more fixed on the non-essentials. For example we say, 'I only put on a white dress'. Weather you put on a white dress, a black dress or any kind of dress, if you fairly cover your body not to cause shock to the surroundings, that is enough. Isn't it? In speech, anything you speak, speak that which is pleasant, speak that which is true, speak that which is not manipulative, that which is not critical. To such principles you have to stick to because these are values.

Sticking to values and being liberal in other things is what Gemini suggests. There are things where you can be flexible, there you be flexible. Should the seat be on the left side of Master CVV or it should be on the right side of Master CVV or it should be under; according to the situation it can be flexible. Isn't it? That is why there are certain things that are flexible. We are so stuck with the non-essentials and we are generally very liberal in essentials. That is where we are topsy-turvy. Things that have to be stable are mutating. Things that are mutable are attempted to be made stable. That is how everything becomes upside-down.

The story of Jarasandha is that he was invincible because he was well arranged with respect to his mutability and immutability. But slowly the pride overtook him and he had taken to certain fixations with respect of non-essential things. Thereby, he had become weak with respect to essential things. Therefore, he had become defeat-able. We are also taken this way. Every evening we have prayer but today we go to a movie, we so very quickly accept such a proposals, isn't it. Don't we? Every day we are doing prayer and one day we skip prayer and go to a movie. Very quickly the mind accepts. But not to someone who is fixed in essentials. He will ensure that somehow he conducts the prayer and find the timing where he attends to the movie as well.

So, like that, there are things you have to decide in yourself. Which is of permanent value and there I should fix myself. With that which is of impermanent value be very flexible. This dimension is what Gemini gives, mutability and immutability. So, try to find the mutable and the immutable in you and try to settle in the immutable part of you and try to find what are the immutable values. In those things you should not take to compromise. In other things you can take to compromise. Should you do your ritual with certain item; that is a non-essential. Doing prayer is an essential. When you do a ritual, for instance Abhishekam, what you wear makes no difference. To have a completely devoted mind towards ritual is the essential thing. That is why you have to see what is

essential and what is non-essential. We are so much engrossed with non-essentials and we are completely out of touch with what is essential. That is why Gemini plays the game. Gemini is a problem and is also a solution.

Thank you one and all.

Today it took a half hour to complete the theme. There are so many things. If you just get into you and then meditate the dimensions dawn on you.

Please know that for knowledge the key is deep meditation. To see that you don't engage in useless things engage yourself with the study of teachings of Initiates; but the true knowledge comes always from within. Let it be so. Let us be much more focused with respect to the prayer, which is truly a call. Everything in it leads you to deep meditation. It leads you to alignment. It leads you to atonement. Let it be the top most priority of the daily life. Let everything move around it. Let it not be disturbed. Thank you
