

Group Life St. Moritz, Switzerland
Sagittarius Full Moon 1997

Mundaka Upanishad
- The Path to the Truth -

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Hearty fraternal greetings and good wishes to all the brothers that are gathered here. It is a great pleasure to see you all once again in this year. It all came up very suddenly and I am deeply touched that all of you could respond to this group life at a very short notice.

Sagittarius and Gemini is a great axis for all those who wish to meet the One that exists in all of us. It is a month dedicated for the purpose. The month is called in Sanskrit *Mrigashira*. *Mrigashira* is the highway towards the light, and also the highway from the light to where we are. The secrets of Sagittarius could not be completely explained even by the seers. It has the path to the light and hence it is considered to be the month that relates to the divine path. The sincere and honest seekers of Truth must take the month of Sagittarius very seriously.

The first 13° of Sagittarius are very important to walk into the divine path. They relate to the constellation known as *Moola*. It has everything to do with our *Muladhara*. The base centre is called *Muladhara*, because in it is hidden the path towards the light. There is an exoteric version of the base centre and there is an esoteric version of the base centre. All those who are not seers are functioning with the exoteric version of the base centre. Only the knowers know how to function through the esoteric version of the base centre. The exoteric part of the base centre enables you to procreate. The esoteric part of the base centre enables you to create. Creation is original; procreation is a duplication of the original. Once it is created, it is duplicated. Only the seers have the creative ability, because they know how to bring things from the invisible to the visible through the esoteric part of the base centre.

The esoteric side of the base centre is related to Sagittarius, and hence the importance of the month of Sagittarius. It leads you to the path of light, and in "Bhagavad Gita" Lord Krishna very clearly says, "Among the twelve months of the zodiac I am Sagittarius." That itself means everything. Such is the beauty of the month of Sagittarius, where you have the scope of walking into light during the first 13 degrees of the month. Please ensure that the month of Sagittarius is well utilised in terms of the spiritual practices that you have already been informed. Though it is a winter month, you are expected to be more awake even during the nights in Sagittarius than in other months.

The time moves cyclically and in its cyclical movement there is a slot that comes up to you to walk into the path of light during the first 13 degrees of Sagittarius. Those of you who have read about Venus and the building of the etheric body, they are informed of the *Devayana*. The true translation of *Devayana* is 'divine path', and that is made available through time in the month of Sagittarius.

The 11th moon phase in the month of Sagittarius is the culminating point. If you see the 10th chapter of “Bhagavad Gita”, the Lord says, “I am the eleventh moon phase among the moon phases.” And in the same chapter, He also says, “I am the month of Sagittarius among the twelve months of the year.”

The month of Sagittarius and the 11th moon phase - that is the time when the walls of heaven open for those who wish to walk into light. We need to take the clues as they are given by time, so that the efforts need not be so much. There is an effortless way of walking into light, and the key is with astrology. That is why the Veda says, “Among all the keys to the Veda, astrology is the key.” Yesterday it was the 11th moon phase, and the idea of gathering yesterday evening was to experience the energy.

The 11th ascending moon phase in the month of Sagittarius is called ‘the day of synthesis’. In the Eastern part of the globe it is called ‘the day of *Narayana*’. Its colour is blue, and hence it is the source of all energy of synthesis, and that is what visits us basically in the month of Sagittarius, and especially on the 11th moon phase.

So we are all here for about three nights and three days to recollect to ourselves the profundity of the energy of Sagittarius and the practice that is suggested to truth seekers as is given in an Upanishad. The story of Arjuna is one of Sagittarius. His ability to work with the bow and the arrows relates to Sagittarius, and the journey of a disciple is well described in a seminar given in Argentina. You will profit well if you can find time to listen to it.

In this seminar I wish to give another dimension of Sagittarius in relation to our walking upon the path. It is how to work with ourselves. That is the only way to walk into light. There is no other way. It is not working on others. Don’t work on others’ nerves in the path of light. People should gather around you instead of running away from you. If you are overbearing, people will run away from you. Please, work on yourself, don’t work on others!

The symbol for anyone who works on the path of light is a hammer and a chisel. Don’t use them on others. Keep on using them on yourself until the beauty comes out from within.

Now we shall get into an Upanishadic understanding of Sagittarius. There is one good illustration given in Upanishad. Before I speak about it, I must recollect to you very shortly what an Upanishad is. For a fairly good introduction of Upanishad, please refer to May Call 1997 in Iguazu, there is no other way, because we are progressive in these teachings. We should be thankful to the tapes and also to those who tape them.

Basically Veda means ‘the Truth’. Veda speaks of THAT. THAT is called God, and you have God in creation, God out of creation. Veda speaks of the God beyond creation - THAT which is the basis of all This. Any true Teacher leads the students only to THAT. The Upanishads lay the path to THAT. They form the path of light, so that you can be with THAT. It is called THAT, because it is not He and is not She. It is neither male nor female. It has no form, and there is no way to express about it, one can only experience. That is why it is called ‘unspeakable’, ‘shapeless’, ‘colourless’, ‘formless’, but it is the basis of all that IS. Each one of us is a part of THAT. We reach THAT through the path. That path is given in the Upanishad. So, the Veda has the Upanishads – the paths to light. They seem to be the paths, but there is only The Path.

Then there are the *Brahmanas* which elaborate upon that which the Upanishads give. *Brahmanas* are elaborate explanations about the path. Upanishads are the path. Veda is the truth or THAT. In the scriptures THAT is called 'the Truth', 'the Word', and all seers live in tune with THAT. They don't grow distant to THAT. To be proximate to THAT is called 'Upanishad'. Vishad means 'sit', and Upa means 'near' – to sit nearby. So, Upanishads make you to sit nearby THAT. If you sit nearby THAT, you are a Son of God. If you don't, you have chosen to be a son of man. Each son of man is a son of God, but by choice you can remain only a son of man.

For some mysterious reason we all want to grow proximate to light, and the Upanishads help us. All the teachings which come from the Masters of Wisdom, they have their basis in Upanishads. That is a brief introduction of Upanishads; in Argentina it took three days.

The 1st stanza

The 1st stanza of the Upanishad gives an illustration of one tree of life and two birds on it, who are eternal, inseparable friends. One bird rejoices eating the fruit of the tree and the other rejoices at the joy of the one. The bird that is eating the fruit is the man in God. The bird that rejoices the other eating the fruit is the God in man. Please understand the two terms - the man in God and the God in man. The man in God and the God in man are the two friends.

This symbol is expressed through Krishna and Arjuna in the Orient, and they are in one chariot. Here instead of chariot we have the tree. Then Arjuna is the bird that is eating the fruit. He is eating the fruits of his actions – good, bad and indifferent. Krishna – the other bird – he sees the man sometimes happy, sometimes sorrowful. It is like the mother looking at the child; sometimes the child plays, sometimes it weeps, sometimes it is anxious, sometimes it is excited. There are many ways of eating the fruit.

So, there is one bird which does not seem to act, but it is enjoying. And there is the other bird which is acting, but getting the dual experience of joy and sorrow. This is what the Upanishad says. We have seen the birds, we have seen Krishna and Arjuna. Now let us see ourselves.

The chariot or the tree is nothing but the body. Just like in the chariot there are the two, in the body also there are the two. Just like on the tree there are the two birds, also in the body there are the two. One is the God in us, because of his presence only we pulsate. We are not pulsating, don't arrogate to yourself that you are pulsating. Someone is doing the pulsation in you. Someone is conducting respiration in you. Someone is waking you up. Someone is putting you to sleep. Someone is forming a platform for you to think.

Each one of us thinks: this is my body. That is utter ignorance. This body is given to us. The tree does not belong to the bird. The chariot of Arjuna did not belong to him. It was given to him by the Lord of Fire. Hence, it is a divine chariot. This body is also a divine chariot. It is the gift of God to us. It is not that we have prepared it. Did you prepare your eye? Or your tongue? Or your liver? Or the functioning of the liver? We can spoil its functioning. But we cannot fabricate a liver by ourselves. There are so many things in this body, and we think they are all ours. That is utter ignorance. They are divine. They are all conducted in us by the God in man. Don't search in the external for the God to

start with. He is already there with you as your friend that never fails. He is in you conducting your pulsation, conducting your respiration, conducting your sleep, conducting your awakening, conducting the digestion of the food you eat. What happens if the food is not digested? No chance of eating again!

So, he is so much proximate to you that you don't see him. That is the bird which rejoices all your acts of knowledge and ignorance. The concept of eating the fruits of the tree comes from Upanishad. The personality in us is engaged with the objectivity and gets the fruits of objective actions. Each one of us eats nothing but the fruits of our actions. If you feel that some events of your life are bitter, it means, some actions relating to you have been bitter. As you sow, you reap. As you act, you get back. If your fruit is sweet as ambrosia or bitter like a neem-fruit, it is all because of what you have done.

The bird which eats the fruit has the duality. The bird which does not eat has no bitterness or sweetness. It only has one continuous awareness which is in tune with the absolute existence. In creation these two are inseparable. There cannot be one bird on this tree; the two birds are always there – the soul and the personality. If the personality is in tune with the soul, then you know what fruits you should eat, i. e. what actions you should perform to get the related experience.

The soul and the personality are the two birds who are the eternal friends, and the body is the tree. The tree of life is the body divine given to all of us, and one bird is the God in man, the other bird is the man in God.

The one that rejoices the fruit deplores at its unmasterliness - I want to walk on fire, but my body burns. I don't want to eat, but I get hunger. These are the limitations. How nice it would be to walk into the mountains with this dress! But you have to put more and more envelop on you. So, it is deploring! I want to go immediately into the mountains. But the stomach says, "No, no, you should have lunch first." So, he deplores at his own unmasterliness, but turns joyful sighting the masterly friend.

You, too, gain masterliness, when you see the Master. That Master is in you. That is what the Upanishad says. You cannot see a Master of Wisdom unless you have seen the Master in you. Even if a Master is physically present, you cannot see that he is a Master. The way to see a Master of Wisdom is to find the Master in you to start with. That is why Master Djwhal Khul gives one sentence in his elaborate description of wisdom. He says, "The purpose of discipleship is to function as a soul." If we can function as a soul the purpose of discipleship is fulfilled.

The 2nd stanza

The Upanishad says, "*The unmasterly limited being can become masterly and unlimited, when he sights the Master in him.*" That is what Arjuna did in the war. Arjuna was not that masterly, though he got all the fame. There were many events of crises in the war, where he had to look back to the One who is ahead of him. The One who guides him is in the chariot. So, he had to consult him every now and then to overcome a limitation. Krishna was there in the chariot, he did not advise unless asked.

So also the Lord in you, he is willing to advise you, if you look to him, and the prayer is a method of looking to him. Look to him and ask for his instruction. Normally we instruct him. We ask, "Oh, Lord, please give me my daily bread!" That is not the prayer. If we

link up to him, we get the message as to what we should do. Don't make the Lord work for you. Krishna did not work for Arjuna. Krishna was there to advise him, and it was for Arjuna to work. The Master is there to give you the right advice, and it is for you to work with the advice. If you don't ask – even if he is in your own room – he will not tell you anything. In your own body he is there, but he does not speak, unless you ask.

The 2nd stanza of the Upanishad gives us a clue to grow into unlimitedness, that means the basis for liberation. You can get liberated, if you look to your friend, and that friend is in you.

Let us recapitulate that which is said in the morning:

We are trying to make an understanding of an Upanishad. Upanishad is the Path to the Truth, to the Word, to the God Absolute. The very meaning of Upanishad is 'to sit nearby THAT'. The word in Sanskrit for 'The Word' is Veda. To reach the Veda, Upanishad provides the path. In every seminar we try to recollect the path to the truth, and hence this time an Upanishad is picked up for the same purpose. As I said in the morning the purpose of discipleship is to function as a soul. That is the sole purpose of discipleship. There is no other purpose.

So, the *Veda* is the Truth and *Upanishad* is the Path.

Then there are *Brahmanas* which are elaborate explanations of the Upanishads.

Then there are *Aranyakas* which are a multiplicity of the explanations. Truth seekers continue to engage themselves in the thought relating to the truth. They keep on grinding themselves in the realm of thought. *Arany* is a churning instrument. The churning brings out the related fire which is an aspect of *Tapas* or fiery aspiration. To churn in the field of thought is what is known as *Aranyaka*.

Sanskrit is a very profound language. According to the awareness of the person you find many meanings for the same word. *Aranya* also means 'forest'. Some people understood that *Aranyakas* mean some tribals thinking about something in forest, some ignorant ideation. Even the so-called great men like Max Muller make such mistakes about Sanskrit. You can't understand the language unless you grow in your awareness. In the Veda there is the invocation of the cow and the horse. So, the Orientalists have commented that India is an agrarian society. But cow is a symbol in the Veda. It is that ray of light which is beyond the 7th plane. And horse is a symbol of permeation. Permeating light is what is invoked. Likewise, we need to grow in our awareness to make an understanding of classical languages.

So, the *Aranyakas* mean 'churning in your own field of thought to get the fire which would eventually lead you to the light'. The more you churn yourself, the more heat comes out of you. The heat transmutes the cells in the body and makes them lighter. The heavy matter should become light with the support of the fire.

In the Vedic times there were the four categories of wisdom:

1. The *Veda* – the Word
2. The *Upanishad* - the Path to the Word
3. The *Brahmanas* – the explanations of the Path
4. The *Aranyakas* – the churning in one's own mind about all concepts of wisdom to make an original understanding, but not to hold the concept as such in the mind

The Upanishad frequently gives an illustration that there is a tree of life, and there are two birds on it. One bird eats the fruits of the tree. The other bird witnesses the eating of fruits by the first one. The tree of life is nothing but the body. The fruit-eating bird is the personality. The witnessing bird is the soul. The witnessing bird is the God in man. The experiencing bird is the man in God.

I have also given the symbolism of the chariot, Arjuna and Krishna. The body is the chariot, Arjuna is the son of man or the man in God, and Krishna is the God in man. In each one of us there is the divine and we are there. To start with, this is the understanding.

We and the body are the projections of the divine. It is only one becoming three, and we settle down as something different from the body and something different from the divine. Our situation is what is first described in the Upanishad. Slowly the Upanishad makes us understand that the body is not ours. It is divine and functions under the control of the divine. Then there is also the divine in us who conducts the pulsation, respiration, heart beat, circulation, digestion, awakening, getting into sleep – all these are under the control of the God in man.

With this understanding we started. The 1st stanza relates to it which was read out in the morning. The 2nd stanza speaks of a situation where the man feels himself very independent of the divine in him. He feels that the body is his, the thoughts are his, all is his, and he starts working. In that context he finds himself limited in certain aspects. He finds that he is not the master of himself. He becomes a slave of his own thoughts and a slave of his own desires, and he runs after sense objects and lands himself into conflict by his own choice.

All our conflicts are our choice. Please remember this! This is because we don't see farther. If we see farther, we can avoid that which is very attractive today, which would turn out to be bitter later. Don't we repent upon some of our decisions? For the moment, some sense objects may give you happiness. But then we must think what would it do unto me on the long run. Most of us don't see things in the long run. A man likes a lady, and a lady likes a man, and even without thinking of adequate economics, they marry and get children. There is a saying: We put the cart before the horse. How can the cart move when it is put before the horse? Don't we do such things in life? Many times we feel we should not have done that in the past. This is because we have chosen ourselves to do those things. No one compelled us.

When a man many times does such things, he finds that he does not see much, and he finds that he is limited. His own fruits of action start conditioning him. When you eat the fruit, it is very joyous. But we must see what is the consequence of that fruit. Every action is like eating a fruit. It should give us the related experience without being consequent. Life should run as a sequence, and there should be no consequence. If you have consequences, you move only in a cyclical manner making the same mistakes again and again.

See Eva who ate the fruit. What happened? We know all that. It is symbolical. Like Krishna and Arjuna, you can take Adam and Eva. It is the same wisdom that flows from time to time according to the time and place. The fruit is the action relating to the sense

objects. It binds us. Thus man knows that he is not as free as he thinks and he feels unhappy about his being a very limited fellow.

The 2nd stanza speaks of the deplorable situation of the fruit-eating bird. Then it remembers his friend who is also with him. That is the other bird that does not eat - the soul.

So, the one who rejoices the fruit deplores at its unmasterliness, but turns joyful sighting the masterly friend. The two birds are eternal friends. They are inseparable. The man in God may separate from God, but the God in man does not. He is always there, if you orient. When the man in God orients towards his friend, then he becomes once again joyful, because he has a friend who is masterly. To him there is nothing impossible. How nice it is to have a friend who can be a help to you in any of your events of crises. If you have a friend, on whom you can fall back upon for any kind of your crises, you are joyful. You have economic crises, look to him; health crises look to him; spouse crises look to him; children crises look to him – in any crises you can look to him. What more you need?

That is why the 2nd stanza says, *“If you turn to him, you find the great strength that supports you in any aspect of your life.”*

But it is only up to you, but not up to the friend. The friend is willing to help you in every aspect. Many times, since we have a quality of being opportunist, we consult him in times of need, and in other times we forget him. But he does not. He is a very reliable friend. Hence, he responds every time, you look to him.

The 3rd stanza

It says, *“The Master of the universe, when felt, the soul individual ascends the duality and gains the identity and the unity.”*

The more and more you invoke Him into your awareness - He is not somewhere in the sky to be invoked – He is very much within you and is assisting you every moment. Your very breath of life is His action. The more and more you feel His presence in you, you find Him as a great light in you, as a self-effulgent light who is also the creator of The Creator. Even the creator came out of Him, and you are also a creator that came out of Him, and you made your own creation. When He is felt, then the individual soul ascends, and then sees the illusion of the duality.

When we wake up from a horrible dream, how much are we relieved when we wake up: “O thank God it is just a dream!” Likewise, that which you entertain today about your life, will be known as just a dream that you have entertained. What is dream to an average man and what is dream to a seer - these are two different things. To a seer that which is real to a mundane man is a dream. That is because he has ascended the duality. From that standpoint, everything is seen as a dream, because he sees farther and farther. He can see through a big cycle of time and in a big cycle of time, the daily events of an individual mean nothing. We rejoice one day, and we weep the other day. Where is the standard that this is joyful and this is not joyful. When it is very hot, cool weather is joyful. When it is very cool, hot weather is joyful. This is all relative due to the duality in which we live through our thought. So, the duality is what is ascended.

Master CVV humorously said, “If you have a strong desire, you inform me. I shall fulfil you.” Do you know how he fulfils? Many times he burns up your desire. Only a few

times he fulfils. It makes no difference. The absence of desire keeps you happy. It need not necessarily be fulfilled every time. He said, "Do you have a desire? Just tell me. That is enough." It is the beauty of a Master in functioning.

Let us say, "I have a very strong desire to eat spaghetti", because in the South of the Alps in Italy the spaghetti are much better than here in this part of Switzerland. What to do? The Master says, "Inform me!" Then what happens? He will put you into a very active situation where you forget about spaghetti, because now to go to Italy and eat spaghetti and come back is not possible. The other way is to wipe out from your memory the desire relating to spaghetti. Either way you are happy. It is the thought of spaghetti that makes you unhappy. When that thought is wiped out from your memory, it is a good way of fulfilment. That is what the presence of a Master does, because a Master is a representation of The Master.

Presence - Presentation – Representation.

That is why we call the Masters 'representatives' or 'messengers'. What does it mean when we say 'they represent'? They make it possible for us to feel the presence. That is what happens when you turn to the Master in you. The soul rejoices, since it ascends the duality and gains identity - that is the beauty. When you feel the presence and ascend the duality, you find yourself not so very different from Him. You find yourself as a wave, while He is the ocean, and you will find yourself that you are part of the ocean, and you are verily the ocean in the form of a wave. That is the identity. The wave is no different from the ocean. How joyful it is to know that. When each one of us knows, that I am no different from THAT, we are on the top of the world. People say, "When we are on the peak of the Mount Jungfrau, we are on the top of Europe." But then the next moment, we are on the bottom of the European life.

So, you are really on the top of the world, when you have experienced that you are no different from THAT. That is gaining identity. Then the third step is gaining unity: I and the Father are no different. Before that I was the son of God, before that I was the son of man.

From son of man to son of God – from son of God to be verily the Father.

I AM – I AM THAT – THAT I AM

AHAMASMI – SOHAMASMI – BRAHMAHAMASMI

That is why the mantra SOHAM is given for meditation. SOHAM means 'Saha Aham' – I AM THAT. You should know that you are not your name. You are THAT. This should be a kind of a copy book that you have to write. How long? Till you don't forget! If you forget, again write the copy book. Keep on writing till such time you lose the artificial identity and gain the real identity. When you gain the real identity, the artificial identity and the events relating to it are a dream. That is how it is said, "The man who walks into light, looks back upon his life as a dream." It exists no more. Now he knows what he is, what for he is here, and what is he to do. Earlier he was doing other things and hence the conflict. When once he walks into The Path of doing things, there is no more conflict.

This is how there is an introduction. As I said earlier in Argentina: "In Upanishad there is no rigid rhythm. There is no rigidity of a system. It is for you to find what stanza is after what stanza." What I have read out to you is in the 3rd chapter.

Now I come to the 1st chapter to make it easy for us to comprehend. Through the three stanzas we know the importance of gaining our original identity. It makes us less and less imperfect and less and less limited. Gradually we grow to the unlimited awareness. That is the goal. The Path is given now how to do it. Before we take up the key, some preliminaries are given. The key given in this Upanishad is what I said as the key relating to Sagittarius.

Mind you those who have given Upanishads did not sign underneath the text. You don't know the authors relating to the Upanishads, because they lead you from personality to the state of being impersonal. If you scribe your name, it is relating to your personality. They did not believe in it. They just gave it out and left it. Nobody knows who has written them, but they are very much there till date, and they provide you enough thought, enough abstract thought to enable you to dwell upon THAT.

The 1st Step

The Upanishad starts with preliminaries.

It says, *"May we hear together the auspicious."*

First train the ears - this is the beginning. We must ensure that we develop filters around all the five senses, so that not everything gets into our system through the five senses. People may speak desirable or undesirable things; when it is undesirable, there should be a closure of the ear, just like we close the eye when something is trying to hurt the eye. You see how the eyelid automatically protects the eye. If I come up to your eye and blow into it, even before you propose to close your eyes, the lids close the eyes. That is the kind of a protection.

So, the ear according to the Upanishad should be trained only to listen to the auspicious. That does not mean that people around us should always speak only auspicious things. They may speak what they like, but you will listen what is to be listened to and you will not listen that which need not be listened to. The others may not know that you are not listening. You can just leave the ear to him, but get away.

The 2nd Step

The Upanishad says, *"May we see together the auspicious."*

The ear and the eye are very important. The ear is related to the sound. The eye is related to the light. Light and sound are the two wings of the Absolute. For descent and ascent, the light and sound help the Absolute.

The Upanishad speaks only these two sentences. About the nose, about the tongue, and about the skin it is not speaking. It is expected that by the time we think of Upanishad we have gained some mastery over them and some mastery over our instinct for food, and the instinct relating to speech. This is the double action of the tongue. It eats and it speaks.

So, the Upanishad's author expects that we have gained some kind of regulation relating to it. That is why he does not speak about them. Just because he did not speak, we cannot conclude that with the other three senses we can do what we like. Touch, smell and taste are considered as already taken care of. When we pick up Upanishad, i. e. when we pick up the path of light, we are required to train the eye and the ear to experience the light and the sound. So, the emphasis is upon the sound and the light which is mentioned as the ear and the eye.

These are the two propositions:
May we hear together the auspicious!
May we see together the auspicious!

In all sounds when you listen to the sound – that is listening to the auspicious.
In all that you see, you see the auspicious, i. e. the light. There is light as basis for all formations.

We have to see the auspicious in all forms, and we have to listen to the auspicious through all sounds. Even in the barking of a dog you can listen to the sound. You can also see the emergence of the sound. You can feel the sound in the passing air, in the moving waves, and also on a highway when cars move in great speed. All sounds have their basis in the sound, and all formations have their basis in light. Don't miss to see these two in anything you see and you listen.

The 3rd Step

The Upanishad says, *"May we live in good health with perfect body the full life!"*
These are the three: good health, perfect body, long life. What for? For conducting acts of goodwill!

These are the fundamental postulates of the Upanishad.

The Upanishad says, *"The initial steps are a bit difficult, but with will there is nothing that cannot be achieved."*

The 4th Step

The Upanishad says, *"Wisdom of This and wisdom of THAT are the two varieties of wisdom to be learnt."*

There is the wisdom relating to the world. There is the wisdom relating to the basis of the world. These are the two varieties of wisdom which are learnt by people. The social sciences and arts and so many sciences that we learn, they are all sciences of the world.

The Upanishad says, *"Sciences and occult sciences deal with worlds gross and subtle."*
The sciences deal with the gross matter, occult sciences deal with the basis of the gross matter which is the subtle matter. So, occult sciences are not the sciences relating to the Truth. Please understand that. If you know something about colour, something about astrology, something about numbers, something about symbols – don't think you have known the Truth. You have known something subtle in relation to gross. If you know some concepts of wisdom, it is not knowing the Truth.

So, the Upanishad says,
"Sciences and occult sciences deal with worlds gross and subtle, but deal not with THAT which is eternal and immortal."

Through symbolism, through concepts of wisdom – you cannot gain immortality. Even if you know everything about colours, even if you are clairvoyant – you cannot be immortal. An immortal person can be clairvoyant, but every clairvoyant need not be an immortal person. There are people who are clairaudent. They need not be immortal, but immortal beings can also be clairaudent. Don't confuse the both.

Please understand, if you pick up some concepts of wisdom, that is just nothing. If you know something about the seven rays, the twelve sun signs, about colours, about

sounds, about symbols, if you can draw many triangles and know the names of Pythagoras, Aristotle, Plato – they just don't help you. You may be able to market them and make people believe that you are a knower, but they don't help you. What helps you is the science relating to THAT. Other sciences you may have studied or not, but you don't really have to work for them. If you have to work, you work for the science relating to THAT. Then you gain immortality. None of us wants to die. Because we inherently don't die, we don't want to die. The Upanishad gives the science relating to THAT which makes you immortal. That is why it says, *"If the sciences and occult sciences deal not with THAT, they are all sciences relating to This, i. e. the world."*

In Upanishad they call the worlds as 'This', and that which is the basis for the world as 'THAT'.

The Upanishad says, *"Gnostics visualise THAT which is beyond."*

Beyond what? Beyond sensory perception, beyond colour, beyond measure, and beyond manifestation – that is the science which is a different category. If you learn that, the worldly sciences are effortlessly learnt.

About the worldly sciences there is a stanza given:

"The web emerges from the spider. The hair emerges from the head. The plant emerges from the earth. The worlds emerge from THAT."

Are you growing your hair or is the hair growing? The hair grows effortlessly. The worlds grow effortless from THAT. When you know that, you understand all the worlds.

So, the worldly sciences are learnt effortless. Just like the hair grows without effort, just like plants keep growing on earth without our effort, and just like the thread of the web comes out of the spider – why do you make efforts about things which come to you effortlessly. That is the expression from the Upanishad.

Where you need to make an effort, you are not making an effort, and where you don't have to make an effort, you are making too much effort. Can we be called 'intelligent'? Each one of us thinks, "Ah, I am reasonably intelligent." There is no intelligence in learning all other things without learning about THAT. An initiate having known THAT effortlessly speaks of all the sciences relating to colours, sounds, symbolism, etc. But for the non-initiate it is a great effort to know some symbols. It can be a life-time study of astrology. It is never ending, because the synthesis of the science is not known.

If you see the 7th chapter of "Bhagavad Gita", the Lord says, *"If you study the sciences ignoring Me, they only bewilder you. I am the synthesis of all branches of wisdom. Recollect Me and study the sciences!"*

So, there is the primary working with the science relating to THAT which is called "*Para Vidya*". Para means 'beyond'. It is the science relating to THAT which is beyond. How to engage in it? Upanishad says, "*Tapas!*" – fiery aspiration. If Vulcan is stimulated in you, you have a strong will towards noble targets. In the height of their understanding the Greek worshiped Vulcan, the Fire God. It is the fire relating to your will. Unless this is developed, you can't walk on the path. The path of light is not for the weak. The path of light is not for the negligent. The path of light is not for the indifferent. The path of light is also not for the fickle-minded. This comes elsewhere in the Upanishad. But since it is relevant now, I am speaking of it.

You should be strong in your will to pursue the path of light. You should be consistent, but not fickle. You should not be indifferent, and you should not be negligent. With

these soul qualities, if you engage with *Tapas*, the path is available to you. Sleep over this, and if you wish to pick up these four qualities, come to the class at 9 o'clock.

We recapitulate:

The two birds on one tree they are eternal friends. One eats and the other rejoices the one eating. The one that eats gets into problems through its eating. Slowly it recollects that it has a friend that can help, and a friend that has solutions for all 'eatings', and he rejoices. These are the first three stanzas.

It is not enough if we know that we carry the friend with us. We should be able to reach him. He can reach us, but we should also try to reach him. That is what makes a man an aspirant - to reach the Master, to reach the masterly friend. Then the aspirant finds the path. That is the beauty in nature. If you decide upon seeking Truth, the related path opens to you. You may get the book relating to it or you meet the persons relating to it, and then you get into the path where you get instructions as to how to walk upon the path. When we set our foot upon the path, the first requirement is to make our ears auspicious. All sound is auspicious, if we can see the basis of the sound in the sound.

The 2nd step is to see that which is auspicious, i. e. anything you may see, but you are only seeing THAT. That should be the understanding. This is the direct way of listening and seeing. If we don't go to the source of that which we see and the source of that which we listen, then we fall into the duality of auspicious and inauspicious sounds, and in our sight we see auspicious and inauspicious things. As I told you the purpose is to ascend from duality. When the presence is felt, the individual ascends the duality, gains identity and the unity. These are the three steps.

So, the Upanishad suggests: *"Feel the auspicious source of everything what is seen and what is listened to."*

Then the Upanishad gives the 3rd instruction that you have good health, perfect body and long life to do acts of goodwill. Acts of goodwill will give you all the facilities: good health, perfect body and long life. If there is a good purpose for you to stay here, you will not die. That is another secret. My father told me this. As long as you are needed in the world, the Lord will not allow that you die. So, the secret is: conduct acts of goodwill. Don't only think of them. Don't only read of them. Better start doing them abundantly.

First, see that all you see is only THAT and understand that all you listen has its basis in THAT.

Then I spoke of the worldly sciences and the science relating to THAT. The worldly sciences can be learnt effortlessly, i. e. with very little effort. Occult sciences are also the worldly sciences. First you learn the science relating to THAT - then the worldly sciences come to you as helper. They are the ones that follow the science relating to THAT. So, preference is given by Upanishad: to knowing yourself – man know thyself. The science relating to it is more emphasized by Upanishad. On the way you pick up the sciences without much effort.

The Upanishad says, *"How easily the hair is grown on your head."* Did you make effort to grow the hair? It has grown even without your effort. The same thing is said by the grand initiate Pythagoras: *"Follow the light, the shadow follows you."* Don't follow your shadow. It always allures you, and it never gets under your control.

So, don't follow the worldly sciences in preference to the science. The worldly sciences including the occult sciences can be gained as easily as the hair that you grow on your body.

Then comes the step of strong will. Strong will is very necessary if you wish to walk upon the path of light. The path is not for the weak-minded. The path is not for the fickle-minded. The path is not for the negligent. The path is not for the indifferent. Please make sure that you don't have anyone of these four: weak mind, fickle mind, indifferent mind and negligent mind. These are the anti-dots to strong will. That is the 4th step. Then you walk with the will.

I recollected to you that there is much worship to gain this will which is called 'worshiping Vulcan'. Vulcan is not a Greek God. The Greeks worshiped him. *Gayatri* is not an Indian deity. All the light is the basis for the creation. Who can own it? If someone says, "It is Indian" – we believe. The Sun does not belong to the Indians. The fire of Vulcan does not belong to the Greek, but they found the importance of invoking the fiery will, and that has enabled them to reach great heights of knowledge.

So, the 4th step – *Tapas* – is the fiery aspiration. With these four implements in hand we start the daily life. Daily life is only to see THAT, to listen to THAT. The requirements of the personality are better fulfilled to such persons. They don't work for their personality requirements. As you walk upon the path, all the requirements relating to the personality come up to you. You don't have to search for your lady or in the case of the lady for the man. The lady or the man will come to you, as you walk on the path. The children will come, the economics will grow – it is a very leonine life. You work for the light, your objective is to reach the light. Everything else will fall into an order. The only thing is you should have the will.

Do you remember the words of Master Djwhal Khul? He said, *"For discipleship you need four things: to dare, to will, to know, to be silent."*

But when you know, you cannot be silent. Even without knowing you speak. Where is the question of no speaking, when you know certain things? You have to speak, you have to write books, you have to borrow money to publish and then you die with your own publications which are not bought by others. But if you walk upon the path, all the things happen without effort. You don't have to be in that unfortunate situation to sell your own books and much less beg others to buy your books. That is how people fall into glamour when they know a little.

So, knowledge is always associated with silence. Please note that! The more you speak, the knowers know that you don't know. Only the knowers know that you don't know, when you speak more. In the higher initiations someone at the door asks you, "What is it that you know?" You answer, "Astrology." Then the dweller on the threshold says, "Go back!" Again after some time you come up to the door. You don't see the man at the door, you only hear a voice. You knock at the door. From the other side the question is: "What is it that you know?" Then you say, "Astrology and symbolism." The voice says, "Go back!" Then you come up once again, and by saying astrology, symbolism, colour, sounds, you are sent back again. You come up again with the knowledge of astrology, symbolism, colour, sound, Secret Doctrine and you also make a loud expression of 'Treatise on Cosmic Fire'. The answer is: "Go back!"

It takes a few lives. Ultimately you come back as a very old man, not even able to knock at the door. Somehow you make a tip at the door. Then the voice says, "What is it that you have known?" This time the answer is: "Nothing!" The door opens, i. e. the door opens to the old man. Old is not counted in terms of age. Old is counted in terms of knowledge. When you are old in knowledge, you are silent. You don't express. You only say, "I don't know." Not that you don't know, but you would not say that you are a knower.

That is why in healing classes I kept on telling people: "Don't call yourself a healer." Those who get healed by you may call you a healer. You are not a healer, you are THAT. Like that knowledge and silence should go together. That is why the Master has put it: to know and to be silent. Be careful about the silent ones. They may know much more than what you speak.

So, the 4th step is the will. That is what Patanjali also says in the very first aphorism: "*Now yoga instructions. - Atha Yoga anusasanam.*" Your decision to follow the path of light shall not be weakened, shall not be over-powered by something else in life. The will remains strong, if you are silent about your decision. Many of us speak of that which we want to do. Do it! Why do you speak about it? The will is weakened when you speak of that which you wish to do in the time to come. The will remains strong, if we are silent about it. That is how secrecy as an important quality in spiritual practice is recommended. All this relates to the will aspect. With that will enter into life! The personality will slowly recede and cooperate with you.

5th Step

The Upanishad says, "*Realise THAT as an experience of every event.*"

Events have a message to us. Behind the events, it is the presence that visits us. Any person that visits you can bring you the presence. Every moment the presence can be felt. If we look for the presence, every moment can give the presence. If we don't look for the presence, even the so-called high spiritual event means nothing except excitement. Don't we have high spiritual events that put us to excitement? The presence is eternal. THAT is present all the time. Every moment we can experience it. Can we practise that? It only requires a lateral approach.

There is something that flows over the river. On the river we see the ships moving or some logs of wood moving, or we may see a little deeper to find the fish also swimming and still deeper we may see the pebbles at the bottom. All this is due to the flow of the river. To see the flow and to see the beauty and the splendour of the flow resulting in movements of so many things is what is to be seen simultaneously.

The Aquarian Age is the age where you have simultaneous experience of all the planes. That is the scope. What I am suggesting now is: Have experience of two planes at the same time. To see my wife in Kumari is one thing and to see the soul in the form of Kumari is another thing. You can hold both – that should be the practice. We only see one thing: my wife, my children, my group, other groups.

Here the instruction is: every moment see that which is behind the veil. Sometimes your spouse can be unpleasant to you. Don't judge her on that. Through an unpleasant speech there can be a good message coming from THAT. I want to eat something which is not good for my health. She comes and obstructs reminding me of the sickness. It is unpleasant to be reminded of one's own sickness. If I am wise, I must

see the good message coming from THAT through the wife. If not, I say things which I should not.

So, the Lord visits you not only through pleasant moments but also through unpleasant moments. Stomach ache is unpleasant. But it has a message. The Lord is present in the form of stomach ache, or throat ache, or cold, or body pains. It has a message. What is it that you have done to gain these aches? He is reminding you: "Don't do that again."

Realise THAT as the experience of every event. Realise THAT as the most proximate of the familiar. If you are alert, you get the message. The presence is always willing to communicate. As we see in the movies, the angels don't come and speak to you in the vocal language. It is not that something comes as we expect, it is the presence that speaks. Poetically it is expressed as someone is coming and telling you. The one who tells you from within is your friend. We don't even think that he is existing with us in us.

The 6th Step

The Upanishad says, "*Realise THAT as the most proximate of the familiar.*"

For us it is very easy to see the soul in someone who is not very proximate, because proximity gives us a wrong identity. For many of us to see the Lord in the spouse is the challenge. It is easy to see the soul in a neighbour's spouse than in your own spouse. It is easy to see the soul in some old lady than to see the soul in your own mother. The groups go to serve the old in the old-age homes. Seldom they visit their mother and serve them. What an inversion! Isn't it? We say, "We are brothers in the group." How much do you care for the brother who is co-born to you? Those who know, know that we suffer from such inversions. That is why they say, "Realise THAT in the most proximate people, most familiar people." Our familiarity is more with the personality but not with the soul.

Lord Krishna says in "Bhagavad Gita": "*In the initiate, in the ignorant, in the dog, and in the dog's flesh I am present.*" He was so down-to-earth, so he started somewhere with Lord Maitreya and went up to the flesh of a dog. "*As much as I am present in Lord Maitreya, I am also present in the flesh of the dog,*" - just to make us understand that the presence is eternal and is available at our orientation.

The story of *Narayana* is also relating to it. He could see the soul in all that is in the world except in his mother. He gained entry into the Sanctum Sanctorum, when he was also able to realise the soul in the mother.

In the most proximate we generally miss to see THAT. The Upanishad named the Lord as THAT or as IT. The first envelop to the Lord is the Word. The Upanishad says that OM is the first envelop around THAT. Colour is another envelop. The Upanishad does not suggest about any colour, or about any sound, or about any form, or about any name – just see that it is there in all. What is the most proximate of the proximate ones? The most proximate here is inside. There can be no one who is as proximate as the one inside. Why should we run here and there? We run till such time we gain the confidence that it is available inside. Then the practice starts.

So, the 5th step speaks of seeing THAT in the surroundings.

The 6th step speaks of seeing THAT inside also.

How to see THAT inside?

The 7th step

The Upanishad says as the 7th step:

“Realise THAT as the pulsating principle in the cave of your heart.”

God is in everything. This is what we say. To see Him should we do surgery? There was a mad fellow. He heard a teacher speaking about the 6 centres in the body – *Ajna, Visuddhi, Anahata, Manipuraka, Svadhistana, Muladhara*. The teacher went on describing how many petals are there in *Muladhara*, etc. etc. and also explained what is the sound relating to each petal of a centre. One of the listeners went home and cut open his wife to see. He did not cut open himself, because he was sure that he would not be there to see, if he did that. So, he cut open his lady - it is all a man-dominating world - but he did not find anything. He came back to the teacher and said, “You are a liar. I have cut open my wife’s body and could not find anything what you said.” Then the teacher had to hurry to reconstitute the lady to life.

This is a small story in the scriptures. So, don’t try to look for the subtlest things in the objectivity. There is a way to get into it. In the 7th step, the Upanishad suggests, “First see THAT as your pulsation.” – because THAT is happening in you without your proposal. It is the first door into the temple which has to be practised. When we turn inward, we tend to be negligent about the outward. We grow glamorous about the divine, and we start rejecting the mundane. This is another inversion we suffer. Isn’t it?

The 8th step

The Upanishad wants to recollect us: *“Don’t divide things into mundane and divine.”*

There are many people who don’t admire money. These are people who don’t know the use of money. The mundane is also THAT as much as the divine. It is also filled with THAT. For your understanding you may do it, but don’t take them as absolute. Don’t divide the planet in east and west. In a spherical form, what is east and what is west? We suffer from our own conceptual divisions. Division is conceptual to make an understanding through analysis, but it is not there as such.

The Atlantic and the Pacific are the two great oceans for our understanding. But the ocean is one on the planet. There are not so many oceans as we understand. It is all one water - it is all one land. Can you show me exactly where Switzerland and Germany are divided? For our understanding it is there, but not on the planet. It is there on the paper. So, don’t divide the spiritual and the material. Then you fall from synthesis.

Inside/outside is another division we make. What is inside? We say, we go outside, when we move out of the room. But then when you go out of the house, it is from inside the house to outside the house. You are already outside, when you are out of the room. So, where is the question of being outside again? Then outside the planet, outside the solar system. So, there is inside/outside right from this room up to and beyond the solar system. All understanding is relative. Understanding leads to no-understanding. It is a very high degree of Masonic statement. Understanding is analysis and builds up the synthesis in you. That is the higher understanding which is mystically called as ‘no understanding’. There is the statement: *“Ignorance is bliss.”* It is in this context, but not otherwise.

The Upanishad says, *“Please, don’t divide between the divine and the mundane, between matter and spirit. They are not two separate things.”* For our understanding we

are separating. Spirit is in the matter, inseparable. Matter is in spirit, inseparable. We say, "In the sky there is no matter" – but it is there in its subtlest form. That is why those who knew did not divide God as male and female. They said, "It is both."

The 9th Step

The Upanishad says, "*Don't divide between organic and inorganic matter.*"

It is for our understanding. All carries life and activity. We know that in the atom there is tremendous activity. How can you say 'animate' and 'inanimate'?

Thousands of years ago in *Purusha Sukam*, the seers have postulated that it is both animate and inanimate: *Shashana Nashane Abhi*. Like that the synthesis is what was being taught. They were excellent Teachers. They knew that we suffer an inversion when we get into the glamour of meditation. So they said, "Don't divide that way."

The 10th step

The Upanishad says, "*Don't divide the knowledge into knowing and the knower.*"

This 10th step is a realisation as we fulfil our treading the path.

The 9 steps are for practice, for realisation.

The 10th step is realisation itself, where the knower is absorbed into that which IS which is the basis for the knower, the knowing and the knowledge. These 10 steps form part of the daily life. That should be the way of life.

The seers always say, "*Bring it into your life, otherwise you can never realise it.*"

Most of us like the theory, but few like to practise it.

The liking for spiritual seminars and group lives and in contrast the dislike to get back into normal life arises out of the ineffectiveness in practice. If you see, it is present everywhere, why should you chose some situations to some other situations? Many times what we chose is not ultimately to our liking. When we chose sunlight, the clouds come. In some other part of the globe, they want clouds, they don't get them. Our choice is always about something which is not there.

To be able to accept the presence in every moment is important. That's why the Aryans said from the beginning, "*There is no such thing as spiritual life.*" It is an illusion. You live life cognising the presence. Those who do not do so call you 'spiritual'. Normally we call ourselves 'spiritual'. Spirituality is experiencing the presence in daily life, to be in the presence of the One in all events.

That is why the steps from 5 to 9 relate to experiencing the presence in normal life. Then there is no conflict between the normal life and the spiritual life - it is all one. For many group members it is very heavy when they think of going home. Even in their own life situations, there is the presence. Wherever you are and in whatever situation you are, there is the presence. This is what makes a person stable, balanced, undisturbed. The situations do not disturb him and hence even in a crisis he is balanced enough to handle it. Normally in crises people are disturbed. The knowledge is of no use to them, because they are disturbed. They should gain the required stability, and hence the Upanishad says, "*Don't divide things. See the presence in all and see the superficial happening upon the platform of the presence.*" The presence is the basic platform. Everything is a drama played upon it. There is a stage upon which the drama is played. If the stage is not stable, the drama cannot be played. Also the stage in us should be kept stable.

So, the step 5 to step 9 enable us to gain a stable stage. Yesterday we said, "We are very happy, very happy, very happy..." – but today we weep. Is it not true in our life? This is not a state of happiness. To be stable is the real state of happiness.

To such ones there is the technique of turning inward. The Upanishad says, "*Unlock the door to THAT.*" THAT is subtler than atom and more brilliant than light. In IT all the worlds and the beings of the world exist. THAT is the WORD – indestructible. THAT is the life eternal. THAT is the mind, THAT is immortal, THAT is the Truth. Better unlock! How to unlock? The Upanishad. gives the key for those who walk with the first 9 steps.

This is what relates to the sign Sagittarius. It says, "*Pick up the bow celestial! Aim the arrow! (The arrow is sharpened through constant, consistent and regular practice.) Stretch the string of unwavering contemplative and focussed mind up to the ear! That is the target. Reach that as the brilliant arrow!*"

This is the essence of the message of Sagittarius. You have to pick up the bow. It is the celestial bow, i. e. a divine bow, a bow that is made by the divine, not by you. Then you have a very sharp arrow. The sharpness of the arrow depends upon the constant, consistent and regular practice in daily life. Here what is suggested is: Bring the practice into your way of life. That is what makes the arrow sharp. Then the bow has a string. The string is your mind. It should be unwavering, contemplative and focussed. If you have all these qualities, you are an excellent archer.

Arjuna carried with him a celestial bow, and his mind was a very focussed mind. When he looked at the target, he did not see anything else other than the target - no side issues. Only the target was seen, and nothing else.

I think I have to tell you the skills of Arjuna in five minutes:

The Teacher was teaching the pupils about archery. The Teacher was Drona, and the pupils were the princes of the Kuru-Dynasty. They were 105. The Teacher was asking pupil after pupil: "Pick up the bow and aim the arrow to the eye of the bird which is on the tree." He has set an artificial bird on a tree which is about 100 m distant from the point. He said, "Target at the eye of the bird!" As the pupil was about to release the arrow, he used to ask the pupil, "What do you see?" Then each pupil used to say what he was seeing. Someone said, "the tree", "the branch", "the bird" - then the Teacher used to say, "Don't release the arrow, leave the bow!"

There was only one pupil who after having been asked by the Teacher, said,
"The eye of the bird."

"Don't you see the bird?" the Teacher asked.

"No, only the eye, because I am asked to see the eye, I see only the eye."

"Don't you see the tree?"

"No!"

"Don't you see the branch of the tree?"

"No!"

Then the Teacher was satisfied and said, "Release the arrow!"

That is the focus of the mind required upon that which we decide to walk up to. That should be the main target, if you are focussed on the path, and everything else should be secondary.

So, you need an unwavering mind and a focussed mind, and a deeply contemplative mind. That is the string of your bow. Then the sharpness of the arrow would help in hitting the target. The arrow should be made sharp through constant, consistent and regular practice. Arjuna was considered to be the best archer on the globe during his time. When you study in *Mahabharata* the canto relating to the war, it is such a delight, when you go through the fight of Arjuna. The arrow, when released, it not only hits the target, but it pierces through and then it comes out from the person who is hit, returns and joins his quiver. There was no one like that in the war. That is why Arjuna was feared by the enemies. He can pierce through anything with his sharp arrows. Hence Krishna chose Arjuna to be in his chariot, not in the chariot of others, because he has a celestial bow, a string that is very strong and an arrow which is very sharp, and he stretches the string up to the ear. That is another quality of archery to hold the bow with the hand unbend, i. e. to keep as distant as possible to you, and then stretch the string up to the ear. Then you release the arrow. That is the mechanism suggested by the Upanishad.

In the next stanza the Upanishad reveals to us what is the bow, what is the arrow, what is the string and what is stretching up to the ear:

The bow celestial is Pranava.

The arrow sharpened is yourself.

The target to be reached is the Absolute God, Brahman.

Be alert in your release and become THAT.

In each one of us the celestial bow exists. That is the humming sound you can listen to if you turn inward. It is a continuous happening in us. It is the sacred sound which is called '*Pranava*' – the name for OM. As long as it is in you, you have the life force in you. From *Pranava* there is the emergence of *Prana*. *Prana* means the life force. When there is the life force, there is the pulsation. Pulsation is the basis for all successive activities of the human being.

The bow that you need to pick up is the sacred sound OM, and you are the arrow as the soul, the conditioned one. Through consistent, constant and regular practice suggested before, you become sharp enough to work with OM. Working with OM enables you to reach the Ultimate. What is required is that you train yourself in relation to the previous steps, thereby sharpen yourself, and with a mind that is unwavering and focussed and which is very contemplative, you are picking up these qualities through the practices we are doing. The mind should join you and you should join OM, and through OM you join the Lord.

So, we need to train the mind, and we need to train ourselves. Mind is the string, you are the arrow. Apply your arrow to the string. That means, as soul you need to target, but not as mind. The mind should join the soul individual, together they should make the effort to go into higher realms. It is a conscious application of mind. That is what is called 'getting the arrow up to the string'.

Then there is the stretching of the string up to the ear. That process is symbolic of withdrawing the senses and only allowing the sense of hearing to function, because you would like to hear the sound OM. The mind, the soul or the string and the arrow should always be well tuned. As you utter OM, you need to listen. Converge all the sense activities into one sense - that is the sense of hearing. When you close your eyes and contemplate, you don't need to work with touch, you don't need to work with

taste, you don't need to see out through the eye, and you don't need the nose to smell. What you need is only the ear to hear. Hear that which you utter!

You kindly once again go through the book 'Sound', the steps are clearly given. Only when you converge all the five senses into one sense of hearing, your hearing faculty improves by 5 times, because the energy relating to you is focussed in hearing. So, when you utter, you listen better, and as you utter, you listen, and gradually you listen even without uttering. That is the *Anahata* sound. Without uttering, the sound is listened to. That is listening to the voice of silence, the soundless sound which is called '*Anahata*' which is listened to in the *Anahata* centre - the heart centre.

In the cave of the heart you will be able to listen to the sound even without uttering. It is the stepping stone to listen without uttering. You don't have to utter, but you can listen. That means, you don't utter OM, OM, OM for the perception of others; even without uttering you listen. This is called 'the state of *Ajapa*'. That means, apparently you are not uttering. There is no effort to utter, but you are listening without uttering. That is what takes you up to the door. The door is in the heart centre, the door into subjectivity.

That is why the stanza says:

*"The bow celestial is OM, Pranava,
the arrow sharpened is yourself, the soul,
the target to be reached is Brahman.
Be alert in your release! Become THAT!"*

In Sagittarius we have three decanades. The three decanades speak of these states of evolution.

In the **first** decanade you find the symbol of **the centaur**, where you have the posterior portion as the horse and the anterior portion as the man. The man holds the bow and arrow, but his posterior portion is the animal. The animal conditions the man, while he is trying to work with the bow and the arrow. As long as the animal conditions the man, he cannot reach the target, though he may release the arrow.

This symbol relates to the first decanade of Sagittarius. It indicates that there are still animal tendencies in the human. They shall have to be worked out.

In the **second** decanade you find the symbol of **the man on the horse**, releasing the arrow which is a better situation, because the man is mounting upon the animal.

In the **third** decanade it is a still better situation. It is the symbol which today we depict in the astrological chart: **the bow and the arrow**. Only the bow and the arrow are shown as a line cutting across the arrow. The line that cuts across the arrow is the bow. Arrow is given predominant importance. This is because arrow is the soul individual, and it reaches the soul universal. So, there is no need to depict even a man. See, how there is an evolution in the symbol: centaur to man on horse, the man disappears and only the arrow remains, because he is the arrow.

In "Esoteric Astrology" Master Djwhal Khul says, "*I am the arrow and I shall reach THAT.*" It is nothing but the stanza relating to this Upanishad. Among the Hindu deities we have Sri Rama. Rama has always been associated with the bow. His skill with the bow surpasses that of Arjuna. It is a beauty to read "Ramayana", to realise how a bow can be used. The bow that Rama holds is a symbol for meditation in India. The bow

reminds you that you too carry in you the bow. Rama holds the arrow in one hand and the bow in the other hand. The bow is meditated as a symbol of OM.

Pranavah dhanuh – that is how the stanza says.

OM is the bow.

Each time we utter OM we are picking up the bow, and the bow is the means for us to reach THAT, because the sound is the first manifestation of that which is undefinable. So, straight away Upanishad suggests: “*Work with the sound and reach that which is the basis of the sound.*” That is why it instructs: “*Pick up the bow.*” Even before you pick up the bow, ensure that your arrow is sharp enough, sharpened through the practices suggested in the nine preceding steps. Then cultivate the habit of listening! It gives preference to anything.

That is where the symbol of *Ganesha* is found important. *Ganesha* is the Elephant God who has very big ears. Big ear is symbolic of deep listening. It is said that a man of wisdom has big ears. He not only listens to what you say, but he also listens to your intentions. He can listen to your motive. He can listen to everything spoken and unspoken the moment you open your mouth. This is because he has developed the capacity to listen. He can listen inside, he can listen outside, and he can listen inside out of any person. In the path of light we have to practise listening. We better speak less and listen more. When there is no need to listen anything in the outer, practise to listen the inner.

The moment you pick up the bow, then you have the linkup to the sound, and that would straight away take you to the realms of the unuttered sound. That is what you listen as the pulsating principle in the heart centre. When we say ‘heart centre’ we lose the key. We have to say it either as *Anahata* or as *Hridaya*. *Hridaya* in Sanskrit means apparently ‘the heart’. The physical heart is also *Hridaya*, but *Hridaya* means ‘here I AM’.

This we have elaborately described in Venusberg, when we had a seminar on the heart.

So, you straight away reach through uttering OM the abode of the Lord, the Lord in you. The whole effort is to reach the friend, as I have been saying.

The Upanishad gives great emphasis upon working with OM. That is why we have been asked very specifically since 1992 to work mostly with OM. If we sincerely work with OM, the doors relating to the heart centre are open. That is the reason why the Upanishad is suggesting to work with OM, because it is straight away a path to light. It is a straight path; there is nothing indirect about it. All the implements are with us; we all can utter OM; we have the mind like the string of the bow, and we are the arrow; we only need to release it in a focussed manner. Listen carefully as you utter OM and trace the source of emergence of the sound in you, wherefrom the sound OM is coming.

As you complete your utterance, the source that you locate relating to the emergence of sound - be contemplative upon that! That is where you will find the perceptible presence of the pulsating principle. That is the bird which will lead you to the Lord who mounts it. It is another symbolism. The Lord is said to mount upon the great eagle *Garuda*. It is nothing but your pulsating principle – not yours, but the pulsating principle in you. Each time we utter OM, we should land over there. That is the purpose of uttering OM. If not, it is only a superficial uttering of OM.

This is what we have to work with every time when we walk into sleep and also when we come out of the sleep. The pulsating principle is the door through which we walk in and is the door through which we walk out. It is the door to the inner temple and also to the outer temple. We have to land over there as an arrow shooting forth each time when we utter OM. That is why every mantra is preceded by OM. A mantra is not considered effective, unless it is associated with OM.

So let us work with OM like that, and the time is auspicious to us, because we are approaching the Sagittarius full moon. It enables us to land up to the door, and depending upon the practice we carried out, it also enables to go through the door. This is the secret of working with OM.

Once again I repeat.

Consciously utter OM. Please don't make a mechanical utterance. Listen to it. Trace the source of your own utterance. Listen to what is being uttered, observe the source from which it has emanated and observe it having uttered. Don't be in a hurry to make a second utterance. See, if you have landed at the source of the sound. Three times it is uttered, so that at least in anyone of the three times you land over there. Then learn to listen. In the beginning you listen to the pulsating sound which is a double sound. The double sound is a vehicle to the single sound. OM is a single-syllabled sound, a double-syllabled sound and a triple-syllabled sound. When we touch upon the pulsating principle, we are pitching upon the double-syllabled sound.

Continuous listening to the sound as it is happening within us will enable us to make further entry to listen to the single-syllabled sound which is the humming sound as it happens in our *Sushumna*. This is the straight practice that this Upanishad suggests. Once you reach the *Sushumna*, you find the very basis of all that is built up in you and in the world. When you go into the cellar, you see the foundation upon which the whole structure is built. You realise that all is just an edifice upon the foundation.

The Upanishad says in the next stanza:

"The earth and the heaven, the mind and the sense, the ether in-between the earth and the heaven are the edifice built upon THAT."

It says, *"Realise the basis which is THAT in preference to all husk."*

See the husk and the grain. What is important is the grain. Husk is the cover over the grain. So, the edifice is like the husk. The basis is the grain. So, go to the basis through OM. Don't engage yourself in the husky sciences, where the soul cannot rejoice, only the intellect can dabble. The intellect helps us to become charlatans. The Upanishad says, *"All others are charlatans, only the ones who know THAT are the speakers."*

Hearty fraternal greetings and good wishes to the brothers and sisters that are gathered here this morning.

Let us pick up the bow and the arrow and get into the message of Sagittarius. I was explaining to you yesterday the three aspects of the symbol of Sagittarius. One is the centaur holding the bow and the arrow which is a very ineffective way of using the bow and the arrow. When the posterior is dominated by the animal, the bow cannot be used well, the arrow does not reach where it should. The posterior is that part in us which relates to our lower mind, senses and the body. When it is at work, there is no way to release the arrow as it is intended to. That means, the three representing the lower part of the body, that is from navel and below, when we are living in those areas of our own

being, there is no use picking up the bow and working with the arrow. This is to be noted. The animal in us shall have to be mounted by us. We should mount upon a white horse, i. e. a clean and pure body, a clean mind which functions through the clean senses and through a healthy body. Do you remember the instructions relating to the 3rd step? Good health, perfect body, long life. This is insured by working with the mind and senses in the manner it should be. You cannot allow the senses to run after the sense objects as they like.

I was telling you about the chariot and the son of man in the chariot as also the son of God in the chariot. The chariot has five white horses. This was when Krishna was holding the chariot, meaning, by invoking the divine we shall have to ensure that the senses work for that which they are intended to be, not for other things. So, you can't have any other colour for the horse. Horse is life force, and it is always associated with light. White horse is the sense that is functioning in tune with the laws of nature. If in the objectivity you find something attractive and you run after it, regardless the need, it means your horse is not white. And we have five horses. The five senses are the five horses. To run after that which we like by sight and to run after that which we like by word of mouth, to run after the taste, and to run after the touch – that is not the purpose of the senses.

I must tell you the purpose of the senses before we go further.

You know when the creation is being formed, there is formation of planets on one side and there is formation of the beings on the other side. It is a concurrent work. Simultaneously some are engaged in forming the beings, and some are engaged in forming the planets. It is like preparing this youth hostel and then introducing the habitants into the youth hostel.

The planet is prepared, the beings to reside on the planet are also prepared, and the beings are transported to the planet. That is the story of Noah. That is the story of *Vaiwaswatha Manu*. When the beings arrived on the planet, they did not know what to do. Just like when we enter into the youth hostel, we don't know what to do where. The planet had all the necessary nourishing food for the beings, but the beings did not know. They did not know how to grow from the land and eat the food. They did not know that the milk of the cow is useful to them. They did not know that there are such beautiful mountain ranges and river valleys. This is because the five senses were not yet developed. The beings were beings of light.

That is the story of Adam who had not yet developed the senses. When senses and sensations are not developed, there is no way for you to get into objectivity. You are just beings of light and your energy is the energy of a triangle. You know that you exist, and there is the existence in you, and there is the process of knowing. The knower is there, the process of knowing is there and the basis of the two is there. That is what is called a triangle. So, you don't have the pentagon with you as yet. It is like a chariot without the horses. Can it move? Likewise, the man without five senses - just image how he could be. You don't have the eyes to see the objectivity. You don't have the ears to hear the objectivity. You don't have the taste to taste something relating to objectivity, and so on...

So, you are there on the planet, but you don't have anything to do with the planet, because the intermediary between you and the planet is not yet. You are just a unit of

consciousness. That was a crisis in creation. The beings were there not knowing what to do. Image, the crises of the devas that have prepared the planet and the beings. The planet is so splendid and so beautiful and the devas introduced the beings to the planet so that they enjoy, but they are mostly inward and not outward. There is no way for them to come out into objectivity. They were just units of consciousness, as I said – *Chetas*. In Sanskrit *Chetas* means ‘consciousness’.

Then came the next step to link up the planet with the beings. That is what is called ‘the story of *Prachetas*’. If you have read “Secret Doctrine”, it was elaborately explained. If you are lucky to have studied “Bhagavata”, it was much more elaborately explained. Many Indians may have read “Bhagavata”, but they don’t know the role of *Prachetas*. *Prachetas* means ‘expression of consciousness into objectivity’. *Chetas* is consciousness, *Prachetas* means ‘its expressing out into objectivity’.

So, there is the creation of *Prachetas*. Madam Blavatsky speaks elaborately about an intelligence called ‘*Maricha*’. Apart from the critical statements that she made about many systems, there is profound wisdom in “Secret Doctrine”. If you are affected by criticism, you cannot see the profundity of wisdom that is hidden in it. It is a way of writing to hide things from those who are not yet ready. It looks as though she had only one program: criticising every theological system. She did not spare any theological system, and the worst victim is Christianity. Judaism was not spared, the Egyptian system was not spared, the current Hindu system was not at all spared – that is the cover by which she has hidden the wisdom. But there are many secrets in the doctrine which provide us the clue to comprehend ourselves and simultaneously the creation. The more we understand ourselves, proportionately we understand the creation.

So, she described about the *Prachetas* which are nothing but the intelligences functioning as sensations in us. When they were created, they were white horses, i. e. symbolically they were white horses. They are called ‘white horses’, because they are created with good intention, so that the beings experience the splendour of the planet. When we started abusing the senses, we got bound to the objectivity. That is why we are slaves of the sense objects. Even if there is no hunger, we feel that we should eat when we find something tasty. Even if we don’t need to go to some place, just because someone said that it is beautiful, we have to make loans and go there. Likewise, we use the senses unrequired and pursue the sense objects.

That is how we get bound by the objectivity. But the purpose of the senses is not to get bound by the objectivity. The purpose was to interact with the objectivity and gain the related experience.

The triangle has become a pentagon with a view to interact with the surrounding nature. We have to keep the 5-pointed star clean. Otherwise the objectivity will hold you. It becomes a *Makara*. Many times I spoke to you about *Makara*. The *Ma* in Sanskrit stands for the potency of ‘number 5’. *Kara* means ‘hands’ – the five hands. The five hands are the five senses. By the same senses you get bound. *Makara* also means ‘crocodile’, and a crocodile is known for its strong grip.

In the 10th chapter, the Lord not only refers to the 11th moon phase and the month of Sagittarius, but also to the crocodile. He said, “*Among those who can grip I am the crocodile.*” So, among the beings that can grip, crocodile is the best, because it has grip in flowing waters. You have to think about it. The grip of the senses is equal to the

grip of a crocodile, and it is difficult to wriggle out of its grip. That is why man is always driven out through the five senses. He ceased to live inside. That the reason why today even if we close our eyes we only go out through our thoughts. When we close our eyes, we know what we are doing. Are we inside the cave of the heart? We are outside in relation to our life events. See, how much we have travelled. Earlier we did not know how to go out. To help us to go out, they gave us the five senses, and then we took the support of the five senses and went away that far that we don't know how to get back.

When you are conditioned by objectivity, that status is equated to the status of an animal. That state of awareness is considered an awareness of animal. Animal means 'ignorant'. Sometimes the animals have better discrimination than we have. That is represented by the centaur. You want to walk, but then the rear portion is animal. You want to walk upon the path, but then the mind, the senses and the body don't cooperate.

So, where is the question of your picking up the bow? You need a sharpened focussed, contemplative mind. When mind is running hither and thither through the sense objects, your picking up the bow is a mockery. That is why among the 105 princes of Kuru, the Teacher only chose five to six to work with the bow, because they had the ability to use the mind, the senses and the body in a regulated manner. The path to light is opened simultaneously when you are able to close the door to the objectivity. The five channels of light are the five senses. So, you must withdraw them into their source. When the energy that flows through the five channels, is retraced and made to be converged, then you start gaining the virgin mind.

Virgin mind is the basis for birth of consciousness. That is the symbolism of Virgin Mary to whom the son of God is possible. The story is copied down from the symbolism. That is why they don't know what immaculate conception is. When your mind is filled with the impressions that you have gathered through your senses, it is not a virgin mind. A virgin mind is a mind which is like a silver screen upon which no image has yet happened. That is possible only, when we are able to withdraw the senses from the sense objects, and then converge them into their source.

Essentially the five sensations are the five lines of energy or force. They are five lines of light. They are like the five rivers. The land from which the five rivers emerge is the Land of the Virgin. That is how we have five rivers emerging in the sacred mountain range of the Swiss Alps. Likewise, there is also a sacred land in Himalayas from which five rivers emerge. Not only in Himalayas and Alps, but in us also there is the sacred land from which the five rivers emerge. We have to withdraw to that. There you find virginity. There you don't suffer from the impressions gathered through your senses. When you don't have impressions relating to the five senses, then you don't have any impressions upon your mind.

When mind has no impression relating to objectivity, it reflects the light of the subjectivity. Mind is a reflective principle. Do you remember the statement of Aristotle? He said, "If you angle the mirror to the sky, you get the blue light. If you angle the mirror to the earth, you get the earthy things." Mind does not contain in it either the earth or the sky. By itself it does not reflect anything. In relation to something it reflects.

When the five rivers converge into their source which is called 'the holy land', it is rid of all its impressions relating to objectivity. When it is rid of the impressions of objectivity,

it is called 'virgin mind'. It is capable of fresh conceptions. If the mirror is already reflecting something, something more cannot be reflected, unless the angle is changed. This is what is called in the theological literature as 'virgin mind'.

Virgin mind in astrology is related to Virgo. That is how Sagittarius is linked to Virgo. Both the sun signs have the same quality of mutability. They can be mundane, they can be divine. That is the mutability. So, Sagittarius here speaks of withdrawal of the five senses into its source to gain the virgin mind. This truth is explained through an event in the life of Arjuna.

Arjuna was given a bow and five arrows. Please understand the story of Arjuna is the story of a son of man who turns out to be a son of God. Just like the story of Hercules who was a son of man yet a son of God. Each of us is a son of man yet a son of God. The option is ours. Arjuna was asked to shoot two fishes which were ever moving in a machine up above. He could not see the moving fishes up above. He was asked to shoot the fishes up above looking to their reflection in the pond down below. Not only Arjuna, many other princes were given the opportunity.

So, there was an ever moving machine with two fishes, and the moving fishes were reflected in the pond below. The archer was required to look to the moving fishes in the pond below and shoot the object above. This is a profound symbolism relating to Sagittarius. The one who can hit the fishes up above, is given the virgin in marriage. The virgin in the story is Draupadi. Many princes came and tried. They could not succeed. Then Arjuna picked up the bow and the arrow, looked down below into the pond shooting the object above. Thus he gained the virgin for marriage. So, it is also our story, not only his story, but he knows how to pull the string up to the ear, meaning withdrawing the senses into their source.

Arjuna gained the virgin mind by withdrawing the five senses. When the five senses are withdrawn and the virgin mind is gained, it is fit or eligible to receive a fresh conception. All the conceptions which we have gathered from the objectivity cease to be at a point on the path. It seems to be death, it is not death, it is death to the concepts, and you are in no-concept-state of mind. If we carefully read the story of Arjuna in the "Mahabharata", only after Arjuna had married the virgin Draupadi, Krishna entered into his life. Until then, Arjuna knew that there is someone like Krishna and that he is a divined being, but he has not seen him.

Likewise we know that there are the Masters of wisdom, but their presence is possible to us when we gain the virgin mind. Even before that, the presence is there, but we cannot cognise the presence, because the screen relating to our mind is always preoccupied. We invoke the Master, and once in a way, he says, "Okay, let me see. He is invoking me." So, the Masters look at us. Then they find a red light 'occupied'! What happens after we utter CVV? We don't keep the mind without any occupation even for a second. So, the Master says, "They call me, but they don't allow me in." That is why we are not virgins.

Virginity is a state where by the time you make three utterances – first utterance you clear yourself from the physical, second utterance you clear the emotional, third utterance you clear the mental – then wait. When there is nothing relating to the mental, the emotional and physical impressions, it is a state of a virgin mind. That mind reflects our original being.

When we go farther in the Upanishad, it says, *"Mind is an envelop relating to you. You are not your mind."* So it reflects you. What are you? You are light coming from the Light. That is how we find the importance of gaining regulated senses. We cannot say that we remain as animals, but we would like to have the light. It is an incompatible situation. It is like turning to the West saying "I should see the Sun in the East". Sun will not for your sake come to the other side. What will happen to the other beings? The planet cannot change its course. It is always the smaller that has to orient to the bigger. The bigger cannot orient to the smaller.

So, from the centaur position we have to come to the second step of mounting on the horse. Even while we are on the horse, shooting is not so very easy. A horse is a very active animal. It always jumps, always runs, always moves. It is full of life, it does not sleep. That is why for horses we build stables. So, you sit on the back of the horse and release the arrow. Still the mutability is there. That is the state of an aspirant.

The state of centaur is that of an ambitious person. The first 1/3 of Sagittarius is filled with ambition. The second 1/3 of Sagittarius is filled with aspiration. When there is aspiration, the aspiration should be set upon a noble goal. That brings the stability. Stability to an aspirant is possible only if he sets himself upon a task. If there is no task set for himself or herself, the aspiration goes hither and thither. It moves sometimes to Himalayas, sometimes to Alps, sometimes to Nilagiris, sometimes to Kumbakonam. So, the aspiration keeps jumping here and there - all in good intention only. The reins are not yet fixed upon the horse. So, it keeps moving according to the wind. Sometimes it is oriented to Jesus Christ, another time to the Hierarchy, third time Baba, fourth time Upanishad, fifth time Secret Doctrine. They all mean the same, if you fix the nose of the horse to the reins. Otherwise they are different. That is why we put the reins through the nose of the horse to set the horse on the path. A horse that is not on the path can never reach any destination. It is a wild horse moving wherever it likes, but in the name of light. That is the beauty. The thought is about light, but it has not set itself upon the path.

When you set yourself on the path and dedicate yourself to something and submit everything relating to you to THAT, only then you gain the third step of discipleship. So, from ambition to aspiration, aspiration to entering upon the path. We may glamour that we have entered upon the path, but if we have entered upon the path, there is already the submission and the related sacrifice.

The story of Arjuna is one of sacrifice. He was a man who did not lack in any skills, and he was also very handsome. The king celestial offered his kingdom to him: "Why do you bother about your brothers. Be with me here." He said, "No, I have set myself upon the path. I shall work for my fellow-beings. I am unconcerned as to how ignorant and stupid they are." That is the fixity of a disciple. That is why he was dear to Krishna

A disciple has tremendous other possibilities of material prosperity: fame, glory, power, but he denies them to walk upon the path. That is sacrifice. The path is picked up sheerly by will and is not for other reasons. If you have come into the path for other reasons than light, then you fall as you grow. You can fall by fame, you can fall by money, you can fall by women, and in the case of women due to men. This is because you have not come into the path seeing the importance of the path in preference to the other things.

That is how you get into the third aspect of Sagittarius, where you have the symbol of Sagittarius as the arrow and the bow. Master Djwhal Khul speaks of it in “Esoteric Astrology”. He speaks of the symbol of the centaur relating to the Atlantean Age, the symbol of the archer on the white horse relating to the Aryan Age, and the symbol of the bow and a fragment of an arrow. He says, “It is interesting to note that the astrological symbol for this sign currently used is simply the arrow with a fragment of the bow depicted.” This sentence should make you think. That is what I tried to explain to you. It is the symbol relating to the Aquarian Age. You are the arrow.

There was an Aquarian Age, when the Upanishads were written. Let us not glamour that this the first time we have Aquarian Age. So, the link relating to Sagittarius is what is there in the Upanishad.

Then the Master speaks of an ancient manuscript in “Esoteric Astrology” (page 177) in the form of a catechism.

(I have written the following lines from the book. DZ)

It says:

"Where is the animal, O Lanoo, and where the Man?"

Fused into one, O Master of my Life.
The two are one.
But both have disappeared
and naught remains
but the deep fire of my desire.

Where is the horse, the white horse of the soul?

Where is the rider of that horse, O Lanoo?

Gone towards the gate, O Master of my Life.
But something speeds ahead between
the pillars of an open door -
something that I myself have loosed.

And what remains to thee, O wise Lanoo,
now that the horses of two kinds have left thee
and the rider, unattached, stands free?

Now what remains?

Naught but my bow and arrow, O Master of my Life,
but they suffice, and, when the right time comes,
I, thy Lanoo, will follow fast upon the shaft I sent.
The horses I will leave upon this side of the door,
for them I have no further need.
I enter free, regain the arrow which I sent
and speed upon my way, passing from door to door,
and each time the arrow speeds ahead."

"Where is the animal, O Lanoo..."

(Lanoo means 'my dear boy'. To the Masters, the disciples are little children. They take care of them and they help them to get enlightened.)

So, he says, *"Where is the animal, O Lanoo, and where the man?"*

Then the disciple is answering, because he is no more an animal, he is no more holding the consciousness as a man. What you have to remember about yourself is that you are a soul, not as a man or a woman or a youth. They are all secondary in relation to this. In the state of discipleship you don't remember that you are man or you

are woman. You are not living to those states of awareness. You are living to the light and for the light and you see the light in others, and hence you don't really distinguish between man and woman, who is superior to whom etc. Only the bohemian and the disciple distinguish between man and woman. Bohemians touch each other indiscreetly, and the disciples too touch but with a different attitude. One is the touch of animal, the other is the touch of light.

Suppose there is a female initiate. Can she touch and bless a man? Or a male initiate. Can he touch and bless a woman? The answer is 'Yes', but when it is at the animal level, touches are not recommended, because they stimulate other forces which would pull us down further.

Anyway, that is a side issue.

So, here is one disciple who has overcome his animal tendencies, who has also overcome his awareness as a man. Because he has overcome these tendencies, the Master is trying to search if there is something relating to him in him.

So, he is asking, *"Where is the animal?" "Where is the man?"*

Then the disciple answers,

"Fused into one, O Master of my life. They don't exist, they are absorbed into me. Only I exist."

See the addressing of the disciple to the Master. He is just not a Master for his personality purposes. *"He is a Master of my life"*, i. e. for the Master this disciple can give his life without hesitating. That is the height of the catechism here. If we are not busy in our mind, we see many things from the same light.

"Fused into one, o Master of my life. The two are one."

The man and the animal have joint me and I am the only one now. Before that the animal and the man have become one, i. e. the animal is fused into the man. There is no more animal. But both have disappeared and nought remains. Then what remains? The deep fire of my desire! What is the desire? To reach THAT, the pure existence which is called 'Satya'! The other name is Truth.

"Only the desire to reach the truth exists in me as a very deep fire."

Then the Master asks,

"Where is the horse, the white horse of the soul? Where is the rider of that horse, O Lanoo?"

"Gone towards the gate, O Master of my life. But something speeds ahead between the pillars of an open door."

So, the white horse and the man, they are just not anymore in him. He is now something, i. e. he has no definition about himself. You should see the beauty of the words when they are given by the Masters, and it is given from an ancient catechism.

He says, *"Something speeds ahead between the pillars..."* – Castor and Pollux, Gemini, the opposite sun sign which represent the duality. So, something which is himself is speeding in-between the two pillars towards the door. What is that door? The door relating to Leo, the heart – *"something that I myself have lossed."*

He started picking up the nine steps into his life. He has overcome his animal tendencies, he has gained a virgin mind and with that mind he released himself as an arrow, and he has overcome the dualities of life. No more judgement about people in

good, bad, high and low, left and right, east and west – nothing exists. That is what is speeding up towards synthesis of the heart. And he remembers that he started upon this by himself.

He says, *“Something that I myself have loosed.”*

Then the Master asks:

“What remains to thee, O wise Lanoo?”

Here the Teacher uses the words ‘wise Lanoo’. The disciple should not give much importance to it, because the Master sometimes sees if the disciple would fall for praise. At every step, there are layers and layers of psychology, and the Master ensures that his disciple does not fall through a matter of pride. So, he checks, rechecks and again checks.

“What is it that remains to you? Now the horses have left you. They are gone. They are unattached to you, and you stand free.”

So, what remains to you? Why do you follow this path? Why don’t you go back?

Then the disciple answers:

“Nought! But my bow and arrow.”

See he is so much attached to the bow and arrow. Come what may, he has stuck himself to OM, because bow represents OM. At any cost, here is a disciple who would not like to drop the bow from his hand.

The Master says,

“You have nought. What is it that remains to you?”

The disciple accepts. *“Yes, I have nothing but the bow and the arrow.”*

That is what is called the ‘fiery aspiration’. If we just miss one breakfast or one lunch, all wisdom gets into thin air. You want to have timely breakfast, timely lunch, timely sleep, then if there is time, yes, we will say ‘OM’. Don’t think I am discouraging you. I am trying to impart the kind of fire we need which is in every one of us. It is a question of building it up on a daily basis. You have to fan your fire daily. The fire is in the matter. By putting it to fanning, it slowly gathers from the matter.

The instruction of the Master is the spark of fire that is placed in you. Then you have to fan it, so that it helps you to gather the fire which is in you. The fire in us is the frictional fire to start with. Continuous fanning will enable the accumulation of the fire. This continuous fanning is called ‘continuous practice’.

You know how in the olden days people used to make fire? They used to blow air or supply air through fanning till the flame comes. This supply of air is called ‘working with respiration’. Many times we receive instructions about working with respiration. This is to keep the fire on. Otherwise the fire is put off. If you respire as an exercise for 24 minutes to start with and 84 minutes as an advanced step, the fire is generated so much in you that you don’t feel the hunger. The fire of hunger is different from the fire of light. That is how they put off the fire of hunger through the fire of light. We live on the basis of light and not on the basis of food. As you progress on the path, you realise that the basis of your life is not in food. That is in the advanced states.

So, we need to pick up the respiration as our daily practice.

Slows – soft – deep – uniform respiration!

That would help us to vitalise our body. Please remember, if we dedicate much time for slow, soft, deep and uniform breathing daily, regular practiced would even dispel the

sickness in us, because fire burns up all impurities. It does not allow the sickness to remain inside. If the light is on, there cannot be any darkness even in the corner.

Hence, the need to work with respiration before we work with OM. About OM we started speaking from 1992 in Vienna. But about respiration we started speaking from 1988. You cannot remove the foundation bricks as you build the super-structure. So, we should work with respiration, before we pick up the bow of OM. That keeps the fire on and dispels all impurities at the thought plane, at the emotional plane and would enable you to continue with your practice.

All I said is also a side issue, but relevant.

So, we are speaking here about what the Lanoo answers the Master:

"Yes, nothing is left, my Master of my life, except my bow and arrow. But that is enough. That is all I need. When the right time comes, I, thy Lanoo, will follow fast upon the arrow I sent."

So, he is counting upon the favourable aspect of time. That means, he is a good student of astrology. He says, *"When the right time comes, I, thy Lanoo, will follow fast upon the arrow I sent. I will leave the horses on this side of the door..."*

You don't need the senses inside. The senses are for interaction with the objectivity. You can't just take your horse into the house. The vehicle is a facility to move in the objectivity and is an obstruction to move in subjectivity. So you have to leave it at that side of the door, and you are in the inner side. The disciple is yet to enter that side.

So he says, "I will leave the horses on this side..."

Please note, it is not killing horses, as you find it in the symbolism of Hercules. There Hercules kills everything. You don't have to kill that which you don't need now. So you leave them and go ahead, because when you come back, they are there for you.

"...for I have no further need of them now. I enter free..."

Many times I told you: walking through the ultimate door is like walking through the eye of a needle. You can't carry your name, your fame, your personality - they don't go through the eye of the needle - only you as an arrow. That means, you remember yourself as I AM. That's all, nothing else. Then you can join through the 7th door the Absolute.

"...I enter free, regain the arrow ..."

The disciple is not just satisfied in entering into the cave of the heart. The real journey begins thereafter. That is why Master Djwhal Khul says, *"What you call third initiation is the first initiation in discipleship."* That is the beginning. When you enter into the heart, then the story begins. So, you will pick up the arrow again and then shoot it further and go through another door. Pick up the arrow, shoot it again! You have the same story in Hercules. You have the same story in this manuscript. It is the story of discipleship, where the disciple is not satisfied and is not settled with what is accomplished until his individual identity is merged in the universal identity. Then when he returns, it is a different arrow. He looks different though he appears the same. Those who know him will say, "Oh, he has seen God. His face is different, it is not more the same, though it seems to be."

The Lanoo says, *"I will regain the arrow which is sent and speed upon my way, passing from door to door, and each time this arrow speeds ahead."*

So, he sets his targets and keeps reaching them with fiery aspiration.

Any story relating to bow and arrow in any scripture should be understood in this manner.

So, here we come back once again to the stanza:

Pick up the celestial bow.

Aim the arrow,

sharpened through constant, consistent and regular practice.

Stretch the string of mind which is unwavering, contemplative and focussed.

Stretch it up to the ear, i. e. withdraw all the senses to listening.

The Upanishad says, “*THAT is the target.*” It is not saying that the heart is the target. Even before the disciple starts on the path, he is told, “*THAT is the target.*” THAT is beyond the seven planes. When you have come up to the mind, you have covered three planes. Entering into the heart is opening the 4th door, however the 1st door from the standpoint of discipleship. Then you have to go further, because there are three more planes ahead.

In the Upanishad the disciple is told, “Please remember, the target is THAT,” - not seeing some light, or not seeing some phenomenal things. We already feel great, if we have seen something in terms of a vision.

The target is to know oneself as a part of THAT.

Then the instruction is:

Reach THAT as the brilliant arrow!

The bow celestial is Pranava,

the sacred sound is OM.

The sharpened arrow is yourself.

The target to be reached is Brahman.

Be alert in your release! Become THAT!

This has already been explained, I am only recollecting.

Then the next stanza:

The earth and the heaven, the mind and the senses, the ether in-between are the edifice built upon THAT. Realise THAT in preference to the husk.

The grain is THAT. Everything around is the husk.

So, the disciple cannot complain later that he has not been given all the instructions. He was very clearly instructed and some explanations have also been given.

Just as the spokes of the wheel converge at the hub of the wheel, all the lines of force converge in the cave of heart.

The Upanishad comes to the immediate target:

Contemplate THAT in the cave of heart as OM - verily as OM.

Good luck be with you.

Pierce through the darkness.

These are the instructions.

It is said that all the lines of force converge in the heart where the presence of THAT is there. So, the Upanishad instructs: *“Get up to your heart, i. e. Hridayam – here I AM. Listen to the sound there.”*

You find such instructions with Master Djwhal Khul in “Music of the Soul”. “If you go through the caves of Kalapa – he was instructed – “you will find a 5 year old boy, he will take you to further caves and take you to Sravasti. He will introduce you to another grand initiate. He will help you further in your work.” That Master is Master Morya, and Master Morya gives him a mystical box and a mystical ring. He says, “Wear them, wherever I send you on work.” It is a very fictional story. But the fiction of today is the science of tomorrow.

So, we get back to our Upanishad, where it is said:

All lines of force converge in the heart, in the cave of the heart.

Contemplate THAT in the cave as OM, verily as OM.

Good luck be with you – blessing the one on the path.

Pierce through – so that the disciple does not settle over there.

The arrow should not only reach the target, but it should pierce through, because that is not the end of things. That is the arrow of Arjuna. It pierces through, and comes back to him, so that he uses it again.

We must be grateful to *Vedavyasa* for having given all the symbolism relating to the path through a very enticingly beautiful story.

Then further it is said, “The splendour of all this, i. e. the splendour of all the three worlds, is due to THAT. THAT is all-knowing. It is holistic. Establishing it in the space within the cave of heart it permeates all over the body. Mind is its envelop. The knowers experience THAT as complete bliss of its presence. When its presence is around us, we are in bliss. Otherwise, we are not in bliss.

Here it speaks of the location of the God in man. In the lectures of Bailey you find the hint again in the book “The Consciousness of the Atom”. In that book, Bailey speaks about the western understanding of the abode of THAT and the eastern understanding of the abode of THAT. The East says that the abode of THAT is in the depth of the heart and springs up into the *Ajna* while at awareness. Pure existence is in the depth of the heart, the abode of awareness is *Ajna*. The West, according to what she says, gives an understanding that the abode of THAT is in the head. We should know where the God in man is. That is your higher Self, you are his lower self. Verily we are one appearing as two. To Him there is no such thing as two. To us there is the concept of I and the God.

In “Bhagavad Gita”, you also can find it. The Lord tells Arjuna, “I live in I-consciousness, I don’t live in you-consciousness or he-consciousness. Since you live in you-consciousness, you see me different from you.” This is in the 4th chapter. When it comes to the 9th chapter, the Lord says, “You are not different from Me. I will tell you some more secret. In fact, you are not there. It is only ME.” It is giving him an electric shock. He says, “You are the chosen one by Me, so I want to give the secret to you. Please come near, I will tell you in your ear.” So, he drew him near and told Arjuna in his ear, “You are not there. You don’t exist. I only exist as you. You think you are existing and I allow you to think so.”

That is the top secret of “Bhagavad Gita” which is placed in the central chapter of “Bhagavad Gita”. It is called ‘the kingly secret – ‘raja vidya, kingly wisdom’.

Lord Krishna puts Arjuna to a glamour:

“I tell you the wisdom of the wisdoms, the chief of all wisdom. I am the ocean, you are the wave.”

“Okay, I accept it.”

“As wave you are not different from the ocean.”

“I accept it. At least I am there as the wave.”

“Verily I become a wave.” - When the ocean becomes wave, we are also divine, very comforting.

”This is all known, there is something further. Now I give you the secret.”

He starts telling him the truth of his own being. We will die, if we hear such things. That is what is required. Death of personality is birth of soul. That is the 3rd initiation. That is what Krishna imparted to Arjuna in the 9th chapter. So, we get back to the theme.

Before the story of Krishna and Arjuna, it was with Madam Bailey. How did we get to Madam Bailey? Through the consciousness of the atom. Why that book? Through the question: Where does the God live in man?

So, here the Upanishad says, *“It is in the space that exists in the cave of the heart. Establishing it in the space within the cave of the heart, it permeates all over the body.”*

It is there all over the body, but its chief place of residence is the heart. The whole body is its residence, but it is established in the heart. If we are in our house, there is a room where we live more than in other rooms - the master bedroom. You have a bedroom for the children, for the parents and for yourself which is the master bedroom. Though you are in the master bedroom, if someone asks you, where are you now, you don’t say that you are in the bedroom, but in the house.

Likewise, THAT exists all over the body and even beyond, but the entry point where it settles in you is the space within the cave of heart. Then it takes the assistance of mind to work out. That is why the Upanishad says, *“Mind is its envelop.”* If you can feel the presence of IT in the space within the cave of heart, you feel the bliss. That is the reason why the seers in mountain ranges live in that bliss and don’t care for anything. For centuries there are beings living in that kind of bliss. They get into work if the divine wills. Otherwise they just live there. When the presence is stable in the ebb and flow, that means, when you reach the heart and feel the presence - that presence need not get disturbed by the events of the life.

That is what is said: *“When the presence is stable, in ebb and flow, the heart plexus gets unlocked.”* It is a stability that is not disturbed by events. That unlocks the plexus of the heart. When the plexus is unlocked, it becomes a lotus. The whirlpool of energy becomes an unfolding energy. Heart chakra becomes heart lotus. There are chakras and there are lotuses. Chakras are whirlpools of energy which function in all of us through the plexus. But when the plexus is unlocked through such practice, there is no more cyclical movement of energy; it will be substituted by the unfoldment of a lotus. When the plexus of the heart is thus unlocked, knowledge emerges. That is how direct knowledge is gained, not the indirect knowledge through books. It is fresh and refreshing when listened to. There is no monotony of a repeated concept.

So, the secret of knowledge is unlocking the plexus of heart. Doubts disappear. Karma begins to recede. Even after the 3rd initiation, the Karma continues. Karma recedes

because we don't create further Karma thereafter. As I said earlier, we act in sequence and do not create consequence. That is the beauty you gain at that point. That means, you are not creating future difficulties, but you have already created some. That is called 'past Karma'. There is past Karma which comes to us today through our events and it is such a huge thing you cannot image. And what you do will create Karma for the future, and what you will do in future will create further Karma. Karma here refers to individual Karma, because Karma by itself is divine. Karma means 'divine action'. But when we cease to be divine in our action and become manipulative in our life, then we create consequences.

The 3rd chapter of "Bhagavad Gita" speaks of the skill of action - how to act without creating consequences. If you know how to do it, then you have a sequence of actions that takes you to bliss. 'The way to happiness' was one seminar for our group life. Only if you are interested, you can listen to that. So, we cease to create further Karma. That means, 50 % we are clear. The 50 % relating to the past will now come.

That is why in the life of an initiate you see so many trials and turbulences which he has to go through without complaint, without creating consequences out of an event. It is accepting the life event as it comes and to do what is to be done without creating consequences. That is how one has to work further.

So, the Upanishad is very careful in expressing the words there. It says, "*Karma begins to recede.*" So, the benefit of unlocking the heart plexus is a 3-fold benefit:

1. Knowledge emerges
2. Doubts disappear
3. Karma begins to recede

Thank you for your very good presence that enabled me to present the theme to you. We continue.

We have understood the three steps relating to Sagittarius as to how from the state of ambition there is the ascent to the state of aspiration, and from aspiration walking into discipleship. We have also understood the importance of unlocking the plexus of the heart centre. The heart plexus is unlocked to transform the heart chakra into heart lotus, when the presence is stable during the ebb and flow relating to the life i. e. when there is a constant vibration maintained. That is important. Constant vibration is a state of awareness. It does not get disturbed as per the events of life. The joyful and the sorrowful events do not affect the advanced aspirant. That is the stability demanded to enable unlocking the plexus of the heart centre. For this, the importance is in relation to the 10 steps given before.

Then comes the ability to withdraw the senses to strengthen the sense of hearing five times more than normal. With that ability you work with the sound of OM and direct the mind which is put to constant, consistent and regular practice. The mind is applied upon the respiration to get itself clean and purified. Such mind is now applied upon the sound OM, and the source of emergence of the sound OM within is traced.

When all these requisitions are fulfilled through long years of practice, it unlocks the plexus at the heart centre which would enable us to listen to the sound unuttered. The utterance of the sound by us has its basis in the unuttered sound. That is the Word in us. To reach that, the steps are being given and the arrow, which we are, pierces

through the plexus, and then there is the unlocking. And when there is the unlocking of the heart centre, there is the unfoldment of the lotus, and from that there is the emergence of knowledge from within. As a consequence, all doubts are eliminated or they disappear. Then there is the beginning of recession of Karma. This stanza was also explained and what part of Karma starts receding and what remains was also explained.

Then the disciple walks into the golden light, where he sees himself as the golden light. That is the first subtle body that he realises in himself. But the journey goes on. He has seen how each time he shoots the arrow and picks up the arrow and again shoots. Then what happens when he has realised himself as golden light? He goes further, and the Upanishad says like this, *"Beyond the golden sheath of the heart exists THAT."* I told you that the target is to reach THAT, not to settle down with some phenomenal experiences.

To reach THAT is the target set by the Upanishad, where the universal consciousness is realised within the individual, and he continues to be a channel for the universal consciousness. Until such time the work continues. So, he is now piercing through the golden light and beyond the golden light exists light brilliant, transparent, resplendently pure and sacred. It is the light of the lights, known only to the knowers of Self. That is another body relating to the individual soul which is called 'the diamond body'. This body merges only along with the creation. That is how one remains eternally throughout the creation and keeps working for the Plan remaining in that body.

So, there is a body of pure light which is compared with the diamond in terms of its illumination and also in terms of its strength. The other is the golden body, and then the third is the body which we know. These are the three bodies that one gains, as he knows himself. Every Master of wisdom has three bodies like this. You see in the books of Bailey that Master Djwhal Khul has three bodies, not only Master Djwhal Khul, every Master of wisdom who has reached that state would have the three bodies as a facility. According to the need he works with anyone of the three bodies. That is also a body still, but it is so transparent that it almost seems to get absorbed into the blue space. Only the contour lines are seen.

There is a thin difference between the universal soul and the individual soul. The content of that body is nothing but THAT, and that only functions through. It becomes golden, when it enters into lower planes of existence and gains the transparency of light as it reaches the higher planes of existence. In the process from golden to the blue and from the blue to golden, there are the varieties of colours relating to aquamarine. The transformations from golden yellow to blue can be realised when we see the neck of a peacock, when exposed to a ray of the sun. You will see varieties of colours in brilliant form, thus the body gains the rainbow colours, and according to the need or in a particular plane of existence the related body forms itself and the work is connected.

So, the ultimate is stated as the transparent light, beyond which you only have THAT. THAT himself has enveloped in light. THAT is not light by itself. The first envelop of THAT is light. In Iguazu, when we spoke upon Kena Upanishad, I have explained how the light is the primary form of THAT, and as a consequence, reaching THAT is understood to be reaching light as the ultimate step. Wherever there is light, understand that there is the brilliance of THAT to light.

When there is the light, it automatically gives us the information that there is the electric current. We cannot see the electric current, but we can feel its presence through the presence of the light. Likewise, through all electrical appliances you can experience the presence of electricity. But can you see electricity? While electricity cannot be seen, the presence can be felt. The light is also absorbed into electricity. When we switch off the light – what happens to the light? It is getting back into its source. Does it mean that the light does not exist? The light exists in its potential form. The absence of light is not the absence of electricity. When there is the manifestation of light, it is bringing the presence of electricity.

Then comes a state where even without light, you feel the presence of electricity. So, the ultimate step of experiencing THAT is experiencing the transparent light. Thereafter when you know that you are light, you know that there is the existence of yourself as light. When you get into it, you are not there, IT is there. You are absorbed into IT – like the light getting absorbed into electricity. You get absorbed into THAT – it is like the wave joining the ocean. There is no more individual identity, and the observer in you as yourself is also merged. That is the state of absolute existence where there is no observer. As the observer comes out, he has the body of light. That is the target fixed.

When you are in that state of light and you observe the light around, you find that light so very brilliant, more brilliant than the sun light, more brilliant than the light of the stars, more brilliant than that of the moon light. You also realise that the stars, the Sun, the Moon, the lightnings - they are lighted by that light. The most effective light that we see is through a lightening. Even lightening does not shine in that state of light.

Then the Upanishad says, “When it is so, what to speak of the fire?” The fire which we see through the friction, it need not be spoken of. Even bigger lights are found to be unshining. In that state only THAT shines forth, and all others lights are seen as its reflection. That is how the comprehension is gained.

To reach THAT, besides the steps given and the technique given relating to the bow and the arrow, the Upanishad also gives a facility. (I should be thankful to the group of Christina Ambach who brought out the message coming from Nicholas Roerich where Roerich speaks of the facility of a Teacher to reach the light.) The Upanishad also gives two stanzas relating to it. It says, “*When you have become light, you are a purified one. Then you desire.*” The desire at that state of awareness is only the will functioning as the will of that particular light. The will means the divine will which functions as the will of the individual light, and hence when He desires, i. e. when it is willed by THAT, the will is fulfilled at once. Hence, be wise to gather around him to fulfil yourself in all ways.

Earlier instructions were given as to how to work out the path to the truth, the nine steps were given, and the technique of working with the bow and arrow was given. Those who can work out, they can work out. Those who find it a bit difficult to do it themselves, a facility is also offered by the Upanishad. If you find that you are not able to do it by yourself, you gather around the one who has accomplished it. There is the process of magnetisation by your being in his presence. The energy flows, and you will be able to conduct yourself.

So, in the Upanishad it is said, “*Look for one who has the ability to fulfil the desires at once.*” So, you gather around him, so that you can also get fulfilled in all ways. That is how the teacher/student tradition has come into being. The self-realised one is the

vehicle of the self-effulgent. All the lights that we see are lighted: the fire is lighted, the Moon is lighted, the Sun is lighted, but that is not lighted, it is by nature light. That is why one gives the example of a gem to explain the self-effulgent.

So, the self-realised one is the vehicle of THAT which is lighted by itself -even the light we see is the lighted light, even during the dawn hours. Before the manifestation of light in creation, there is something. That something has the capacity to light. That is what functions through a self-realised one. Approach him with veneration, without desire, to transcend the mundane and the conditioned life.

In the preceding stanza, it is said, *“Go to Him and fulfil your desires.”* That is what many do. People now go in hundreds and thousands to Puttaparthi to fulfil their desires. The desires are fulfilled. We also pray the lighted ones for our personality requirements. That is one state of awareness. Then there is an advanced step which Upanishad is suggesting. *“You approach the self-realised one with veneration and without desire. Then the energy flows into you and strengthens you to walk upon the path. That would enable you to transcend the mundane and the related conditioned life.”*

That is why the Teacher plays the role of the mother and the father. The mother caresses, takes care of the requirements of the child. The father only instructs. He no more looks for fulfilling the desires of the child.

There is a tradition where the mother prepares the child and hands it over to the father. In the initial stages the Teacher plays the role of the mother. He will attend to all the personality problems of the aspirant. Only to ensure that he steps upon the path, the obstructions of the aspirant relating to his personality are to a great extent eliminated by the Teacher, when the aspirant is oriented, not otherwise. It would enable the aspirant to enter into the path.

Earlier I described what is entering into the path. When once the aspirant enters into the path, he becomes a semi-aspirant/semi-disciple. Then he is left to himself. The Teacher disappears – he disappears relatively, not absolutely. He guides invisibly, but there is no spoon-feeding anymore. The role of the mother is over. The role of the father is: Eat food by yourself! That is all. So, you have to pick up the spoon, the plate, the food and eat yourself. There is no further feeding by the Teacher. As you walk into greater measure of light, you are made self-supporting, self-reliant which is the way for self-realisation.

In the 1st stanza the Upanishad says, *“Fulfil your desires approaching Him.”*

In the 2nd stanza the Upanishad says, *“Don’t desire anything when you are around the Teacher.”*

Your desire is your projection which obstructs the flow of the energy from the Teacher to you. Just be venerative and be without desire and experience the presence. That would help you to transcend you and the conditioning of life.

Such should be the approach.

I have written in “Ashram Leaves” a question of the son and the answer of the father:

The son asks the father: “Father, how should I use the Teacher?”

The father answers: “Don’t use him. Be useful to him.”

It is an instruction coming from the Ashram which is just recorded in the book “Ashram Leaves”. This is relating to the people who wish to follow the path. Then there is the

category where you can ask anything, you can use him as you like. These are the two varieties of aspirants that a Teacher comes across.

That is a facility to walk upon the path: the presence of a Teacher through whom only THAT flows. It is up to the seeker to use the facility or to walk without that facility. The Upanishad is not instructing to go to a Teacher. You can do it yourself. There are people who have done it like that. But there is the facility and it makes the effort less difficult.

The self-realised one is the vehicle of the self-effulgent, the eternal light which is the basis of the world. If we approach him with veneration and without desire, then there is the flow of that eternal light through him towards the one that approaches. Every Master of wisdom is a representation of that energy, and hence, when we are in his proximity, his energy flows into us in so far as we have no personality desire. To be around him and to be silent, not only vocally, but also mentally, enables transmission of that energy through the Master to the one who is around.

The ability of the Master to transmit is very far, very high; it can be transmitted anywhere on the planet. So, proximity is only a concept that is real to the one who is in the probationary path. But to the Master there is no such thing as far and there is no such thing as near. In so far as the person is venerative about him and has no projection of his own proposal towards him as he invokes him, then it is possible to receive the energy. It is not the energy of the Master, it is not the consciousness of the Master - it is the master-consciousness that flows through him. These are two different things. A Master of wisdom has no separate or separative consciousness. He is a representation of the absolute energy, the related light, and the consequent power, love and light. Every Master of wisdom is so.

That is the facility which the Upanishad is offering. The Master having attained THAT gets fulfilled by THAT. He is devoid of desire. He is peaceful at heart, poised in mind, able in action. He is not an ineffective one, he is abler than the able in action, ever peaceful at heart and he has nothing to desire for him. He is there, because it is the cosmic will that intends that he should be there as a channel. There is no wish to live, as far as the Master is concerned. The wish to live is also a desire. He is beyond. He has neither the wish to live, nor the separative consciousness which is called 'egoism', he is not indifferent to anything in the world, nor does he desire anything. These are the qualities of a Master of wisdom - he is just filled by THAT and is a representation of THAT in this world.

A Master of wisdom is the one who has dissolved the 15 items of the causal body. The causal body is made up of 15 elements. These 15 elements are supplied to us and withdrawn from us through a lunar cycle of one month during the 15 ascending phases of moon and 15 descending phases of moon. Hence, the importance to tune up to the full moon and to the new moon, and then to tune up to every phase of the moon. A disciple on the path is expected to know the phase of moon on a daily basis. It has an impact on us. It affects one of the 15 elements of our causal body.

In 1994 we released in Engelberg the book "Time, the Key". It was strongly recommended to the group members that they should look to the moon phase daily and also to the constellation in which the Moon is and have an understanding of that constellation in a brief manner. The characteristics of all the 27 constellations were also

briefly given. So, the moon phase is to be seen daily, the constellation in which moon is should also be seen daily, and it is expected that the predominant planetary vibration of the day is also kept in mind.

Sunday – the predominant planet is Sun. It is the day for consciousness to shine forth.

Monday – the predominant planet is Moon. Reflecting the consciousness into the world is important as a keynote for Monday.

Tuesday – the predominant planet is Mars. Be careful in speech -that is the major problem for humanity - and to see that the force in you expresses out in a regulated manner.

Wednesday – the predominant planet is Mercury with its faculty of discrimination.

Thursday – the predominant planet is Jupiter with its qualities of generosity, expression, expansion, etc.

Friday – the predominant planet is Venus to experience the beauty of the creation within you and around you.

Saturday – the predominant planet is Saturn. Its quality is to consolidate the work of the week and not to have any pending work for the next day. You don't start the week with the bad log. It is day for clearance.

Likewise, in terms of objective life and also in terms of subjective life, there are keynotes relating to these planets. So just in the morning two minutes look at these aspects;

1. The moon phase,
2. The constellation – which energies are reflected by the Moon
3. The day and its predominant quality
4. To have a general idea of that day's planetary position.

The transit planets daily make a different combination. Consequently you have a different recipe of energy every day. Just keep it in mind, you don't have to make a deeper understanding of it. The understanding will generate by itself through your regular looking at these four aspects of time. This way, when you tune up to the moon phase and the constellation, you can feel the changes in your body according to the moon phase. You can know the full moon even without looking into the calendar. The full moon hour as it is indicated by the ephemerides is a proximate full moon point. You will know for yourself the full moon point, when you have tuned up over long years through these aspects. You can feel within you the full moon, when you work in tune with time, with much veneration.

So, here the Upanishad says that the Master is the one who dissolves the 15 elements of the causal body.

Do you know why we meditate on the full moon day and make it very important? Full moon makes available etheric currents to develop the etheric body in us. But full moon is the culmination of a preparation that lasted for 15 days before. You cannot arrive in the last minute and drop yourself as a potato at the full moon hour. It is a preparation during the 15 days of ascent of the Moon. Preparing here is nothing but holding the awareness in you. The first 5 days are of one category, the second 5 days are of another category, the third 5 days are still another category, and at the end of the 15th day you have the culmination to feel the abundant presence of ether in you and outside, and you feel the lightness of the body and also the light relating to the body. Every body as we see with us has its light counterpart. That is experienced. That is also consistently developed during the 15 days of ascent.

When you are regular with the full moon, you are also asked to regularly and deeply meditate during the new moon hours. Do you know the importance of the new moon meditations? Without new moon meditation, full moon meditation is nothing. Do you know what happens, if you are regularly meditating with deep interest during the new moon hours? The *Kama Manas* – the desire body - gets neutralised. Unless the desire body - the negative astral body in us, which holds as a part in it the emotional body – is strong, the etheric body cannot be developed.

The desire body envelops around the vital body and keeps eating the vitality of the person. When the vitality is eaten away, the etheric body cannot be prepared. The desire eats away your life. If you are in desire for something, it eats the energy relating to you until it is fulfilled, and as it is fulfilled, another desire emerges and it keeps eating you until it is fulfilled. As it is fulfilled, another desire emerges. It is a never ending, ever continuing process. Desire has a divine purpose, but when we excessively harbour in the body, it eats away our vitality. When the vitality is low, the web of etheric body cannot be strong. It causes incurable diseases in the body.

Earlier the medical science and the wisdom science worked together. As the Kali Age progressed they were bifurcated, but once again through cycles of time, we try to rejoin the two and find solutions for many insoluble riddles of life. So, new moon should be picked up for meditation to neutralise the excessive growth of the desire body in us. A mind that desires many things is a nagging one. What can you do against a nagging mind? It is with you even if you are on the peak of Alps. That is what is to be neutralised. Its neutralisation happens during the new moon hours, provided there is as much preparation for the new moon hours as there is for the full moon hours.

I am sure that you have gone through the steps relating to building up the etheric body, where it is stated that the emotional body is a hindrance for the development of the etheric body. Please mind, the emotional body is a part of the desire body. There are emotional desires and there are also other desires. So, the desire body has a bigger gamut than the emotional body. So, the balloon should be pricked and the air should be pulled out from the balloon of desire body.

When we look into the mirror, we say, “O, we are beautiful”, but inside there are phantoms. This desire body should be neutralised throughout the 15 descending moon phases. Then the 15 elements relating to your body are filled with light. Please remember, no man can walk into the realms of great light without gaining the awareness of the cycles of new moon and the cycles of full moon.

When you enter into the heart temple, you will be introduced to the cycles of new moon and full moon. There will be a guide over there who tells you, “I shall now introduce you to the cycles of new moon and the cycles of full moon. Then you will ask, “For what?” “To realise that you are not a separative consciousness!”

What are the 15 elements relating to the causal body?

5 are the 5 elements of nature: the ether, the air, the fire, the water, the matter.

How pure they are in us is a question. Depending upon our individual behaviour, they either give fragrance or bad smell. There can be impure matter, impure water, irregular fire, and locked air causing a lot of problems. When air gets locked here and there, you have varieties of sicknesses. That air which gets locked is carbon dioxide. Without all

these four impure elements, the space around in you is also impure. They are cleansed through the conscious meditation upon the new moon and the full moon.

Another set of 5 relates to the five senses which I don't have to explain to you. Depending upon how we use them, they carry the light or the darkness.

Then the 5 organs of action - 2 legs, 2 arms, and the tongue that speaks. How are they used? How clean are your hands in your actions vis-à-vis the society? Are your hands clean? Even if you wash them every hour, they cannot be clean. What is it what you do with these two hands?

Are your feet clean? It depends where you walk, up to what you walk every time.

Is the speech clean? It depends how much light comes out when you speak or how much rubbish comes out.

These are the 15 elements relating to the causal body.

The use of feet, the use of hands, the use of speech, the use of the five senses decide the vibration of the causal body relating to each person. In the case of a knower, the places he walks become sacred. That is the beauty. When an initiate walks upon a particular part of the land, that part becomes sacred. The beings or the things which he touches with his hands become sacred. His feet transmit that energy, his hands transmit that energy, and his eyes transmit the same energy, the speech transmits the same energy.

So, the five organs of actions, i. e. the feet, the hands and the tongue transmit that absolute energy of which he is a representative. Consequently the places he walks and the things that he touches become sacred. The speech he makes transforms the surrounding beings. When it comes to the five senses, his touch transmits the taste. That means, if he prepares food and gives it to anyone and if you eat that food, it also gives you the required transformation. If he offers food with his hands, don't deny it. Don't look for the taste, look for the vibration. So, the taste that he gives transforms. Through the eyes he transmits the same energy, and through the word, that is wisdom, he transmits the same energy.

So, through all the five senses he only transmits the one light. And the five elements are obedient to him. That is the beauty of the self-realised one. Even the nature outside co-operates with him with all its activity. That is the situation, when the causal body of 15 elements is filled with light, because he went through all the steps that have been spoken during the last three days. Normally it is said that one dissolves the causal body, i. e. he has no individual cause to live. There is no more individual in him. That is the universal light functioning through him, and he is a totally submitted one to THAT.

The Upanishad says, *"The one that has walked upon the path, the 15 dissolve in him."* It only says 'the 15' – that is all.

What is 'the 15' is again something which we will have to understand through contemplation. Dissolving the 15, he enters THAT and becomes THAT. He is no more the same thereafter. He is different. That means, the contour lines are the same, but what is represented is different.

"If THAT is desired, the desire itself disappears, and the man lives free." This is another stanza.

It is like holding a piece of cloth and you keep camphor in it. Later the cloth smells camphor or if you keep coffee powder in it, the cloth smells coffee. But if you keep fire in it, there is no cloth to smell fire. The fire absorbs the cloth into itself. Likewise, if you desire other things, the desire remains with the smell of that which you desire. But if you desire THAT, the desire itself disappears. Just like the fire absorbs the piece of cloth, your desire is absorbed into THAT and THAT remains.

That is why the Upanishad suggests: *"If you have to desire something, you better desire THAT."*

Yesterday I narrated to you another stanza that the one who accomplished THAT, in his case the desires are fulfilled at once. THAT is the best way to fulfil the desires. Those that live in desires keep incarnating endlessly in longing for the unfulfilled desire. If we desire strongly something in St. Moritz and we could not fulfil our desire, we plan to come back to St. Moritz somehow in the future. All unfulfilled desires bring you back to that which you desire.

That is how in the total journey, reincarnation becomes a reality. Whatever you desire, in so far as it is unfulfilled, you keep on incarnating for that purpose. But if you desire THAT, then the desire itself is burnt up and you live as per the will divine. There is not even the wish to live. That is how it is.

Then the Upanishad is concluding: *"Please remember, THAT cannot be gained through discourses."*

This is a very popular statement among the knowers in the East. (Statement in Sanskrit) Everyone knows that by discoursing you don't get it. It only comes in the way of your coursing. A discourse is considered to be an obstruction to the coursing. But then why do we discourse? The discourse is only for those who are out of course. From time to time we become off-course of the course. So, to put us again on-course, the discourse is intended.

These are the four words we should remember:
'Coursing' is the path,
There is 'off the course' from time to time,
For the 'off-course' beings there is the discourse.

The Upanishad says, *"Discourses don't get you THAT"* – meaning, you don't gain THAT. It is just putting you once again on the path, and you have to course on again. THAT cannot be gained through discourses, cannot be gained through intellect, cannot be gained through books.

Hearty aspiration for THAT opens the path. The deep longing to know THAT is the first qualification. The one who is conducting our being - should we not know him? Who is waking us up? Who is also putting us to sleep? Who is conducting the pulsation, the respiration, the heart beat and the ability to think, the ability to digest – for all these things there is someone in us who does it. Should we not know him? Are we not wasting time by not knowing him? Who is helping me every moment? There is no moment which we can go through independent of him. He is such a friend in us. Should we not know him? Knowing other things, is it more important than knowing him?

The longing to know him is what Upanishad is suggesting as the first requisite. Without him nothing could be done by us, and we don't want to know him? It is being ungrateful. That is why in divine qualities the foremost quality is to be grateful. If someone offers me a cup of tea or a cup of coffee, I should be grateful forever. That is the attitude of the truth seeker. If you eat in a house, you should bless that house forever. This is an act of gratefulness which one needs to develop. And how grateful should we be for what is already given.

Master Morya speaks in 'Supermundane' - he spoke and they made a book called "Supermundane": "Be grateful for what is already given!" Whatever is given we take it for granted, and then see what is not given. We always complain for what is not given, but we don't see what is already given. He says, "You just cannot complain about anything in life. You are the most pampered child of God. Everything is given to you, and you are the only one that complains."

See, the paradox! The pampered child only complains more than the other children. There is a specific paragraph devoted to the complaining one. It says, "The complaining one would land himself in depression. The first and fundamental faculty that he has to develop is to be grateful for what is given." He also says in that paragraph: "Recollect from time to time what is already given by the divine to you. You forget that and your complaining nature disables the divine even to help you." It is a very powerful statement. Morya's statements are always full of fire. There is no sugar-coating around.

If it is Master Khut Humi, in the beginning it is sweet, later it is bitter to swallow.

2nd ray – apparently sweet, but inherently fire.

1st ray – apparently fire, inherently sweet.

It is a beauty in creation. The fiery ones are generally the ones who are beautiful inside. The smiling ones who are very pleasant outside are very fiery inside. It is a kind of a veil with which they come out.

If you look to Master CVV, it looks as if he is generating fire and power from every part of his body, but the truth is that it is all love inside. The outer fire is only to transmute the body cells of those who contact him. So, it is all presented with veils. That is how Morya's statements are immediately bitter, but as you chew, they are sweet, because he is representing the fire aspect among the Hierarchy. Generally people don't ask him to teach, because if he starts speaking, people will run away. That is fire.

Once a group of Gnostics went to him, and they said, "How can we help the humanity?" You know the answer he gave? "If you shut up, the humanity will be alright. You are the real nuisance." They were shocked. "You misinform more than you inform. Why do you deflect the people from the path by your flowery speeches? What is important is truth, not vocabulary. The more words you use, the less is the content. Learnt to speak the content! What is important is putting the listener to truth and to speak truth and nothing else." It took 12 years for that group of Gnostics to know the truth of the statement coming from the Master. He says, "Don't speak about the truth; speak the truth." Speaking about truth is not speaking truth. Speaking truth – that is the demonstration we need. There are many who can speak about the truth. They are a nuisance on the planet. That is the understanding gained by the group after many, many years.

That should be the approach on the path. When you desire, better desire THAT. Don't desire other things, even occult sciences. Why do you want to know occult sciences? Only to be recognised as something special among the common? Why can't you desire THAT? Because nobody recognises it! Even if you are filled with THAT, the proximate people cannot see it.

So, don't discourse about THAT! Then the answer is that the discourse is for the people who from time to time go out of the course. Excessive discoursing is dangerous – both to the speaker and also to the listeners. THAT cannot be gained through intellect. Here intellect means: the one who thinks more and acts less. If you act without thinking, you create consequences. If you only think and don't act, you create consequences. There should be balancing of the action and the thought. The thought should be translated into action. For other purposes why do you need thought? Thinking for the sake of thinking is sickness. It only swells your head. You get a big head with little content. The intellects have never been very useful for social causes. Those intellects who have contributed for social progress by giving the means of translating the thought into action are the useful workers in the society. Mere thinkers are confused and they confuse those who come to them.

The Upanishad says, *“Don't think about all that we have said. Act upon! The fruit is yours, if you act upon. If you think about it, you will land nowhere.”*

The Upanishad also says, *“THAT cannot be gained through books.”* – meaning: through excessive reading of books. That is the problem of the groups. They have read so much of Bailey, and they are caught in their imagination about Pleiades, about Great Bear, about Sirius, about the seven rays, but they don't know how to cooperate with his/her spouse, how to organise their family, how to train the children, how to help themselves. Mostly the book readers want to be world servers, while they cannot serve themselves. How can you serve the world, when you cannot serve yourself? Serving the world is the last thing. First serve yourself! Serve your family! Serve your friends and relatives! Serve your community!

Master Dhwhal Khul wanted world servers. So, immediately we have styled ourselves as world servers. That is not the way at all. Books don't lead you to the Master. It gives you the impetus, the initial ignition. After the ignition you have to work with the light. How to work with the light? Follow the instructions given in the teachings. But excessive reading is dangerous.

That is why the Upanishad says, *“THAT cannot be gained through books, only hearty aspiration for THAT.”*

From this point we went to Master Morya.

Develop deep longing to know THAT which is conducting every moment of your life. Depending upon the depth of your longing, THAT itself puts you to the path through someone or the other. IT provides the path and IT leads you to itself.

That is why I say, whenever we gather: “Hearty fraternal greetings to the brothers and sisters who are gathered here.” It is the Master that gathers us here. Before the group life you find many obstructions coming and you think, “Maybe I cannot come to the group life.” But all obstructions are removed and you are made to come to the group

life. Sometimes you are caught by the tuft and brought here. Sometimes much against our own will, we come to the group life. The wife and husband discuss. The husband says, "A lot of money we have to be spent." The wife says "It does not matter, we go." Ultimately, there will be a ping-pong between the two. It is all the will of the Master percolating through the members and ultimately IT makes them decide to come here.

IT provides the path and leads you unto itself, if you just long for it. That longing in so far as it is a priority to other things, detachment with the objective conditioning is effortless. Otherwise, the objective things seem to be more important and they condition you. Continuity in practice would make detachment easier. Study of wisdom enlightens. Please don't read all books relating to esoterism. Please read the teachings of those who have known the Truth. As far as we are concerned, we can read the world scriptures and the teachings that came through Blavatsky, Bailey and Master EK. That is enough. One can also read Anni Besant. In these teachings you have the wisdom presented afresh. This is only a guidance to you so that you don't waste your time. But don't neglect the world scriptures like "Bhagavad Gita", "Bhagavata" and "Mahabharata" of the East and the Testament Old and New, they do carry the truth. Ultimately we make a complete understanding of the world scriptures.

It is a path of great service to re-introduce to the people the habit of reading the world scriptures. That which came through such great initiates as Krishna, Buddha, Moses, Pythagoras – such books would help you to walk on the path. But even that reading should not be excessive. The teachings of the Masters are full of instructions. Translate those instructions into daily life activity. That is how it should be. We are instructed not to study beyond 30 minutes per day maximum and to make notes. Somewhere in the writings of Bailey you find the instruction: "Don't read more than 10 lines." To read excessively, you tend to become more and more impractical. Ability in action is an important quality for discipleship.

So, the reading should be for translation the wisdom into daily activity. Reading is suggested during the morning hours, so that the mind gains the necessary poise to establish on the path. So, provide some time for reading daily in the morning. If you cannot provide 30 minutes, provide 15 minutes. Don't think I have read already much. It should be a continuous practice even up to very high initiates.

Daily read 15 minutes as the first item after you sip a cup of drink and then do other things and see what message you get through those 15 minutes of reading. Make note of them and act. That is the best way to gain a poised mind to enter into daily life.

The last instruction of Upanishad is: "*Inculcate patience.*"

Without patience nothing comes to you - Saturnean training. Accept unpleasant things, if they come up to you! If you are patient enough, you will be able to meet the duality of life. Our reaction to that which we think negative will create consequences to us, and our excessive response to that which we think positive also will bring consequences to us. We go too far with that which we like and create consequences. Then we move too little towards that which we think negative and create consequences. Be patient towards the two things that keep coming to you alternately in life. One day it is cloudy, one day it is light, another day it is raining. You don't have to lose your poise for a transitory event taking place in life. That comes to you, if you have patience. Don't think that I am already very patient.

Only a patient thinks like that. There is a 'patient' as a sick person and there is 'patient' as a quality. One is sick, if he thinks that he is patient enough. If you are patient, it is okay, but don't think that you are a patient. Thinking anything about you is a sickness. If you speak to any man, after 3 or 4 sentences, he only speaks about himself. Then you can see how the sickness is emerging from him, and you should be patient enough to understand the total sickness. A man never stops, when he speaks about himself, and he thinks he has spoken well.

Here Upanishad is giving the last instruction for this seminar: *"Tread the path with patience."*

It starts today and is not over tomorrow. It takes 12 lives. If you clear it in 12 lives, you have done very, very, very well. That is why patience is required.

Just as the rivers merges in the ocean losing their names and forms, the individual consciousness merges in the universal consciousness. The universal only shines through as the individual - just as light shines through a clear crystal. If a crystal is in a dark room, it does not show light. The crystal spreads light, when there is light. So, the accomplished one feels that he is nothing. He feels that it is THAT functioning through him, while the glory is to him. When a crystal projects beautiful colours of light into the room, we say, "O what a beautiful crystal." The crystal thinks, "Poor fellow! It is not me, it is the sunray. Why does he not praise the sunray, why does he praise me?"

The Upanishad does not say, "Now you reach at the point where you are great!"

It says, *"You reach at a point, and now you are just a crystal."*

The light shines through you and the glory is yours. We cannot bring the Sun and keep it in our house. Instead we bring the crystal and keep it in our house. The glory is to the crystal, while the work is that of the Sun. Likewise, the glory belongs to THAT, and the society gives the glory to the son of God. As it comes up to him, the real son of God transmits it to the Father, because he knows, if he owns it, he will have consequences.

A knower is one who knows that there is only one owner. All others are hirer. This body is a hired body. Everything that we own is given to us. So, we cannot be owners, we can be trustees - to recollect that we are only trustees to that which is entrusted to us. Even we belong to THAT. That which we own and ourselves belong to THAT.

That is why we say 'Govinda' and 'Gopala'. *Govinda* means 'you are the owner of all this'. *Gopala* means 'verily you are also our owner'. As souls we belong to you and all that we seem to own belongs to you. That is how these two names are constantly recollected through a *bajan*. Even at the point of accomplishment THAT is not forgotten. Normally when we have anything accomplished in life, we feel great. But don't feel great, feel grateful. You should be grateful for every accomplishment. Feeling great is a fall.

That is why at the end the Upanishad says, *"All rivers merge in the ocean."* Wherefrom have they come? From the ocean only, through the rain. They found individual existence and again found culmination into universal existence, and cyclically they will come back. The rivers continue to merge in the ocean, and then the sky waters continue to enter the rivers by way of rain.

This upward and downward movement of waters is called 'Narayana'. Waters means 'waters of life' in which the beings move. So, there are beings that move down and

there are beings that go up, and it is all the cyclical work conducted by the Cosmic Consciousness, called '*Narayana*'. *Ayana* means 'the path of waters'. *Na* is the sound relating to return. *Ra* is the sound relating to emergence. *Na* relates to evolution, *Ra* relates to involution.

So, the Cosmic Person - in Him we live and we move, and we have our being in Him. The month of Sagittarius is dedicated to *Narayana*. That is how it is.

Thank you.

This Upanishad is for the fully shaven – Master CVV's style – meaning for those who don't want to sprout further into objectivity and for those who intend to enter into subjectivity. Follow the path of light which is called 'the Path of Truth'. It is called '*Mandukya Upanishad*'. *Mandukya* means 'the one who has done Mundana'. Mundana means 'removing the hair of the head'. Symbolically it means 'those who don't want to sprout into objectivity', meaning: one has decided 'enough is enough, I go back. I come back with Him. I come back as Him. Verily He comes back, not me.' That is the understanding.

(Master, do you mean here Mandukya or Mundaka Upanishad?)