

The World Teacher Trust

Seminar by Master KPK on “Meditation – A Way of Life”

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Transcript

Now let us get into the sublime doctrine of meditation. Meditation is a process by which the threefold man is aligned. Man, the divine, man the human and man the animal. The three are expected to get aligned and function in synthesis. The man divine lives in the realm of the Ajna centre and Sahasrara. The man human lives between throat and the diaphragm. The man the animal lives below the diaphragm.

Man, the divine, uses man the human to express himself. And man, the human expresses himself through the vehicle called the man, the animal man. So, one is the vehicle to the other. That's why man is three in one. In the familiar terms it is called man as Ātman, man as Buddhi, and man as Manas. Ātma, Buddhi, Manas triangle. There are some who function as Atmans only. Atmans only means all actions emanate from the Atman or the individual soul. There are others who express from the Buddhi. That's what we call good will. The activities of good will are the activity arising out of wisdom. All actions are wisdom based. They may not have yet experienced the Atman but they function from the state of Buddhi or wisdom, which is called the light of the soul. There can be actions emanating from the soul. There can be actions emanating from the light of the soul. Most of the accepted disciples who benefit the world at large are persons who live, who function from the standpoint of the light of the soul with the Buddhi. And then there are others who function and act from the awareness of the mind. Meaning, all their actions emanate from their mind.

Mind is the ruler of the body so it always gives us messages as to what the body needs. The Buddhi gives us the messages as to what we need to do as humans. Not only being aware of what you need, but also what others need. And when actions emerge from the soul, they are for the

world at large, because the soul has much wider and much larger jurisdictional ability. These are the three brothers that function within one unit. So, it all depends on who dominates whom. Mind is the ruler of the body. Buddhi is the ruler of your discriminating will and is also the one that gives you the instinctive awareness of what others need. That means whenever you think, already the thought is from the viewpoint of the others. If you are at the mental level, you are all the time projecting your own viewpoint. You only know what you need and you only know that what you think is right. Others are wrong. It's a crystallized state.

As you take to the Buddhi, the centre is shifted from you to others. You are much more keen to listen than to speak. Because when you listen, you know what exactly the other needs. Normally we are interested in ourselves and not so much interested in others. We meet others to accomplish our jobs. But the man of Buddhi doesn't go and meet people but people come to him. He is not anxious to speak about himself. He would like to know the other and the purpose of the other coming to you. He is concerned about the other. No doubt he smiles and he says hello and allow others to express and he would not go further in his expression. And when the others express, he tries to know what exactly that person needs and see if he can respond to it.

When mind dominates, the man is anxious to put forth his points. When Buddhi dominates, man is interested to know the other's viewpoints. It is already shifted emphasis from oneself to the other. And then see how much you can do to fulfil the needs of the other. That is the orientation of a person who functions through Buddhi. So, when it comes to Buddhi it is already shifting of the pole from within to the other.

You would like to know if the other is hungry. You are not so much concerned about your hunger. We are concerned about others' hunger, others' taste, others' needs, others' comforts. It's a kind of motherly functioning without the related emotional attachment. Mother is naturally emotionally attached to the child and hence she does to fulfil the requirements of the child. There is no umbilical connection in the case of the man who functions from Buddhi. From the navel, there is no connection. Yet he does as much as a mother does. This is called being human. It is

wrongly interpreted as already divine. It is not yet divinity. In a way yes, in a way no. It's not complete divinity; it is from the realms of divinity.

Then when it comes to the soul, there is an identity with the other, because it is one soul functioning as many. To the man who functions on this soul, the identity is complete with all that is surrounding. So he functions with intuition and conducts according to the needs of the others, which even sometimes the others do not know that they are their real needs. The receivers of the benefit don't know what exactly they need. The one who functions on the soul functions even beyond the comprehension of those who receive energy from him. He would not offer any explanations. And those who receive may not know all that is happening. Only one thing they can comprehend and perceive. They don't know what it is, but it is comforting. It is comforting, but I don't know really why it is so, because what he talks and what he does are not fully comprehended. And he will not explain, because even if it is explained, it cannot be understood by the listener. That is why most of the actions that come from the soul. are not known to the contemporary ones who are around such a person. They can be comprehended to some extent by the ones who are at the Buddhic plane. They cannot be comprehended by the ones whose system is presided exclusively by the mind.

So, there is the will that runs the body which is called the mind. There is the will that runs these three qualities of the body, which is the soul. The soul conducts all the three divine qualities. The mind conducts all the three lower planes - that is the thoughts, the emotional desires and then the physical requirements. Between the soul and the mind there is a bridge. That is what is called Buddhi - the light of the soul. The light of the soul is the product of the soul. So that's the reason why we enter into varieties of wisdom exercises to shift our awareness from the mental plane to the Buddhic plane. First initial steps and then a further shift to be plane of the soul, there you know THAT I AM. And you find the same one in all.

We theoretically know this through books, but when it comes to daily action, that theory evaporates, because the mind dominates while at action. So, from synthesis you drop into

excessive analysis. In the Buddhic plane also there is analysis. But that analysis is in link to synthesis. At the mental plane it is analysis without the background of synthesis. So, meditation aims to make a proper alignment between these three aspects of man.

In the body also, from the diaphragm down below up to the genitals, he is taken as the vehicle of the animal man. The man mounts on it and conducts his work. So the animal needs to be trained so that the man who mounts on it can conduct travel. Unless the animal is well-tamed, there can be no travel. If you sit on an untrained bull or untrained horse, you know how it is. It is difficult even to mount on it. So necessarily there is a discipline that would tame this animal in us.

Taming this animal is spoken of in every religion, from the standpoint of ethics, morality, etc. It is not just mere ethics. It is not imposing moral as such. Because especially in the western hemisphere, people are fed up with morals and ethics. Because religions only impose these morals and ethics but do not give this scientific importance of adopting to them. The science behind morals, the science behind ethics, if they are given to the teenagers, the teenagers would not be what they are today. The animal can be trained which we all know. We pick them up when they are young and train them. You bring your pup home and then train the pup right from the beginning where to piss, how to piss, etc. When to bark or not to bark. Where to sit, where to take food. So, this kind of taming is necessary with us because there is a part in us which we need to tame and use. Earlier you tame, the better it is. Because in later years it is difficult to tame it, because it gets crystallized, and it cannot be tamed as it's not elastic. It cannot be bent for human purposes. On the contrary, it bends the human for its purposes. It makes the human the slave of the animal. So instead of the man holding the reins relating to the dog or horse or the bull, it's the other way around. The body leads, and the man has to follow. The body decides what the man should do. Most of the human beings, you find them like this. They become slaves of their body. The earlier you tame, better it is. How earlier? Wisdom science says that you should start taming the animal of your body right from your fifth year. The parents don't do it because they are emotionally attached to their children. Their emotional attachment would spoil the children. They don't see the long-term benefits coming out of appropriate training at appropriate time.

Why from five years, why not from three years or seven years? By five years, the soul in human body develops adequate knowledge to use the senses and the body. He knows how to see. He knows how to listen. He knows how to taste. He knows what is cold, what is hot. He knows what is good smell and what is bad smell. For the five senses, to be known to the one inside, it takes five years. And then slowly the mind starts forming thereafter and the mind carries in it the seeds relating to its past incarnations.

There are seeds and also weeds. A good parent should ensure that only good seeds sprout and the weeds and bad seeds do not sprout. But most parents don't know this. That's why in ancient times they were entrusted to a teacher who knows it. That's why by seven years the children are entrusted to a man of knowledge who gives the right rhythm to the children and who is affectionate but also affective. Parents cannot be that affective because there is the emotional weakness and they let the children giving them greater margins than a teacher. Consequently, as the children grow into the teenage, already the time passes and then it is difficult to retrieve. That happens with all of us. That's why we have such bodies which keep giving us problems. We feel the inevitability of speaking even when not required. The inevitability of speaking unpleasant things, speaking lies. So the tongue wags and the senses also. They become masters of their own taste. Even if it is not good, you are pulled by the nose to accept it and experience it - always cigarette smoking, alcohol drinking, eating disagreeable food, always because the senses are more powerful than you. If they know that it is the man who is to direct the senses and the body, but not the other way, they enjoy better freedom.

There is a loud cry about freedom. It's only a cry in the wilderness around you right now. Freedom cannot come unless you have mastered your body of senses and the five limbs. It becomes a tough thing relating to your being. Hence it is to be kept in order through certain discipline. And then the human also has its discipline to be subservient to the soul in him which is not recognized at all. The source of the human thought, the source of the human life, the life in you, the light in you, the intelligences functioning in you, for respiration, for sight, for hearing, for digesting. There are thousands and thousands of intelligences functioning in you which are under the control of

something other than your Buddhi. Buddhi opens knowledge as to how to train this animal and how to tune up to the soul and experience a grander life than what is experienced by the man. Yes, the life expands even beyond the planet. The awareness also expands beyond the planet and is experienced. The little life becomes great life. Meditation helps to experience all the three in their appropriateness. And it makes man an image of God. So that is the statement coming from the Scripture "That man is made in the image and likeness of God."

So, there is the animal man, and then there is the son of man, and then there is the Son of God. All these three can be realized, through the related discipline at all these three levels. That is what I mean when I say meditation - a way of life. Meditation is not an exercise once in the morning, once in the evening. It is not at all. It is only trying to show an apple by the paper. However much you lick the apple on the paper, morning and evening, you don't get the taste of the apple. It's a way of life. That's why the Masters say: "Meditation is a continuous process. It's a way of life." So that is what I propose to speak to you. It includes everything. That is the scope of our subject. We shall continue from tomorrow. Today this is an introduction. An opening into the grand doctrine of meditation. Thank you.

Transcript – 1b

Hearty fraternal greetings and good wishes. I have introduced to you the three aspects relating to the man. One is a vehicle for the other and the other also has a vehicle for itself. For the spirit, the soul is the vehicle. For the soul, the body, with its apparatus, is the vehicle.

These are the three brothers spoken of in the scriptures and they should live in harmony, each one functioning according to their nature and quality. There should be no excessive emphasis of one over the other. It is friendliness without one excessively possessing the other. They are free and yet are together.

Just like the house we build cannot bind us from all our meaningful activity. The body we build cannot hinder the activity of the soul. It is due to the lack of knowledge relating to the quality and nature of the body, we do not appropriately use the body. We use as we like. The body draws

strength from it. It grips us like a crocodile. It is not supposed to grip us. It is supposed to cooperate for what the soul intends to do. Since we did not use it as it should be used, it grips. So, sometimes we say we are under grip.

When we have strong influence on us, our brothers and sisters come and say, “I am under a grip.” See how the bodies make noise. the body sneezes, the body coughs, the body aches, the body puts you away from listening to what you intend to listen as the soul. That is the grip. But the grip is not the only influencer. We are generally under a grip- one grip or the other. People are gripped by so many things relating to the objectivity.

Body is accustomed to the objectivity, because body is meant for experience of the objectivity by the soul. If the soul decides to experience something relating to objectivity, the body should be available for it. It is for the body to cooperate and work for the soul. Then it is called a vehicle of the soul. Otherwise, it is the one that imprisons the soul. So, the ones who do not know how to use it, they are all prisoners, prisoners of the body. And the soul wants freedom. Who would like to stay put in prison? — People would like to be free. But who snatched away your freedom? Your lack of knowledge. It is lack of knowledge that snatches us away from our freedom. The knowledge related to how to use the body. That's why when we gain this knowledge, and also practice it, then slowly the grip of the body is released. It's a game of patience.

The very first verse that Lord Krishna speaks to Arjuna in relation to yoga is patience. “Titikṣasva Bharata,” which means, “O son of Bharata, Be patient.” We have cultivated the habit of being impatient. How many are patient? All are patients. But where is patience? The patience to put up with the discomfort. Give it time. Give the soul time, it can heal the acute sicknesses by itself. Because every action has its consequences. Wisdom tells us, “Be sequent, but not consequent.” It is an excellent composition of the statement by Master Koot Hoomi – “Be sequent, but not consequent.”

We can eat but not to get sickness. You can get into the weather but not to invite sickness. You can drink but not to get into sickness. So, all that we do in relation to objectivity is for the soul to experience the beauty and the splendour of the objectivity. Unless this is learned, further steps the body would not allow you to learn. That's why most of the wisdom sessions- they do not get translated into daily living because the body says, "thank you," and makes the soul ineffective through its habit.

So, there is something basically incorrect in our usage of the body for about say 25, 30, 35, 40 years when we are under such a strong grip of the body. We realise that we are gripped. The grip is emotional, physical and mental because the body's jurisdiction is up to the mind. Ninety percent of all wisdom activity happening on the planet therefore remains a fancy unless you have initially worked out to master the body. If you remember, the initial lessons were about asanas, about food. How many could adapt to it? Why are we not able to adapt to it? Because the body does not agree. It is stronger than the intentions of the soul. That's why wisdom cannot be translated into actions.

So, with a body like this, even if we know varieties of sublime aspects of truth, they don't exist to us in reality. At best they are a comfort. There is the being in you which feels the comfort of wisdom. But the being is weak to translate the wisdom into daily action. That's why, just for comfort, people keep coming, listening to wisdom. And when they get back, they get back with certain discomfort to face the reality of life because what they see as reality is not reality. It's a conditioned situation.

Unless the fundamentals are translated into daily action, wisdom received is not taken in for assimilation but is received to be thrown out. This is the normal state of those who have taste for wisdom but yet are not able to translate them into their daily life actions. And the whole situation arose out of lack of knowledge relating to the quality and the nature of the body. That's why the teaching always starts with the recollection that we are the soul and we have a body. By knowing this we cannot already stand as soul. If we stand as soul, the discomfort of the body

does not worry us so much. If your motorcycle or motor car has some problem, do you feel conditioned by it? You will send it for repair. And if it is not repairable, you will leave it and buy another motorbike. What the motor car is to you is the body to the one who knows that he is the soul. So, what is the solution available to us? It is twofold: either repair it or throw it out. We don't know how to throw it out. So, then we are only left with one alternative -repair it.

Without repairing your vehicle, all the books, be it Master D.K or Master E.K, they decorate our almirahs, that's all. We have to accept that we don't carry the kind of vehicle which would enable us to proceed with the program of the soul. This acceptance is already something. It shows a quality of being humble. That my body is more powerful than me, it worries me. Its mind always reminds me of unpleasant things. Its mind always pulls me to undesirable actions. Its tongue speaks unpleasantly. It has a critical attitude towards the surroundings. It has a complaining nature. It has the nature to control others. The body's mind hates some people and occasionally likes some people and I am in it and I don't know how to handle it. I shall go to someone who knows how to handle it. Seek the technology and start repairing. Repair it well and do it with patience.

Patience is the first quality. What is the first commandment coming from Moses? Tolerance. The first teaching of Vidura is tolerance. Any known man of wisdom or any wisdom book starts with patience.

We want others to be patient with us. But we don't want to be patient enough. How patient was Jesus? These are examples. Those whom we decorate and worship, we do it not because the priests told us, but because their lives throw the varieties of keys relating to how to live. How they lived, how they moved, how they spoke, what did they do? That's the example. Their lives are examples. And they are not limited to this altar. If we build an altar for the known initiates, (because there are many more who are unknown to humanity than the whole place is not sufficient), just a few, to break the monotony of being only with one teaching. If we eat daily bread and butter, you get the monotony. That is what Master Morya says as monastic monotony. When the purpose of eating is fulfilling hunger, you can attempt variety of things to satiate the

same hunger. One day you can have bread, another day you can have cereals with honey and milk. Third day you may have some wheat porridge. Fourth day you may have some fruit breakfast. Fifth day some sumptuous milk. In India we have variety. We have idli, vada, upma, dosa, puri, chapati. Variety is splendour, that's all. The purpose is satiation of hunger but not introducing disease into body.

Each body has its own mechanism. We have to understand its mechanism and see what is agreeable to it and what keeps the body healthy and not unhealthy. Each one has to find his formula. The scriptures say if you are unhealthy there are certain things to be rectified in terms of your food and your movement in relation to objectivity and also in relation to your thoughts. So, the repair has to be at all three planes if you wish that the body does not come in the way of your work. That's why Patanjali speaks of ill health as the first obstacle for yoga.

Acute illnesses are short lived illnesses. That's why even cough and cold- you should not feel that you are being condemned by this talk- change of weather, it has nothing to do with the food habits. But then, it has something to do with lack of resistance. This is where we get into the vital body. So, if the vital body is strong, even weather change has no effect on you, it has no impact on you. Long journeys have no impact on you. Sudden change of weather has no impact on you. So that's why it becomes important that we build a strong vital body.

We had a full-length three or four lectures about vital body in the preceding seminar in Switzerland, where we spoke of having a lot of water and breathing lungful and as far as possible to see that sunlight enters into our life. Are we practicing them? Known things are not practiced. There is excitement about it for some time. Just like a child is excited about something for some time, then it is thrown out and something else is picked up. Everything is short lived. That is the acute disease. It happens with us, it's not that I am trying to say certain things which are disappointing, but that is the nature of the body.

Wisdom should be taken for translation into daily action. If not, it becomes another vice. We have now the new habit of having two or three group lives along with me. Once in India, once in Europe, once in Argentina, once in America and Central America. And every time I touch South America or Central America, I also touch Europe. So, we keep meeting. It's a joy, there's no doubt about it. To me, also it's a matter of great joy. But you see the beauty and the wonder of the bodies we carry, that we have met so many times, gathered so many books, so much wisdom, and printed so many books. But when we see in retrospect, our progress, I don't think, is satisfying to ourselves.

The cause is not with us, but with our body. That gives us some relief. But the body being so, the cause is with us. So, we should stand out of the body and start tackling the body. Stand out of the body and start working with the defects of the body.

Don't think it is kindergarten. This is the big foundation without which nothing can be built. The religions, every religion without exception, spoke of this, not from the scientific angle but from the moral angle. And we got bored of the moral instruction. You know what happens if you speak morals every day from a platform like this? The listener feels, every day the same shit. That's how people have run away from the religions and run away from the morals. Consequently, they are deeply stuck in the body. They are more stuck than they are held up. See the kind of depressions that children get by the age of 20-25 years. Their ineffectiveness, nervous breakdown, all arising out of improper understanding of freedom. From 7th year to 21st year or 28th year, one has to give all the needed regulations to the body, with patience. In the afternoon I will narrate from the ritual of Upanayana what every child from the 7th year is expected to do. It's the rigor of discipline which makes their instrument fit to work for the rest of the life. If one does it from 7th year to 21st year, then from 21st year to 84th year, it holds you in good stead.

See what a gift you get through patient working with your body. That's why the book Mithila is given. Not only for children, but also for the elders. The book that came through my task has a systematic presentation of the subject to experience the soul. Because unless the fundamentals

are strong, experiencing the state of buddhi is difficult. Unless we are fit with our Manas, we are not fit enough to receive wisdom and experience the light of wisdom. There is a phrase in English: "Fit like a fiddle" (fiddle is also called violin). You must have seen some people playing the violin, which is also called fiddle. Unless the strings of violin or veena, or any stringed instrument, unless they are tight, you can't play music on it. If the string is loose, you play on it, it produces a weeping sound. It produces a sound which is unpleasant to the ear. The body also should be so fit. The fitness of the body depends upon the elasticity of the spinal column. No game can give you such elasticity but asanas can give you. If asanas are regularly practiced, this spinal column becomes supple and elastic.

When the spine becomes supple and elastic, all the five etheric centres of the body, which regulate the five elements relating to the body - Vishuddhi, the Throat centre, regulates Akasha. Anahata regulates Air or Vayu, Solar plexus regulates the Fire or Agni, Sacral centre regulates the Water and the related emotions, the Base centre regulates the physical tissues of the body. So, all the five elements with which your body is made function in harmony and develop a strong vital body. By that we have made the body resistant. That's how we have to practice.

That's why Bhagavad-Gita, for the first five chapters, gives you the technology to work with the body and the mind. The first chapters are meant for it. How do you first understand that you are not the body? That's the very first teaching of Bhagavad Gita. He says, you have a body, you are not the body. You are the soul. You take to bodies and leave the bodies and YOU remain eternal. You cannot be destroyed by matter, water, fire, air or even ether. The five elements cannot destroy you because you are beyond them and you gather them around you. That's why our original abode is the sixth center from below, Ajna, meaning, staying there as the soul you can order the body of the five elements. That's why the teacher speaks to the disciple who is in conflict. Like us, the student was in conflict. He was disturbed by emotions and he got into depression.

He sought from Kṛiṣṇa, the teacher, “Somehow, I have lost all my balance. My feet are shivering. Please help me. I take refuge in you.” The particular sentence that was uttered forth by Arjuna is, “*Shishyaste'ham shadhi maam prapannam*” meaning “I am in great calamity or crisis. I decided to be your student. Please instruct me.”

Transcript – 2a

“Guru” means “Teacher.” “*Sishya te aham*” means “I am your student.” “*Shadhimaam*” means “Instruct me.” “*Prapannam*” means “I, who am in crisis and calamity, surrender to you.”

You know what Krishna says? He says, “You know something; you don't know something. And you are weeping needlessly. There is no need to weep. What are you weeping for? That so many get killed in the war? That you may win or you may not win? Why should we be at war? These are the questions that emerge in your mind. And you have done many wars before, but now you are shivering because you are facing your own people on the other side. If they are not your own people, for the sake of the law, you fight. Because they are your own people, you are developing a peculiar philosophy.”

It's like a teacher. A teacher has children in the class. Among the children, the teacher also has his children. When it comes to other children, he is strict. When it comes to his children, he is not strict. Is this the right way of doing things? Our people and other people. Our people, for Indians, is Indians, and for the Spanish, *nosotros*. Likewise, Germans, just for example. These are our people; we have to protect them even if they don't behave well. What is this “our and others”? All are souls, and the souls cannot be destroyed. They can't be destroyed. We temporarily release them from their abodes, which are full of malice, which are working contrary to the law. They shall be given better bodies because they can't work with these bodies anymore.

I spoke to you in the beginning: either you repair the body or you abandon it. So, where repair is not possible, abandonment is the solution. That's why wars do happen on the planet whenever

nature feels abandonment is necessary. What cannot be rectified has to be abandoned. Suppose this building is full of discomfort; its layout is bad. Nothing in this building gives us happiness. Better destroy the whole thing and rebuild it. Are not the builders putting down the old buildings and rebuilding again in the same place? That is what Manu and his army of people do. Their job is to help build bodies for the soul. If the bodies are found to be totally ineffective, either by virtue of age or by virtue of sickness in the mind, then what is best for the soul? To bring it out—to bring the soul out of that prison, that horrible prison. That's why the very first teaching Krishna gives is the eternity of the soul, the temporary manifestation of bodies, and their dematerialization. Bodies are materialized and dematerialized, and the source for materialization is the soul itself. So, insofar as it is lawful, the law or *dharma* is taken as the basis. A judge sitting in the seat of a judge, a judge in court, cannot have different rules for different persons. If ten murders are done by a man, he gives punishments. He can't pass a different judgment if the one who does these ten murders is his own son. Then his judgment will be questioned. So, the law prevails. With love, people try to rectify and modify people.

You know these sons of blind and the sons of light when they were at war? Do you know their age? The age of Arjuna was 90 years. Right from the 5th year till their 90th year—that is, for 85 years—they were bearing the injustice, insults, and even attempts of murder on them with patience. It's not that yesterday we quarrelled and today we started killing each other. And even then, it's not they who wanted the war; it is the sons of the blind who wanted the war. They insisted on the war. They challenged the sons of light and said, “Either you live or we live. Those who are not with us are against us.” They had no alternative but to fight. So, that's how the war happened. When such a situation arises, if you have to fight, better fight for the law. The sons of light had no itching to fight, and they were left with no alternative but to fight. So, they thought it better to fight for the law. They made many efforts to work out an arbitration, a compromise. Actually, the kingdom belonged to them. The sons of the blind occupied it and put the sons of light through all kinds of problems. And the sons of light said, “You may take the kingdom; give us five villages. The smallest villages in the kingdom, five of them, kindly give us.” The eldest son of the blind said, “Go to hell. We don't even give you that much land which a hairpin occupies

vertically—not horizontally, even vertically. That much of a point on the planet you don't deserve; we don't want to give.” It's interesting, but anyway, the theme is not *Mahabharata*. The theme is *Bhagavad Gita*. And the theme in *Bhagavad Gita* which we propose is meditation. So, the sons of the blind emerge from the body to kill the sons of light emerging from the soul. So, the fight is on.

In every individual, there is the soul, and it has its proposals emerging from the *buddhi*. There is the mind of the body. Soul has mind; body has mind. So, the two are at war in an aspirant. In our case, the sons of light are bearing with patience the nonsense of the sons of the blind. So, we have to interpret every scripture in relation to the energies that exist in us. Many times, we feel, “We should not have talked like that. We should not have acted like that. We should not have gone there. We should not have eaten this. We should not have touched that,” isn't it? But this is like the philosophy of the graveyard. Each time you go with a departed one to the graveyard, you get for a while your temporary, corporal existence—the reality of the temporary, corporal existence. By the evening, the body says, “Let us forget about it; have a drink.” So, like that, we do get some reminders from within of right actions.

Krishna says, “You know and you don't know. You are confused, and for nothing you have become weak. Just know that we are all souls, and we have bodies, and all these bodies come and go through time. Some are requesting for earlier release, and they have left no alternative to us. So, understand that you are not destroying anyone. You are only releasing them from the body in the name of law because you have no other way. Suppose in the process you get released; it doesn't matter. You continue to exist. But you carry with you the virtue of having fought for the law in creation. And existence is not only physical, but it is subtle. In the subtle, you continue to exist in heaven, having fought for the law. It gives you a subtle body.

“In any case, you have to work for your duty. You are born in a kingly clan. For any king, it is the responsibility to protect the law. A king that does not protect the law, a priest that does not share

wisdom, and a doctor that does not heal hasn't done what they have to do. So, do it as your duty."

Then, he comes to one important step. You know, in this world, there are things that you have to do. Things that you have to do are called *Dharma*. You have to eat when you are hungry. That is the law of nature. Don't think it is given by some Hindu because the term is "Hindu Dharma." I hear sometimes, even from our group, "What is this *Dharma*? Through *Dharma*, he is trying to bind us." I am least interested in binding you or getting bound by you. *Dharma* is the key that unlocks your bonding, and *Dharma* is the Sanskrit word for the law of nature. We have a free will to follow it or not to follow it. The other name for *Dharma* is wisdom. Be wise to eat when you are hungry. Don't be unwise to eat even if you are not hungry. When you eat when you are not hungry, it is contrary to nature's law; it has consequences. If you eat but eat more, it has consequences. Or if you eat less to have a nice-looking figure, it has consequences. The figure cannot be changed unless the etheric figure is changed. That is wisdom. The veterinary methods of reducing the body (please make note of the word "veterinary") don't work. People today, to have a shapely body, adopt a veterinary method, and the body does not oblige. It seems to oblige, but it does not; it's a losing game. We have to change the etheric form in you to change the outward shape. See, if you have a mould and prepare mud idols with the mould, the mud idol comes according to the mould, is it not? If you try to rectify the mud idol, it breaks. So, what is to be changed is the mould. There is a technology to change the mould.

Many people go to naturopaths. "That's why I have these hips, very big, and it doesn't look nice." The naturopath is very happy if your hips are big. He makes a feast out of you because he has a case he can deal with for 10 years, and each time you come, it's a feast for him. Frequent visits by the same patient are an assured income for the doctor. So, don't think of changing the product of the mould; think of changing the mould. Some people are born obese. What do you say for that? Some are born obese. Right from childhood, they are big—big body, small head. What do you do for this? Why is it so? It's arising out of the habits that they have accumulated over lives. So, you have to change the habits.

Changing the habits gives a modification to the mould. That's how those who take to the wisdom instructions sincerely have their moulds changed. So, when their moulds are changed, they are better operators. Mental accumulation of knowledge has no solution; it does not release us from the prison. Application of given simple principles would help us to slowly change the energy parameters in us.

You know, there was an institution called “Energy Systems Parameters” (ESP), an “occult” group. He (the founder) said that he would set appropriate energy parameters in the system. He himself did not have the parameters—no parameters of *Dharma*. But he wanted to grow global, and since he did not have parameters, he went into incurable diseases. How can you set parameters for others when you don't have them?

So, the energy system can be put to its natural parameters when you follow the law—the law of nature. That's why it's important we know the law of nature. There are man-made laws, and there is the abundant law coming from nature. The salt is saltish; sugar is sweetish—they don't change. That's the law of nature. So, we should know the law and follow the law. People think following the law is getting used to conceding their freedom. That is ignorance. Law is meant for regaining the freedom that is lost.

So, the fundamental law that Krishna speaks is that: “You should know what you have to do and what you want to do. You should be able to discriminate between the two.” Many times, we see the wants as needs. In many aspects of life, we see every want as our need. This is because we don't have discriminative will. That's why Buddha says, according to him, the fundamental teaching is discrimination to start with. He says desire and discrimination. Buddha's teachings were 2,500 years ago. Five thousand years ago, the first teaching of Krishna is the same. He says distinguish between what you want to do and what you have to do. What you have to do is as per the law. That is called *Karma*. We have a very wrong understanding of the word *Karma*. We build our own *Karma* or build our own prison houses through the things that we want to do. So, who builds prisons? The Lord has no scheme to build prisons for us. The creation is prepared, the

playground is prepared for the play, and then there are the regulations of the play. You play as per the regulations; then the play is joy. But if you don't play as per regulations, you have anything other than joy. Play is for joy. Playing to win is ignorance. In the play, winning and losing are not important; playing is important. The one who plays for the joy of playing eventually wins because he has no tension to win, and he does not attach too much importance to the win. That's how the law has to be understood. We need this implement called discrimination in anything and everything that we do. Most of the time, we confuse our wants with our needs. To say what we have to do—to distinguish it from what we want to do—Krishna uses a specific word. He says, "*Karyam Karma*," meaning "dutiful deed," but not deed based on desire.

If the desire is in tune with the duty, or if the desire is in tune with the law, only then you know what discrimination is. Please note I am speaking about the law of nature, but not social laws. Social laws are byproducts of the natural law, and many times they are contrary to natural law also. That's why we speak of the law of nature. So, these laws have to be learnt.

So, discrimination is not moral; discrimination is the key. People should be told: if you don't use the key, what happens? If you use the key, what happens? If you don't use the key, you imprison yourself more. If you use the key, you are walking towards freedom. That's why all books of wisdom speak about discrimination. We need to apply discrimination when we use our legs. It's a matter of discrimination, just for example, to use socks when the floor is cold. Don't use them, you will catch a cold. We don't want to walk to get a cold, no? But we do get a cold if we walk on a cold platform without putting on socks. You would surely get drenched when you go into the rain without an umbrella or a raincoat. It's no doubt joyful to get drenched in rain, provided you have a strong vital body. So, you should know whether you have a strong vital body or not to enjoy the rain. And always enjoy the rain through your window, or enjoy it holding on to an overcoat, a raincoat. So, that's discrimination.

When you use your legs, when you use your hands, there are fifteen items in you which you have to use with discrimination. All these fifteen items put together make your mind, senses, and body. This is inevitable. You can't get to meditation without this. You can't build a sixth floor without making a foundation. There are people who build it quietly, and they do progress. There are

people who don't build it; they are just around. Nothing happens, and they get disgusted because nothing is happening. Nothing can happen if you don't do it. The key is given for implementation. It is for you to use. Please don't forget this key, even if you have become a master. Until the universe is all dissolved into itself, this key shall have to be held. Even angels fall when they lose this key. Angels also fall. So, it seems to be familiar, but it is not familiar through action.

As a teacher, I am concerned with those who don't use this key, and I am happy with those who use the key. Whether the key is being used or not can be very clearly seen by the teacher; it doesn't require any special wisdom.

Transcript – 2b

In Book Two of *Mandra Scripture*, there is a particular word used in the 41st verse. It speaks of cultivation in relation to the field. The whole of humanity originally engaged with the cultivation of the field. Cultivation is an excellent exercise. The body is the field, and cultivation is with the plough called discriminative will. We need the plough to cultivate the land. So, when the body is the field, the plough is the discriminative will. Without the plough, the land cannot be cultivated. Without discriminative will, the body cannot be cultivated. This body has to be cultivated to make it fertile; otherwise, it remains barren. You know, in ancient times, the lands were all barren. Then the knowledge of cultivation was given to human beings, and as they cultivated the land, they were able to gain more and more produce from the land. In nature, everything is given raw. You have to cultivate or culture it.

You see, you go to a diamond mine—you don't get a ready-made diamond to wear. You have to cut the diamond. You see the fruits? Many fruits cannot be eaten as such. You have to peel off the outer layer before you eat. The rice grain or wheat grain—as such, you cannot eat. You have to remove the husk and then eat. The best example is the coconut; you cannot eat it as it is given by nature. Nor a jackfruit. The nourishing part of the food is available after it is cultured. Likewise, all things in nature are given in a raw form because in the raw form they are well protected. Even the egg—you can't take it like that.

Just a short example, so that it becomes very clear that we also have to do with the body as we do with the land. The land can be most valuable or useless according to the degree of cultivation.

The body is the field of action: *Kurukshetra*. *Kshetra* is field; *Kuru* is action. It's a field of action. It can become *Dharmakshetra*. These are the two words that are used in the very first verse of the first canto of *Bhagavad-Gita*: “*Dharmakshetre Kurukshetre.*” *Dharmakshetra* means a body cultivated with discriminative will. *Kurukshetra* can be *Dharmakshetra* if cultivated. If not cultivated, it remains just a field for action. Those who don't know also use the body for action, and those who know also use the body for action. So, even for a Master of Wisdom, the body is the means for action. Either he should have a physical body or should be able to function through a person who has a physical body. The Masters who are in the subtle plane also need persons who have cultivated bodies; only then can they work through them. That is called discipleship. If there is no good body available, they have to take to a body. Fortunately, there are some bodies available. But if the situation demands, they would themselves take a body. Similar is the case with an Avatar. Avatars also descend preparing their own special body if they wish to carry out some major acts and when they don't find an adequate body through which they can function. What can be done by juniors need not be done by the seniors. So, more and more, they need juniors at various levels. A Master is a junior to his Master and a senior to his student. Likewise, there is the master-student chain up to the Absolute. So, unless there is a body which is well cultivated, a Master cannot use it. There is also a Master in us as our self. Even to the Master in us—which we are—our body is not useful unless it is cultivated.

That's why in Sanskrit the word “cultivation” has many dimensions. When it is translated, that is the only word we have to use: “cultivation.” *Vyavasaya* is the Sanskrit word, which means intensive working for transmutation. This meaning you don't get when we say “cultivate,” but the process is that only. The body tissues should get transmuted through intensive, continuous working for betterment. It is common knowledge for all of us that the subtler the body tissue is, the better it is able to receive and transfer light. So, the quality of the tissue of the body is what is to be improved upon continuously and regularly for long years. It's a thing that cannot be overlooked. Many times, we don't get the right experience through so many practices when this part is forgotten. *Asanas* help towards that end, respiration helps towards that end, much water helps towards that end, and light food helps towards that end. So, these are things which should

become part of our life. So, slowly, the barren land shall have to be cultivated. That's what Master C.V.V. intends when he says, "I shall do the repair work relating to you; I shall repair the body so that it shall cease to be a prison house for you." When it ceases to be a prison house, it is already immortality. Then you can work for the next step of the soul integrating with the universal soul. If the soul is not conditioned by the body, then it can work for integration with the Spirit. So, the first step is to gain release from the body. In the Veda, they say the bull of man is thrice bound and it keeps roaring; the bull roars. It roars and roars for release. So, when it roars for release, the technology is given. The aspirants are those who are looking for release—release from the conditioning of the body. Body conditioning is very strong. Its release is the first step, and then integration of the soul with the Spirit is the second step. That's what I spoke to you when I spoke on the Upanishad *Isavasya*: first, deathlessness, and next, self-realization. Because when you are in the prison house and are not even allowed to get out of the prison, where is the question of integration with something?

Another aspect of the body: it is called *Deha* up to 35 years. After that, it is called *Sarira*. *Deha* is the house; *Sarira* is the one that deteriorates. Up to 35 years, the body does not develop serious things. Thereafter, it starts. It will show up; it gives you back slowly all the ignorant acts you have done with it. It will start showing up by way of sickness. This 35-year cycle is called Ezekiel's Wheel, and we are expected to work with it with great devotion. Up to 35 years, we stand a good chance to repair the body—not repair, but to cultivate it and make it fit. If it is not so, the body comes in the way of your work. Five cycles of seven years. You can ignore the first cycle of seven years. The next four cycles should be focused upon cultivation of the body with discriminative will. In this period, you have to train the limbs of the body, the senses of the body, and the mind of the body. It has to be well trained. Thereafter, training is difficult. Please remember: it is difficult, but not impossible. It becomes more and more difficult as we start later.

That's why the wisdom lessons speak of things like *Mithila*. I told you that I will speak to you about the ritual of *Upanayana*. *Upanayana* has, again, many meanings. One meaning is to walk near to the soul. To walk near to the soul, a child of seven years is entrusted to a teacher who

functions as a soul. It is also called *Upanayana*. *Upanayana* means moving towards the teacher, who has learned the way to function as a soul. And that teacher prepares the child to enable him to walk to the soul which he is. A third meaning for *Upanayana* is opening the eye of wisdom through the use of discriminative will. The parents may come and see the child now and then, because the parents cannot see all that is being done with the children as they have an emotional relation with the child. The child is taught to sleep on the floor on a cloth like this—no pillows, no cushions. It's not a punishment; it is introducing resistance to the body to meet the hard conditions of life. The child is woken up at 4 o'clock in the morning. At home, if the child says, "Mommy, I want to sleep," mommy is so kind, eh? "Oh, my dear, please sleep," and allows the child to sleep until 7 o'clock. The teacher would not allow. He won't be martial in his approach; with affection, and yet with determination, he ensures that the child wakes up. A teacher never hurts any child. He tries to play some Vedic sounds at a very high volume or arrange a *mridanga* or a *tabla* in the ashram with such a loud sound, and some children would get up, and they in turn wake the others up. When you see your colleague is already awake, you feel encouraged to wake up, and you also feel the insult if you continue to sleep. They use all positive psychological ways to see that the child gets up.

They were asked to clean their tongue, drink some water, and do some exercise—namely *asanas*—and the body warms up. The *asanas* will warm up the body, and the inertia of the body is cleared quickly through *asanas*. Then they are asked to go and take a bath—all this before sunrise. And for bathing, there are no hot water systems: natural streams, which are generally warm, and the bodies are also warm because they have done exercise. The bath is found enjoyable. Even people who are accustomed to civilized life, when I took them this winter to Varanasi and put them into the waters of the Ganga much before dawn, were very inhibited in the beginning to reach the water. But once they were in the water, they did not want to come out. So soothing! It's not hot water; it's not cold water. It is the water with the life that keeps soothing the body. Many who came out after the bath expressed their surprise. I told them, "It's no surprise. We walked away from nature, and hence it's a surprise." It is the truth that flowing water has warmth. That's how earlier people were living: taking baths in a flowing stream or from

wells where there is a continuous spring-up of water—not stored water, which does not carry life. And when it doesn't carry life, it doesn't carry the warmth. See, you see the body with life and the body without life. That is the difference between flowing water and stored water. So, they felt their bodies were light. If you wish to prepare your body to meet resistance and gain resistance, you should cultivate the habit of taking a shower at body temperature and see how much we can reduce the temperature of the water. If you reduce the temperature of the water to meet it, the body raises its temperature. If we increase the temperature of the water, the body reduces its heat. So, if you take a variation of heat in the water, the body is put to raising the heat and reducing the heat. It's an exercise for the vital body. The vital body is made active, just like doing some—what you call—sitting on the knees and getting up, sitting on the knees and getting up. The knees get stronger. Likewise, the vital body gains strength through exposure to heat and cold; it gains that flexibility to switch off the heat and switch on the heat according to the outer situation. That's the auto-healing system. When it is winter outside, the body is warm. When it is summer outside, the body is cool and it sweats. So, this practice of adjusting itself to heat and cold is gained by the child even at a very young age. That's why, according to the seasons, the water in the river has its temperature. So, he is asked to take a bath.

So, sleeping on the floor, waking up early in the morning, doing meaningful exercise, and taking natural water were done before sunrise. The body is cleaned before sunrise. And exposing themselves to the light of the sunrise—though not to the rays—they were asked to pray or to study. A body which is cleaned and exposed to the light of the sunrise receives a lot of life through the sun's rays. It is not necessary that you meditate at that time; meditation is for a further, higher purpose. But for preparation, for cultivation of the body—which is the main work in the initial stages—a cleaned body should be exposed to the dawn and the light relating to the dawn.

Throughout the day, the child has a program for learning and playing, and he is given food three times, but the food is bland—no taste. A bland but nourishing diet. You know why? If you are able to remain on a bland diet, you will not in future become a slave to taste. If the child is at home, the mother cannot accept this. Taste is what we cultivate over here; in each family, a

different taste is cultivated. So, they only look for that kind of taste, and they are unable to taste other varieties of taste. Not always in life do you get food to your taste, but in nature, you can always get food that nourishes you. Nourishment is even more important than taste. That's why a bland but nourishing diet was given to the child. And he was given the rest of the lessons during the day and was allowed to sleep by 9 o'clock at night. About seven hours of sleep he would have. So, the teacher ensures that for 14 years the child remains with this kind of discipline. Then the body is well cultivated.

In those 14 years, the teacher also observes every student, and according to the attitude of the child, he will direct him into different branches of knowledge. They are allowed to take up that which is to their inclination, which is carefully observed by the teacher. By 21 years of age, the student has a very fit body and also carries with him certain knowledge which is useful to serve society.

Then he would be asked by the teacher, "Now you may go for further learning to Varanasi, to pursue advanced studies because you are now fit, because now you are prepared for the spiritual sciences, fit for spiritual self-realization." You may have seen Indian marriages. The bridegroom is given an umbrella, he puts on some wooden chappals, and he starts walking towards the northeast or north, because Benares is northeast to us. Then comes a man with his daughter and asks the prepared student, "Where are you going?" He says, "For the pursuit of my further studies for self-realization." Then the man says, "Self-realization cannot be accomplished unless you serve society, unless you fulfil your duties. You were given a body by your parents. You, therefore, have a responsibility to provide bodies for the incarnating soul; otherwise, your debt to your parents remains. And that indebtedness would cause hindrance to your progress. And during your stay in the ashram of the teacher, it is society that supported you with food material, with clothing material, with milk, with butter, etc. Where did you get them from? They were all prepared in society and sent to your ashram. Society has been a great support to you, so you have a duty to pay back your debt to society. Thus, you have a duty to provide bodies to clear your debt toward your parents. You also have a duty to serve your parents because they worked

for you. You have a duty and a debt to society because society has supported you till now. Debtors are not allowed into the Kingdom of God. Clear your debts here. To enable you to fulfil all this, I offer my daughter in marriage to you. Marry her, live a family life, and fulfil all the duties relating to your parents and relating to society. Having fulfilled these duties, then you may go.” This is what is enacted today in the marriage ritual.

Transcript – 3a

In the marriage ritual, it is like an enactment because it is not intended. People are more concerned about the marriage, whereas earlier the import was there. The concept of marriage is to make a commitment in the presence of the *devas*. It's a commitment you give in the presence of the people, and also in the presence of the *devas*, and also the fire. It is the source of all. So, you have to fulfil those commitments. That's how man enters society as an effective instrument to serve.

And the youngster, the youth, is strong of body and mind, and he sets his family life according to the knowledge which he gained in the ashram. He will start working for society through a vocation. That's how it was originally considered. They don't marry unless they are confident that they can maintain the lady and the family. They do not beget children before marriage.

There is a popular anecdote that is floated in India. An innocent, traditional Indian went to England. He was traveling on a train. You all have the experience of Indians initiating dialogue with you. Unlike Europeans, they are communicative, and many times, excessively communicative. They will ask you, “What are you doing?” They have no ulterior intention—just to develop communication so that they speak to each other as they travel. They have some standard questions: “What are you doing? Are you married? Are you settled? And from which country?” Now they ask which country; before, any white skin was English. And outside India, all speak English. This is our understanding. Very few know that there are many more languages very significant besides English. Their logic is simple: some white-skinned people came to India, and they spoke English. So, all white-skinned people speak English.

So, this Hindu who went to England asked his co-traveller, "What are you doing?" You know what the reply of the European was? He said, "It is none of your business." The Indian was surprised. He just waited for a while, but he could not remain quiet. He asked his co-traveller, "Are you married?" He said, "Yes." Then he asked, "How many children?" That man had no children. He said, "I have no children." The Indian asked, "Why?" In Europe, or anywhere in civilized places, they feel that we cannot pry into personal life. But here, they feel it is not personal; it is all social. So, the traveller said, "Get lost from here." So, the Indian changed his seat to sit beside another co-traveller. He remembered that because the first man had no children, he was angry. Then he took a seat beside another traveller and smiled at him. That man also, with a lot of discomfort, smiled back. The Indian decided, "Better I ask first about children." He asked, "Do you have children?" The man said, "Yes." So, he asked, "Are you married?" And the man said, "No." That was the shock of his life, because for an Indian, it is just impossible to conceive of having children without marriage. He was so simple; he thought, "How could this man have children without marriage? In this land, don't they need ladies to have children? Do they have a means by which they can have children without ladies?" Because, to him, it was something subtle. He asked, "You have children, and you are not married?" He was so curious to know if there was a technology behind it. The European was deeply hurt. He said, "Get lost!" Then, the Indian went to another seat. Then, he saw a man with a lady. If a man sits with a lady and they are of the same age, the conclusions drawn by an Indian are very clear: they should either be brother and sister or husband and wife. It cannot be otherwise. So, he asked again, "Is this lady your sister?" The man said, "No." Then, inevitably, the conclusion was very clear to him. He said, "So she is your wife." The man said, "No." Then the Indian couldn't stop. He asked, "Then who is she?" He said, "She is my girlfriend, and I am her boyfriend"—a thing not known until recently in India. The Indian grew crazy. Things are very different here than in India!

So, like this, the original understanding in humanity is that a man becomes effective, capable of earning through service to society, and then marries, gets children, and fulfils his social and domestic obligations. It's not getting children first, later looking for a job, and even later thinking of marriage. That's not logical.

Why I say all this is, of course, in a lighter vein. The priority is the law, because the energy of sex was not regulated between the 7th and 21st years. It is one of the parameters of how much control you have over your body. There are two parameters to decide your control over the body. One is your ability to regulate your faculty of taste. I spoke to you some years ago on the *Uddhava Gita* and *Avadhuta Gita*, where Krishna says if you wish to gain mastery over your body, you have to conquer taste. Taste binds you to the body because taste is a means of physical contact among the five senses.

There are two senses which have physical contact; then there are three senses which have subtle contact. The contact of the eye is subtle. The contact of the ear is subtle. The contact of the nose is also subtle: hearing, seeing, and smelling. And then there are two Ts—touch and taste. These have gross physical contact which can condition you and cause slavery. They enslave you. That's why these are the two that are to be mastered, through which we gain mastery over the body. Food and sex—they have contact with objectivity. Objectivity is the fourth step. It is the manifest world; the rest is unmanifest and subtle. We can remain subtle and work through the gross. So, for that reason, these two senses have to be regulated right from childhood.

So, the children in the West are losing track, and now also in the East, because of the indiscreet use of these two senses. If we can regulate these two, progress is faster. I told you also earlier the story of Kali—to you, meaning to those who listen to me anywhere. When *Kali Yuga* got started, Kali stood before the Creator, and the Creator said, “Yes, now is your time. You may rule.” Kali came to the courtyard of the Creator with one hand on his mouth and another hand on his genitals.

“Creator, what are your weapons to rule?” Kali said, “Just two weapons, my Lord—taste and touch. They are enough for me.” That's why he assumed that posture. This is the posture in which he stands before the Creator. The Creator said, “They are enough.” Kali said, “They are more than

enough. You will see how powerfully I will grow with these two weapons.” And he proved to be one hundred percent right.

That's why when Krishna was a child, many times he assumed the same posture before elders, and they did not understand. He was giving the message, “Kali will come; be careful. And I have the technology for you not to fall into taste and touch.”

You know, vegetarianism as a virtue is of recent origin to humanity, arising only after Buddha came. Before Buddha—that is, before 2,500 years ago—there was non-vegetarianism in all sections of humanity. There was no bifurcation of people as vegetarians and non-vegetarians. Even the priestly class was eating meat. Buddha came, and he enlightened people about harmlessness. Asia, and among Asians, the Indians, accepted it faster than others, and thereby vegetarianism came about. But before 2,500 years ago, it was not like that. That was the distinct contribution of that great being, Gautama Buddha, to the evolution of human beings.

Krishna was 5,000 years before this present time, meaning 2,500 years before Buddha, 3,000 years before Christ. He was the only one among the kingly and priestly classes—for that matter, he was the only one among human beings—who was not eating meat. He was also not eating many vegetables or many vegetarian foods. He was living on butter, milk, and fruits. That was his specialty. And that was the specialty of the body he had; it could not accept any coarser food than that. That's how he maintained it, and it remained without aging up to 126 years. That is a demonstration *par excellence* of your attitude towards food.

So also, was his attitude towards sex. Many wanted sex with him, but only to the ones whom he married, and only for the purpose of giving every lady a child, did he step down to that awareness and give them children. The rest of them experienced him on the subtle plane, but not at the physical plane through acts of sex. It is this soul-to-soul experience that he gave to many.

This is only an illustration to show how it is done by great adepts. Today, if humanity is getting more and more conditioned, it is due to a lack of discriminative will vis-à-vis taste and vis-à-vis touch. That absence of discrimination is making man a deeper prisoner; the prison is getting stronger, and man is becoming weaker. It is already high time that this knowledge be given in schools, not allowing children to indulge excessively in ice creams, chocolates, and all artificial fast foods. Every day, I learn a fact or two from parents in the West about their spoiling children, and it is also being learned fast now in civilized India. It's a great service to inform people of the consequences of this indiscreet action. The field is being destroyed instead of being cultivated to give produce.

That's why, in this 41st verse of the second chapter, Krishna speaks: "Cultivate the field of your body with the plough of discriminative will to manifest the fertility of the field, and that fertilized field is the subtle body." Subtle body as a concept is now known; "*Sukshma Sarira*," the term existing in Sanskrit, is mentioned most often. It is a term that has existed in Sanskrit since time immemorial. But it cannot manifest unless it is cultivated, and the instrument for cultivation is discriminative will, without which the body continues to condition us and subject us to death. So, man has to die in prison; he is not liberated. Thus, this cannot be overlooked in the path of white magic, discipleship, or yoga—whatever you call it.

It is difficult, no doubt, for God, because we start late. If we had started early, it would not be so difficult. A healthy mind would not get thoughts of sex whenever seeing the opposite gender. That is the hard fact. It needs to be taken up seriously so that it remains a strong principle with us and may be useful in the next life, if not this life. By this statement, I am not denying sex. It is a biological instinct; it has to be respected. But there should be discrimination. It cannot be without discrimination and regulation. Just as I am not denying food, but say, "Eat with discrimination," so too, have sex with discrimination, earn money with discrimination. If you use discrimination, you are in tune with the law. That's what brings you towards *Dharmakshetra* from *Kurukshetra*. If it is a mere field of action, we have the illusion of "ours" and "others." But if your

field of action is filled with *dharma* and becomes *Dharmakshetra*, your attitude and response to others are on the basis of need, not on the basis of “our people” and “other people.”

That's why fundamental lessons have a stronger import, and they last long until the ultimate. We should necessarily recollect them whenever we think of wisdom. A wisdom class which does not give fundamental principles will result in gathering only mental funds. In one book, I said, “Fundamentals ignored, mental funds gathered.” So, in the fundamentals, if you derange the arrangement, it becomes mental funds. Mere mental funds become luggage. We should be strong with our fundamentals and follow them. By saying we should be strong, I am not saying you are weak. It is my duty as a teacher to remind you of these fundamentals, and I should not get tired of saying this.

Yes, upon this we build the subsequent lessons, because the body can be cultivated—can be cultivated—and it has certain steps of cultivation. Unless this is done, you cannot reach meditation. So, meditation demands a way of life. That's why the caption is “Meditation, a Way of Life.” It has a specific way of living, which is bitter in the beginning but comforting later. That's why wisdom is a bitter medicine. Most Ayurvedic medicines are bitter—so bitter that you cannot take them straight. That's why they mix them with honey to take them.

So, the story of the Indian in England is the same. It is like the honey to keep you smiling. But the lesson is what it is. We'll accept the lesson. To the extent possible, we'll try to bring it into our lives. We want to be saints. We are not already saints, no? So, we have the right to fail. We also have the right to make an effort. Working with the body and senses is a big task before you work with the mind. That's why we cover all logical steps to reach up to meditation, so that we also consider them every time we meditate. Thank you.

Transcript – 3b

I was speaking to you yesterday of some aspects of the false freedom that is now prevalent in the Occident, in matters of food and sex, which relate to taste and touch. It is not my intention

to condemn. I would only like to say it is an act of ignorance, and it is a consequence of something that has happened. If we trace the history of humanity, human beings, due to their excessive orientation to material and also to their material bodies, acquired the will to power, which resulted in the will to aggression.

The human being is aggressive—aggressive either physically or intellectually, and in between, also emotionally. There is physical aggression, emotional aggression, and intellectual aggression, which we find within us, and then there is a revolt to this aggression. There are aggressors, and there is a revolt towards the aggressors. If there is no aggression, there is no revolt. If there is a French Revolution, there is an aggression as the backdrop. Revolution comes when there is excessive power demonstrated. Likewise, the Russian Revolution. All revolutions arise out of excessive suppression of common people by those who carry an excessive will to power and to aggression. This instinct exists, more or less, in all non-initiates. It is beastly. The more intelligent exploits the less intelligent. The greater potential to fight causes exploitation of the lesser potential to fight. And as for the more emotional ones, their aggression possesses people and doesn't let people have their freedom. So, this will to aggression is the most ancient instinct of human beings.

When this instinct enters into religion, religion also causes aggression. Consequently, there is suppression of the people through this aggression of religion. There is aggression into the lives of the people through religion. Too much moral was imposed. Guilt and culpability were thrown at people who were not able to follow the moral; people started seeing sinners. There are persons who cannot follow the said moral because of their inner instinct. It's not that they don't want to follow—simply, they cannot follow. If you put guilt in them, since they cannot anyway rise up to the required standard, they start hating the one who is imposing the morality. So, we expect certain standards from people. Some may rise up to the standard; some may not rise up to the standard. Those who cannot rise to the standard—they cannot. It's not that they don't want to. So, for those who cannot, if you are sympathetic to them, you keep a door open for

them. Normally, what we try to do is we try to condemn them. We try to condemn them, we try to put guilt in them, and we try to insult them.

So, there is a person, for example, who tends to eat more—just as an example. We know eating more is gluttony. A person who sleeps more; a person who speaks more; a person who speaks critically; a person who speaks with jealousy. There are two ways of looking at these people: that they are incompetent people, bad people, or sinners. People who cannot pray are called sinners. So, I propose a doctrine, and those who don't follow the doctrine are sinners. Then what happens to those who cannot follow these principles? Because they are condemned into a bottomless pit, they also want to condemn the others to the bottomless pit. If I call you a pig, you will call me a wild boar. So, it's a game of one condemning the other.

Because of the excessive suppression of the people through religion, there is a revolt against religion—a revolt against the morals that they propose. Added to that, those who propose these morals are also not morally pure. So, it is adding salt to the injury: "Thank you. We don't want you; we don't want your religion." This is how slowly there is a revolt against age-old oppression or suppression.

Similarly is the case with sex. Sex is promoted by many religions as a sin. If sex is a sin, where is procreation on the planet? The ancient wisdom has no path or aspect of condemnation. There is no condemnation and dividing whole humanity into good people and bad people. There is another way of division: those who know, and those who do not know. And those who do not know should be sympathized with. That is how the *Bhagavad Gita* proposes. We also carry in us these instincts to condemn those who are not disciplined. That need not be done. It's possible to be sympathetic to those who cannot raise up to the standard, and pay more attention to them—give more energy to them. That is called the act of love.

There is an initiate in India. He speaks to the Lord. He says, "Why are you always with the initiates? They anyway carry a lot of light." The initiates are already carrying much light with

them. We hear that you are in regular touch and conversation with the initiates. You need not go to places where there is already light. Think of people like me who don't have any light. Even if you put a small candle in darkness, it is a great light. And there is no point in putting candles around the sun. He tells the Lord, "Please hold some common sense. Think of reaching the dark places and transforming the dark places into light. Why are you always running around those beings who are already full of light?" It's a way of worship. He, too, was a great initiate, but he never considered himself to be so because he was with the simplest of the people, and with the most ignorant ones.

With whom did Jesus move? With whom did Moses move? With whom did Shirdi Saibaba move? All initiates—they are concerned about those who do not know. They don't give as much time to those who already know, because they have concern for them and sympathy for them. And they don't judge that these are sinners, or these are the bad ones. Jesus said 2,000 years ago: "Judge not."

All the anarchy today on the planet is due to excessive judgment of people, invariably making everyone a sinner and asking them to confess their sins before you. It's a kind of black magic. It cannot be accepted by nature because the Occident was suppressed in terms of sex, with excessive imposition of morality. Those who followed morality did follow due to lack of opportunity. We may condemn a corrupt man, but if we are in his situation, do we remain incorrupt? That is the question. When we don't have power, we are saints, but when we are given power, do we remain saints? We are simple when we don't have money, but do we remain simple if we have riches? We are celibate in the absence of a woman; can we remain celibate in the presence of a very beautiful woman and with no one around? An alcoholic who drinks in the morning, the noon, the evening, the midnight—if he is put in prison where no alcohol is given, and because of that he does not drink for a month, can we say that he has abstained from drinking? Because alcohol is not there, he is not drinking. If it is there, he will drink. So, this social understanding is based on certain impositions of standards which are not naturally followed by people.

I know at least a dozen communists in India who were promoting communism in its extremity as long as they were poor. Slowly, they became communist leaders and thus rose to power, translated their power into money, and became rich—and communism was no more suitable to them. So, they converted from communism to socialism, and from socialism to capitalism. Their communism arose out of their hungriness for money and power, so they are not values.

If you have all enjoyable things around you and yet you remain righteous, that's the real strength. I can't say I have fasted today just because there was no food available. When very tasty food is around, and is available, and we don't have to pay for it, can we abstain from eating? These are the questions. The people in power—they always feel everything is in control. If it is kept under control, it will spring back. It should be in control by itself. Don't we have stories where a slave always looks for an opportunity to kill his master? To kill! There are also stories where a slave dedicated himself to the master. A master who gives adequate freedom to the slave—at the psychological plane, the slave feels the comfort to stay. When you don't give comfort and always use authority, then things go the other way. That's why from 1875, ever since the visit of Aquarian energy and the consequent functioning of Uranus, there is a gradual questioning of authority by the commoners in various pockets of the globe. This will to power, will to aggression, and suppression of other feelings is a beastly instinct which exists within human beings.

And we, as aspirants or disciples, should ensure that we inform people but do not influence them. Inform wisdom, and also inform the consequences of not following the wisdom. Leave it there; don't go further. Just inform a child: "Don't put your finger on the flame. If you do so, your finger will burn." That's all. If he makes an experiment, he will himself know. If he believes in this statement, he will not make that experiment. So, the choice is always given to the other person. This is called enabling a co-human being to exercise his free will.

The Aquarian Age demands that we should allow people to exercise their free will. This is a shift from previous practices. That's why there is a lot of commotion now in the Occident: frequent

breakage of marriages, and children getting into drugs, sex, eating all kinds of food, and drinking all kinds of things. From the macro standpoint, this is all a revolt against the excessive suppression of the past. From the standpoint of nature or the hierarchy, they don't see anything to be condemned, because they know that the souls will take bodies again and again. Let them experiment and burn up themselves once, twice, three times, four times—then they'll learn. Those who break away from health regulations in the name of freedom will eventually land in some incurable diseases and the consequent discomfort. And slowly, they will be told the cause for their sickness, and then it gets registered. A smoker stops smoking after he gets a heart attack. A drinker would stop drinking when the doctors say his pressure is very high and he would die if he does not stop. So, through consequences you learn.

If you don't learn by the first experience, you will learn at least by the second experience. And if you don't learn by the second experience, you will learn by the third experience. And the Aquarian Age is long enough—it is 2,160 years from 1875. So, even if you take the average span of life around seventy years, we have thirty incarnations to learn by free will, not by imposition. Whatever we have learned by free will, we cherish it. And thirty incarnations is nothing for human beings, you know.

There is a Purana called *Garuda Purana* where the cosmic bird speaks: a human being is given twenty-one thousand incarnations. So, no hurry. We can eat ice creams, we can drink alcohol, and we gather the related discomfort and then come out of it. You know, the old doctrine is: "Do not thief." Even if we say "do not thief," people who have a thieving instinct keep thieving anyway. The Testaments—the New Testament or the Old Testament or old scriptures say, "Do not thief." The Aquarian Testament is: you may thief if you are willing to face the consequences. You may put your finger on the flame if you are willing to burn it. So, the choice is given to you along with the wisdom. That's the new approach. They don't speak of sin. It is now considered sinful and sick to speak of sin. Enough is done in the name of sin, and people have become sick of sin. So, what is given is the law of life. And insofar as you don't follow the law, accept the consequences.

If a child says, "I don't want to study," the parents can say, "You are free to do what you like if you are willing to become a beggar later." You know, my father—we are seven children to him. He never asked, "How are you studying?" My mother used to ask my father, "Why don't you inquire as a father how they are studying, how they are progressing?" He used to say, "If they study well, they can set up a decent life in society. If they don't study, I shall give all of them the bowls. They can go begging and live. The choice is theirs. I don't want to instruct them because they are my children. I love them, and I tell them: if they study, they can set up a decent life; if they don't study, they can go beg. Either way is okay for me."

How do you feel as a child when you listen to this from your father? The pride in you is hit. And he used to say he always gave such complete freedom. And we had to take up the responsibility upon ourselves because freedom was given. So, each one of us prepared to show our father that we would surely set up a decent life, and he shall be proud of us, so that he would not feel sorry for having given birth to us. This kind of freedom has its advantages. Even if we get spoiled, we do learn through experience. The wisdom learned through experience is deeper.

That's why Aquarius gives freedom and questions authority. The parents are questioned by the children. The teachers are questioned by the students. The government is questioned by the people. The priests are questioned by the devotional ones; all this is because of the will to aggression.

Even the liberation movement of women against men in the West—who is responsible for it? It is the dominating male energy that caused so much repulsion. They said, "You men go to hell; we don't care." From a limited view, we may say this is wrong. Don't say wrong or right. It is there because of certain excesses done in the past.

You know, in 1998, when I came to Europe on a fairly large tour—in which I also did the first May Call—a young lady came to me with the horoscopes of herself and her husband, and she said,

"You should pardon me if I seek certain clarifications." I said, "You can ask whatever you like. The pardon does not arise because I don't see any offense." She put forth the two horoscopes and said, "I want to divorce my husband. I know that as an Indian, you would not agree to a divorce. I, therefore, want to know if there is a way to make up the relation." I went through the horoscopes. Instead of suggesting certain ways to continue the marital relation, I told her, "You had better divorce immediately." She was shocked. She had no words to speak. She said, "In my conscience, I want this. No doubt you are a teacher, but you are from India, and you don't accept divorces." I said, "Be it India, be it Europe, compatibility of energies is important. There will never be 100% compatibility. There should at least be twenty-five percent compatibility. Where there is hundred percent incompatibility, it's foolish to say 'continue'." Even if I say, "Please continue the marriage relations," she will break it eventually. And she would feel that, "I have not obliged my teacher." For nothing, she acquires some guilt. Why all that? If there is no compatibility, it is definitely going to happen, and you give comfort by saying, "Go ahead." It's not that we try to bind two souls by compulsion. It is by agreement they should be together. And there won't be 100% agreement. As I said, there should be some area where there is agreement. They should be able to like the same food, at least. If there is no compatibility, what is so great about being together and suffering lifelong? It's not that I expect that the other person should be what I expect of him—that's the old way. The new way is: do you have enough heart to accept the other person as he is? As he is. Then you have no conflict. All our problems arise out of our expectations. The other person would also have expectations about us which we don't care about. The best way to live together is: even if we don't respond to each other's expectations, we don't have to entertain discord between us. This is the new way of finding friendliness. A dog is a dog. A dove is a dove.

Transcript – 4a

You have to accept the donkey as the donkey. You can't expect the donkey to be a horse. Then it is a continuous disappointment to you. If you settle down to the idea, "Yeah, this is a donkey, it is a donkey, so it behaves like this," you have comfort. Don't you have comfort that way?

Many parents in India, they are disappointed with their children when they don't do well in their studies. If they generally do well and once or twice, they don't do well, then it's a cause for disappointment. But generally, if they don't do well, accept that it is what it is.

The whole problem is our expectation about others. Similarly, others' expectation about us. This is the cause for mutual disappointment and discord.

Those of you who are in business, they know when they sell properties, the condition is: it is sold "as is, where is." "As is, where is." Meaning, as it is, it is available for sale. Don't expect anything more than this. And where it is, it may be somewhere in a mountain range. It is sold there only, not brought here to be sold to you. It is for you to bring it.

People are what they are, and you can inform them. It is for them to work with it or not work with it. But your attitude to those who work with it and who don't work with it should be the same. Can we rise to that understanding? If we rise, we have no problem. Because we cannot rise to that understanding, we suffer. Because anyway, they don't rise. Why continue suffering through expectation? Is this not common sense?

We keep on putting blame on the child, and the child gains an inferiority complex. He starts feeling, "Maybe I am not a competent fellow; maybe I am unfit." With this insult, he may even go to commit suicide if he is weak in mind. It's all psychology, spiritual.

Respect the soul as a friend, and the soul has its own past experience. Certain things are learned; certain things are not learned. He will learn.

Mother Nature is concerned about every being here. And she has all the patience to rear all the beings. Is it not? Is she not feeding a pig as much as she feeds the president? From the standpoint of nature, the pig and the president are fed well because all are her children. And many times, the pig is fed better than the president.

They would like you to know this dimension because it is the dimension Lord Krishna gave 5,000 years ago. Do your lot and don't think of the results in terms of expectation. It is this hook of expectation that causes a lot of disappointment. You cannot love when you find the other person did not rise to your expectations. But who told you to expect?

Every parent feels that his child is a genius. And at every stage, the child proves, "Papa, you are wrong." It does not mean that you should stop loving him. Same is the case with those whom we call the wicked ones. They are not all wicked. Eighty-five percent of them who look wicked are weak. It's not wickedness. Wickedness is a very small percentage. Nature itself condemns it to save the rest of the beings.

So, most of the people who we see as bad or as evil, etc., they are all those who don't know. The very first verse of the sixth chapter of the *Bhagavad Gita* says, "Keep working without looking for the result. Keep studying without looking for the examination." Then the child studies better because there is no fear of examination causing a veil between the subject and his study. That is why the child remembers a comic book better than a class book. The tension of remembering to reproduce in the exam is not there. When there is tension, there is no attention. So, if you wish to have attention, don't have expectation. You have expectation, the attention disappears, and tension remains. If we have expectations, the attention disappears, and tension remains. And in tension, we spoil what we have to do. It applies to every aspect of life.

Guests are coming home. You have to give tasty food. If you are tense about giving tasty food, ultimately you may not cook well. To be attentive while cooking, enjoy your cooking. Don't worry about the taste. Just enjoy your cooking.

In India, we have a humorous way of putting it to comfort the lady who cooks for the guests that are coming home. If the man finds the lady a bit tense, he goes into the kitchen, pats her on the back, and says, "You are generally a good cook. If something goes wrong, it is the karma of the

guest. Don't worry. Do what you normally do." So, what will we do if she is tense? She will surely spoil it. So, take away the tension by giving positive stroking: "I know that you are a good cook because I have been eating from your hands. I'm still living. So, nothing would go wrong. And if it goes wrong, it is their karma. Don't worry." And eventually, the lady would do an excellent job because she is joyful, she has recollected that she does well, and she doesn't bother what happens after.

Same thing you have to do with the children: "Study well. Don't bother about the results. I want you to gain knowledge, not marks. If you gain knowledge, you will automatically get marks." Likewise, if we look for initiations, they don't come. Keep working. Initiations happen as a very normal event.

So, the problem is with expectations relating to our work and expectations relating to others. That would only put you always to anxiety and tension and the related disease.

See, there are sick people. They aggravate their sickness by continuously thinking about it. They contribute to their sickness by their thought. When you are sick, there is a responsibility to take medicine and leave it there. Listen to music, contemplate upon something which you like more, or engage in hilarious talk with people around. You would supplement the healing work which the medicine is doing. But having taken the medicine, if we continue to think about the sickness, you would work contrary to the medicine.

Be it the child, be it the housewife, be it a sick person, be it a priest who wants all people to maintain morals—you have to see that you have given enough comfort at the psychological plane, not discomfort. It's an act of love. Condemnation, judgment, and expectation—they all work contrary to your own harmony.

That's why the mantra is: "Just do it." That is what the big company Nike does: "Just do it." Because it just does, it is the leading shoe company in the world. All incarnations, they just do it, that's all. All initiates, they just do it. Do what is to be done. Have no expectations.

Great souls like Rama, Krishna, Buddha, Christ—when they have done, they did not do with a view to save the world. They just did it. And the result was that they saved a race or a community, and hence posterity says they are saviours. And they would even add saying they came to save. They don't come to save. They come to do what they have to do. Whether it is saved or not saved is not their problem.

What did Moses do? He brought freedom to the groups of Hebrews. That's all. That was his work; he did it. It is for the Jews later to find their own expression in the Holy Land. This is the life of an initiate, without adding your view or without imposing others' views on you.

You know, there is one person who questions, "Who gave mandate to Buddha and Jesus to save this world?" He is going around the planet asking this question. Both Christ and Buddha, they smile at this ignorant person with sympathy. They never claimed anything when they did. It is the people who are the beneficiaries. They started calling them saviours, and even these jealous disciples, they put words in the mouth of their Master which he never uttered. A Master has no claim whatsoever, and much less in an incarnation. It is the jealous disciples that put words into the mouth of the Master after his departure. They came; they did. Posterity says they are saviours.

And now comes a man after twenty, twenty-five centuries to intellectually ask a question: "Who gave them the mandate to save?" The answer is: You were not there to oppose, no? You were not as strong in your intellect as you are today when they did their work. And who gave mandate to you to question what they have done? It is your free will you are doing. God has given you a tongue and a kind of mind to be critical about people who have done some good for society. That's all about it.

In nature, we can do all kinds of things, provided we are willing to take the consequences. So, these kinds of judgments don't do, assessments don't do—just do it knowing the law. If you don't know the law, it does not matter. You will learn it the hard way because nature will teach you.

The teacher is also sent by nature. There is no obligation to listen to him, nor is he obliged to speak. Those who feel like knowing, they take in the teacher to speak. And whatever is received, it is up to the students to take it or leave it. This is the new way.

That's what Master Djwhal Khul in a few sentences puts in the very preliminary chapter of *A Treatise on White Magic*: "The teacher has no responsibility relating to the karma of the student. It is the job of the teacher to inform afresh the ancient wisdom." It's only informing afresh. There's nothing new. Wisdom is as ancient as creation. We may be knowing it afresh, as new, but it is there even before.

Once, Buddha's disciple, who was moving along with Buddha to every place that Buddha moved, was asked to speak in a big congregation because Buddha wanted him to speak and preferred to rest in a room like that. Then the disciple started. He started speaking about Buddha. Buddha told him to speak of the wisdom that he was seeking. Invariably the student, instead of speaking of the wisdom, speaks of Buddha.

This is what we do about our Master. We should demonstrate wisdom. People are interested to know where you have picked it up from. Then, we can say, "From such and such a person." So, when you speak of the person but not of wisdom, this is never the intention of the teacher. You are doing the contrary.

Buddha listened. He went on saying, "Buddha is the greatest one. There was no one like him before. There will be no one like him after. And no one has spoken the wisdom that he has spoken." Is this not what we hear from every jealous follower of every religious system? Then

the speech was over. The people who were gathered, they left. And the other disciples of Buddha came to him, came to the disciple who spoke, and said, "Your speech is fantastic. It's a very inspiring speech. Let us go to our Master and let him know what you have spoken."

So, they all went into the room. They were about to say, "Master, the disciple spoke well." The Master, even before they said anything, said, "I have listened to this speech. I have certain doubts which my disciple has to clarify." He said that no one spoke this kind of wisdom before. If it is so, does he know since when he has been existing, how he is existing, and where he was existing? Unless he has knowledge of his existence from the beginning of the planet, how can he say that no one taught like this?

"How can you say that no one taught like this unless you have known right from the beginning of the planet who taught what?" he asked the disciple. "Do you know all your past lives? And were you always a human being, all the time? And were you always a seeker of wisdom?" The disciple got the point.

Then Buddha said, "You seem to be knowing even the future. You said no one will be like him in the future or will be as great as me in the future. So, you also know the total plan of this earth, and all the initiates that would come in the future, and all that they speak. Do you know that? If you know like this about the past and about the future, I would like to be your disciple.

"And you say there is no one like me today. How many places have you gone to on the planet? Did you cross the borders of India? No. Did you see all of India? No. Did you go to South India? No. Did you go to Nilgiri? No. Did you go to the Himalayas? No. What have you seen to say that as of today there is no one greater than me?"

He was totally deflated. He was inflated by his colleagues, and then—just a pin into the balloon. Buddha said, "And is this what I spoke all the time that you have been with me all these years? I

just wanted you to know that you do not know. Only for that reason have I abstained from speaking today. Start from the beginning; it is never too late."

So, this is how religions, instead of promoting wisdom, were promoting personalities. Consequently, wisdom is lost. Personality cults got promoted. The Aquarian age does not permit it. We respect those who transmit wisdom, and we follow the steps of wisdom.

So, that's why the teachers, their job is to inform and leave it at that end. That's why Master C.V.V. speaks of yoga school friends. A friend is one, according to him, who has free ends—no hooks. A real friend is one who does not hook. It's a free end. You see persons who carry a lot of hooks with them, very possessive, not only in business, in family, in society, but even in occult groups. As much as you hook, you are hooked.

So, there is a higher understanding which we need to gain. For the moment, what is happening is humanity is trying to destroy the hook. No one would like to be possessed by others. Vampirism is not permitted. We can live together as friends without hooking each other. That's the first lesson to be learned if we have to really evolve.

That is what Krishna demonstrated in His life and gave out a statement: "Just do it; have no expectations." And do what you have to do. No expectation of results. If you expect results, you get hooked. Expectation is your hook, which in turn hooks you. So, doing what is to be done and ignoring the results of the deeds.

He says, "Doing is life; done is death." Doing is life; done is death. If you wish to be lively, keep doing. If you stop doing and look back at what happened to what you have done... the moment you have stopped doing, you are dead.

Master E.K. gives a good example of that. Doing is like bicycling. If you wish to be on the bicycle, how long should you bicycle? As long as you wish to be on the bicycle, that long you have to pedal the bicycle. So, if you wish to live, keep doing.

Done is death. Don't look for the result. The sacrifice of the result of the deeds is the real *sannyasa*, relinquishment. Relinquishment is not of deeds. No deed which is to be done should be relinquished, nor left undone. What is to be relinquished is the fruits of the deeds. That is the second step. Doing and not looking for the results is the first step. And offering the fruits of these for others is the second step, which is considered an eligibility for meditation. We have to gain this eligibility for meditation by engaging ourselves in things that we have to do and not engaging in eating the fruits of our deeds.

You see how you can do your work without attachment to the result? If you do so, you are a mendicant, not a beggar. You are a yogi. Do not fancy that you will be a mendicant by discarding actions, discarding duties. You will never be a yogi by discarding your work.

Work as sacrifice is fire that purifies the mind and the senses. Work as sacrifice is fire. Sacrifice of what? The fruits of your actions. The result of your actions. It's the result of the actions that have to be offered as an offering, but not sacrificing the work itself. Not doing is not yoga.

Doing it for others' benefit is yoga. Doing for one's own benefit is pilfering. Nature is not functioning that way. The milk of the cow and buffalo is not for itself. The cow never drinks its milk. The fruits of the tree are not for the tree. The flowing water is not for itself. All is an action for the benefit of others.

Many people who get into theological practices get away from what they have to do. They get away from rituals, fancying that they are evolved. They get away from family, saying that family is an illusion. They get away from activity in society and live as vampires under society. They cannot be *sannyasis*.

This is a loophole of awareness relating to *sannyasa*. As long as you don't come out of this, you are not fit to meditate. That is the very first verse of the book on meditation. We will continue this afternoon. Thank you.

Transcript – 4b

I have informed you that on the path of discipleship, whose other name is the path of meditation, we need to cultivate the body, which is the field of action. The cultivation of the body shall have to be done regularly, so that the quality of the body improves year by year. This has to be ensured by the ones who walk the path, that the quality of the body improves. And that's where I, not me, but Gita uses the word cultivation. Cultivation is a continuous improvement of the fertility of the land. There should be an effort for improving the quality of the body, that is in terms of using the fifteen elements of the body.

I have informed you in Saint Moritz in 1997, in the winter session, during explaining the Mundaka Upanishad, that there are fifteen items of which we should not abuse and we should use them properly. That is the five limbs of action, namely the two hands, the two legs, the two excretory organs and speech. These five should have regulation. That's where I spoke of using the legs to move to appropriate places but not inappropriate places. To use the hands for appropriate work and not for any other work. In fact, in "White Magic", Master Dhjwal Khul speaks of the use of hands. And then there is the appropriate use of the two excretory organs. They should be able to effectively excrete the excretes of the body. If these two organs don't function well, it will also reduce the quality of the body. Urinary problem and defecation problem would cause accumulation of carbon in the body. That's why we have to ensure these five limbs as the first pentagon - the hands (taken as one item), the legs (taken as one item), the two excretory organs (taken as two items) and then the fifth item is speech. This is the primary pentagon to be kept neat and clean through appropriate use. We have to be conscious of their use. Because even if we unconsciously use them inappropriately, there would be entry door for impurities.

So, this is the first five of the fifteen. The set of second five are the observation of the attachment of the mind to the sense objects. Which of the sense objects is found by you as pulling you towards it? We are not prevented from using senses to acquire sense objects. We are not prevented. But the sense objects cannot decide and pull us up to them, which indicates excessive involvement with the sense objects. How do we know the excessive involvement? The absence

of these sense objects would cause unbearable discomfort in us. It can happen, which would enslave the person towards the sense objects. This is the second set of five items. I don't need to elaborate them.

Then there is the third set of five items relating to the mind which causes five varieties of illusions. That is, we see that which is not there because of the mind. This is because the mind is impressed with the previous experiences and becomes prejudicial. So, it sees that which is not there. Just as an example, group living in India means diarrhoea. Because due to the weather changes, way of life, every time our brothers and sisters when they come here, they experience stomach problem. I don't find anything wrong in it. But every time you get it when you come, your mind says whenever you think of India, it recollects you of diarrhoea.

Likewise, if we have similar experience with a similar person, three times, four times or five times, we get prejudiced. So, we decide about him, which may not be true with him. Like the mind saying, "Don't come to Vizag by flight, because the flight does not land." It is many times the experience of our group members. We establish within us that Indian Airlines does not land in Vizag and we have to return to Hyderabad or Madras or Bombay. Due to one or two or three events that happened with us, we get the feeling and we suggest that people don't get into Indian Airlines. There is some truth in that experience because of the fog in winter which gets locked in the hills around the airport. It is not so in any other season than winter. We always conduct our group life in Indian winter. By virtue of similar events happening, the mind becomes prejudicial, and it establishes a fact in the mind which is not the truth. The fact is that sun rises in the East, but the truth is sun does not rise, isn't it? We speak about sunrise, sunset; Sun feels, "I neither rise nor do I set." But due to our repeated experience we settle down to certain facts which are not true. It's an illusion caused by mind.

All prejudices we carry about people are based on either our experiences or experiences of others. So, mind causes an illusion and shows you something which is not there. Mind also sees not that which is there. What is there is not seen. What is not there is seen. That is another aspect of the mind. And mind sees things in their inversion but not in their actual position. Like there are five ways by which mind causes illusion. So, when these fifteen items, when these fifteen things are rectified, the body is cultivated. Cultivation demands elimination of weeds at all the three planes.

Then cultivation also demands cultivation of the body, that you introduce acts of goodwill in your life. An act of goodwill is that which you regularly carry out for the benefit of others and not seeking any profit from it. This is what is called introducing an element of sacrifice into our daily action. Something should be done daily which is not for you but for others. It can be a very small act, like offering water to a tree, to a plant, giving food to a fellow being or to an animal, which you do not in turn use. Suppose you have a dog which you tame at home. You offer food to that dog. It is not an act of sacrifice. If you feed a stray dog or a stray cow or a stray man, a stranger, from whom there is no return of any kind of compensation, such an act is called an act of sacrifice.

Normally, actions have their responses. Either you get remunerated in terms of money, or get remunerated in terms of gratitude, or remunerated in terms of some praise. Many people do acts of sacrifice for praise. And also, they do acts of sacrifice for some other kind of compensation. At least they expect the people who receive the help to be grateful to them, so that is also expectation. The parents have expectations about children. Teachers have expectations about students. The whole life activity is on the basis of expectations. Social action is based on response for actions. Chapter 2, verse 40 of Bhagavad-Gita says, you try to do some act which doesn't have anything in the return, that is called service. If someone asks you, "Why are you doing it?" there is no answer. Just for the pleasure, that's all. There is no expectation from the recipient of any kind whatsoever. That is service.

People today- there are so many groups doing so many varieties of service- but they have certain expectations. So, what gives us a relief from the vicious circle of thought and action is doing things without any expectation. That is what the initiates do, they heal and they don't look for any compensation. When they are praised, they clearly say, "It's not me, it is the Father." They disown any response, good response, coming out of their actions. Likewise, they also disown the scandals and criticisms because they are engaged in doing and their mind is not engaged in expectations. If you wish to walk into the path of meditation, you are required to act continuously without seeking expectations. This is the fundamental doctrine for meditation. This is what is given as the first verse, where it is said: "See how you can do your work without attachment to the result." You can never be a yogi discarding the work as sacrifice.

So, work as sacrifice purifies the mind and the senses. That's the only way to purify the mind. So, you have to introduce the element of sacrifice. What is it you are sacrificing? The result of your actions. Don't sacrifice actions. You know, if we are not interested in the result, we are also not interested in the work. If I am to heal without remuneration, I would heal with a kind of

indifference. Then it is not sacrifice. Or I may not heal also. What do I get from it? Likewise, acts of goodwill are connected to certain appreciations, certain compensations. Insofar as the mind seeks compensation, appreciation, etc., for work done, the mind remains commercial. When you are commercial, the mind is in its third grade. The first-grade mind does and expects not. The second-grade mind does for name. The third-grade mind does for money. The fourth-grade mind does to receive more than what it deserves. It expects more compensation than what the work deserves.

That is how today most of the human beings are. They do little and they want great things to happen. Their contribution is insignificant, but their expectations are very significant and enormous. Yes, it's all the logic of the mind. The mind engages itself in self-pity. I have done so much, people don't recognize. Why should people recognize? It's enough if the one who is All-Seeing recognizes. It's enough if people are benefited from what we have done. To expect much more compensation than what we have done is the fourth-grade mind.

Remember the four grades: doing it for the benefit of others and not expecting anything; doing it for fame and name; doing it for money; doing it to receive more than what the work deserves. These are the four grades. Krishna says, "If you wish to walk the path of discipleship or path of light, learn to gain the first-grade mind. Just do it. Just keep doing it. Let the fruits of action be offered to the life surrounding you. Do not develop an expectant mind. Such an attitude is called relinquishment. Such one who relinquishes like this is called a sanyasi, or a mendicant." It is he whose mind and senses are purified. The purification is through an act of service. That is why every seer suggests service as part of life for discipleship. Keep rendering service and remain quiet. If you do it for long years, it gives you a mind which works without looking for compensations and remunerations. It tends you to be gradually unselfish. The divine energy is not available to those who are selfish, who are self-centred. Self-centred people are those who see how it benefits them. Man knows this well. He knows how to benefit himself from the mineral, from the plant, from the animal, from the human being, and from subtle energies. He continues to be selfish and more selfish. But how much is he useful to all these kingdoms is the question. He uses minerals. But he does not think for a while how much am I useful to this, to this mineral kingdom. Am I useful to the plant kingdom? Am I useful to animal kingdom? Am I useful to human kingdom? Am I useful to deva kingdom? The more and more you learn to be useful to these kingdoms, not expecting anything from these kingdoms, not expecting anything in return from these kingdoms...remember, not expecting is different from receiving. You don't

expect, but nature offers you. You don't demand, but nature offers you. This means you never look to receive. Looking to receive is expectation. Even if you don't look to receive, the nature is benevolent, it keeps giving. Your attitude of expectation is what is to be eliminated. That is the real sacrifice. That causes enough fire to rectify the mind and the senses.

That's why for the 1st verse of 6th chapter there is the clue in the 40th verse of 2nd chapter. The purification of mind and senses, which Krishna speaks in the 1st verse of the 6th chapter, the clue is in the 40th verse of the 2nd chapter, where he says, "Commence to do little acts of goodwill. Slowly it will cultivate the habit of doing acts of goodwill." Just as many of our groups do- they publish books and they have prepared a set of CDs. They don't expect any kind of compensation for that. They have come to give away 40 books and 72 CDs and there are no expectations, either in terms of praise or in terms of money. Even if they don't expect anything, if they receive some recognition, it's an act of gratitude by those who receive it, but it's not an expectation from those who have given them. Likewise, when we help the poor without expectation, or heal sickness without expectation, since you don't expect, nature tries to be more benevolent to you by purifying the mind. So, impurity is due to selfishness. Purity is due to selflessness. That's why the 40th verse of the 2nd chapter says: "Cultivate just even little acts of goodwill." Have you ever done anything which is not recognized by society? Have you ever done anything without expecting anything? Do such acts regularly. That's the key for purification of mind. Otherwise, the pattern of thoughts that the mind produces continue to be the same. There is no qualitative change. The mind continues to be so peevish and so, demanding, as it was ten years ago, in spite of meditations and study of books, unless acts of service are done.

So, service is not done to save the world. It is another glamour. Service is done to save oneself from his own quagmire of thoughts. That produces the related fire, and that is essential on the path of discipleship or on the path of yoga or on the path of meditation. For one path there are many names. So, try to fill life with acts of love, acts of good will, where the fruits of action are relinquished. And keep increasing these acts. Relinquishment of actions is not mendicancy. A yogi is one who is ever engaged in action, and he is equally engaged in relinquishment of the fruits of the action. So, if you see the lives of any initiate, it is so. They don't live for others' appreciation. They live for others' benefit, not for others' appreciation. And they don't have the habit of charging for what they give. That's why service is an act of sacrifice without seeking compensation.

Transcript 5a

In the 47th verse of the 2nd chapter, the teacher says, "You have the right to act. You don't have the right for the fruits of action." This is important. You have the right to act. The result of the action is not with you. It is with something else. There can be a slip between the cup and the lip. We want to drink a cup of coffee. It may slip. We may do some work. It may be a failure or a success. Did all our actions result in success? So don't look to success or failure. You don't have control over it. We have the right to eat; whether it results in health or ill health depends on the quality of your body and quality of the food.

Another aspect of work which is said in the Doctrine is, although you have the right to work, you don't have the right to resign. You may cultivate rice or wheat throughout a cycle of time. And just before harvest there can be a big wind and rain that may deny you this grain. You may rear children and they may not later be grateful to you. You may cultivate friendship with people. They may turn out to be your enemies. Is it not? What arises to you as a response of your action, has in it many other ingredients than your action. Your past actions also have an impact on what you receive. You may have done or you may be doing much good now, but you may have done lot of selfish acts in the past. So, the result of those actions come to you now. And hence you have no control over the result. But we can act. We can act to catch Osama bin Laden. We can act to catch him. But your ultimate catching him is not so simple as you think.

And if we suffer some calamity, we see some outward cause, but there must be some subtle cause which attracted that calamity to you. Many of us feel that we don't deserve all those difficulties we are experiencing in life. Because fairly we are trying to do good things. But we have many acts of pain, many events of pain. The question arises, why it is so? Is it true that good people suffer more? It's not that way. How do you decide someone is good? On the basis of his present actions. But you have no idea of what they have done in the past. They don't carry the total sequence of events.

Yesterday I may have slapped a man on the street. Today I started teaching Bhagavad-Gita. You don't know that I slapped a man on the street. So today when I come out of the classroom, ten people may come and handle me adequately. How does it look for you? Why a person like the one who teaches the scriptures is beaten? It's all Kali-yuga, that's why it is like this. But the deeper

understanding of wisdom is nothing comes to you, either pleasure or pain, without your having initiated it, in some remote past. You may not remember what you have done. That's why the results are based on many actions that have happened whose consequences come back to you. You can't decide by the present action.

There was a great initiate who has been able to reach almost up to the realms of truth. Once it so happens that he ignores a great light that comes up to him, because the initiate was in practice of integration with the universal soul. He was integrating with the Universal Soul, and a great light came up to him. He knew that a very great light came up to him, which he is supposed to respect. But he was a bit miserly not to open his eyes and respect the light. He was in a kind of illusion that what came up to him is a part of truth, but not the truth as such. So, he closed his eyes tighter. The great light who was Master Jupiter, said, "You are suffering from some glamour. Be born as an elephant." So, he could not reach the Truth, and he was born as an elephant. And even as an elephant he was carrying wisdom. And as an elephant he prays and the Lord appears to him ultimately, blesses the elephant and gives him the ultimate experience of liberation.

For those who do not know the precedence of the elephant, felt, can elephants directly receive the Truth without becoming human? If you don't know the antecedents of this elephant, it looks as though elephants can experience Truth short-circuiting the evolution. There are events where hunters became great saints overnight. We cannot decide that for the hunters the next step is to be saints. There is a great chain of actions which decides what you should receive.

Once Krishna's father proposed a big worship ritual to please the rain god. Krishna smiled. The father asked Krishna, "Why are you smiling?" He said, "Rain God cannot decide whether you should get rain or not. Just because you praise him, he cannot give you rain." They are all messengers of your past actions. Just because Jupiter is transcending or transiting your ascendant, you need not necessarily receive acts of pleasure, or just because Saturn is transiting your ascendant, it need not cause you pain. It all depends on what was done in the past. Depending upon what was done in the past, the planets and the angels, they bring the fruits of your actions to you now. What you receive today is an outcome of what you have done yesterday. So, what you do... what you will receive tomorrow depends upon what you do today. If today we

have stomach problem, we haven't done anything wrong today. We were less attentive two days ago, that's all. So, we receive it. It's not punishment. Nature has no vindictive attitude. Nature is a teacher. If I offer you Daspalla food again, you will say, no, thank you. And it is also a teaching to me- "Don't offer Daspalla food!" So, it's a matter of teaching.

So, what I wish to say is, the present actions and the present results are not interconnected. There is something to do with the past actions also. The present effort plus the past action will bring you the result and hence you have no right over the results.

Many times, we see that less talented ones receive great response from the society and more talented ones don't receive such response. Don't we see that? There are poets who were not recognized by society. There were painters who were not recognized by society. There were better skilled ones in every field who may not receive the response. And the secondary grade ones may receive more response. It can happen. It happens in every field. How do you see that? The other person is less capable than you, but he is more appreciated more recognized, receives more money and gets more popularity. Why? There is something else which you don't know. There are people who receive lot of benefits They don't seem to be making so much effort. And there are people who make so much effort, but they don't receive anything. You and your friend may buy two lottery tickets. He may get lottery and you don't get the lottery. Why? It's not chance. There's no chance in nature. We say, 'He is lucky.' Luck is called in Sanskrit "Adrushta," meaning, there is something unseen which has helped him. There is something unseen which doesn't help you. It is called "Adrushta." The equivalent word for luck in English is "Adrushta" in Sanskrit. "Drushta" means visible. "Adrushta" means invisible. Some people are seeming to be lucky, some are unlucky. And in our group, most of the group members are unlucky. It is true. We don't have to worry about our lack of luck. It relates to our past. But what we do now will have a different tomorrow. So, what is important is to do now and here. Do acts of goodwill, acts of sacrifice, acts of service. Little acts of service will lead us to the taste of serving.

When you gain the taste of service, you touch the realms of sacrifice. Sacrifice is an advanced state of service. So, scriptures say, learn to serve. service without expectation. That is called act of Dharma. You give birth to children as an act of Dharma. Don't develop expectations about

them. If you decide to carry marital life, do it as an act of Dharma, without expectations, and with friendliness. Friendliness enables you to accept others' viewpoints. That is the real friendliness, to be able to accept others' viewpoints. For all our disagreements with people, it is due to our inability to see others' viewpoints. If only we widen ourselves to see others' viewpoints, we gain friendliness. So, this way you can function in harmony with the surrounding people. It does not matter even if they are not friendly with you. You can continue to be friendly with them. That's how there are many stories where people continue to be friendly without expectation.

In childhood we are taught these small lessons. Imagine In India, in the state of Andhra Pradesh, in a remote village where I studied my elementary education, we had the lesson of Androcles and the Lion. I don't know if you had that lesson. Androcles was one of the Greek citizens. He was in his youthful days. He went into forest and he found a lion suffering from a thorn in his paw. The lion was suffering and Androcles helped the lion by removing the thorn and applying some herbal medicine coming from the forest. Twenty years later, it so happened that an act of Androcles offended the king. So, the king ordered that he let him be taken to the Colosseum and be offered to a lion. So, he was imprisoned, taken to the Colosseum and the gates were opened for a lion to jump upon him and kill him. The lion came in great ferocity but when it came near Androcles, suddenly it became friendly. It behaved with Androcles as if it is his tamed dog. It surprised the king and also all the audience. They felt Androcles is a divine man. The lion had turned out to be friendly and not ferocious so, he was released and he became a legendary figure. An act of goodwill done in the remote past came back to him when he was to be killed.

So, keep doing like Androcles. Such stories in childhood are very inspiring. The good seeds you sow now, they have their own consequences. Likewise, the deeds of harm, the deeds of harm or hurt that you do, also have their consequences. All scriptural stories give you this. But when you don't have the total sequence, it looks as though some are born lucky and some are born unlucky. Don't engage your mind about luck. We can build your luck for the future. Keep doing acts of goodwill. That is what opens the way for purification. That is why the Masters of Wisdom once again insist upon service. Keep doing acts of goodwill. Without that, if you meditate, what obligation has the divinity to respond to you? If you study scriptures, what obligation has the

wisdom to you? The divinity and the wisdom are obliged to you only when you do acts of good will.

I will give you another story. There was a man of very high position in the society whom a commoner wanted to meet. It is almost impossible for the commoner to meet the man of position, because the man of high position is in no way obliged to him. So, the commoner went up to the house of the man of position, man of status and he saw many people waiting for him. And they are all people with some position in the society, and he is nothing before them. He sat quietly there. Slowly, a kid came out of the house to play in the compound. Normally kids always like to go out. So, the kid came out. The commoner gave him some chocolates. And the kids normally have great access to their grandparents. They have no restrictions. A grandson or a granddaughter has direct access to grandparents. So, he ran up to his grandfather with the chocolate in hand and showed the chocolate to grandfather as a matter of great accomplishment. The grandfather was pleased to see the grandson excited with the chocolate. He asked the grandson, where from did you get it? He has not yet the faculty of speech. The grandson took the grandfather by the hand and walked up to the gate and showed the commoner. Then the grandfather asked, "Did you give him a chocolate?" He said, "Yes, sir." Then the man of status also asked, who are you and why are you here? "I have come to meet you and I saw that there is no way for me to come up to you. So, I was relaxing. In the meanwhile, your grandson came. I did not know that he is your grandson. He is such a cute child, I thought I should give him chocolate." The grandfather said, "No, no, no, I am very happy, please come with me." So, the commoner was taken directly into the house by the man of status taking him by the hand.

That is discipleship. If we wish to please the Grand One, He has so many grandchildren around. All beings are His children. Please them. Then God is obliged to come up to you. So, there is a way to make the Lord or the Master obliged to you. The Lord is not obliged when you praise Him. Many times, He gets disgusted with praise. Every time I come to Jesus and say, "Oh, Jesus, you are very great." Once it is okay, twice it is okay. Day in and day out, if I keep only doing that, he feels I am a nuisance to him. Without doing anything, I keep on praising him. That is what is today understood as devotion. Devotion is not engaging oneself in continuous praise of the Lord or the

Masters. If you are regularly praised by someone who doesn't do anything except praising you, you will get fed up with him. Would you like it? Would you like someone to praise you all the time and not allowing you even to do your daily routine? He doesn't allow you to go to bathroom. He doesn't allow you to go to the dining hall. He is so crazy that he is always around you and keeps praising you. Don't you get fed up? What do you say? When the praise is of overdose, surely people would get fed up.

That's not the way to please the wise ones. Wise ones are never pleased through praise. The wise ones are always pleased by your acts of goodwill. They feel obliged to help you when you are engaged in acts of goodwill. Otherwise, why should they be obliged to you? What is so great about you that they should oblige you? So, keep doing acts of good will, which would result in helping the life around, that is service.

That's how there are disciples who never cared for the presence of the Masters but focused upon doing acts of service to the extent of being self-sacrificial. Devas had to rush to them and even the Lord had to rush to them. That's why service.

So that's why in the very first verse of meditation, relating to meditation, in the sixth chapter, the teacher says, "Act. Keep up from the expectation of results. Engage ever in action. Never disconnect yourself from action."

And action is not only in relation to humans. You know, the jurisdiction of what we have to do extends far beyond what we think we have to do. As I said earlier, we have an obligation towards minerals. We have an obligation towards the plants. We have obligations towards animals and humans. We have obligations towards the parents. We have obligations towards the society. We have obligations towards those who give us wisdom. And we have obligations towards those who are helping you invisibly called the devas or angels.

So, your acts of gratitude towards all of them comprises of what you have to do. That's the total ambit of action entrusted to human being. There are devas helping us, inside, outside. What are you doing for them? How are we to repay our gratitude towards them? The devas are pleased with rituals. Hence rituals have come to be. Worship has come to be. The devas, we are not in a

position to help them. But your recognition of them and your expression of gratitude to them itself comes back to you as inner poise and peace. That's how prayers and rituals have become part of human life.

Our parents are pleased by fulfilling their aspirations. We are supposed to serve at least to fulfil some of the aspirations of the parents. At least one. How are the pitris pleased? They are pleased by your proffering bodies to others. How is the teacher pleased? Not by the gifts. The gift that a teacher expects from the student is, translation of the teaching into action. He is pleased when wisdom is translated into action by the student. How is an animal pleased? By offering food. Plants are pleased by offering water. And the material, which is called earth, is pleased by your cleanliness.

Transcript 5b

We have work in relation to all the five kingdoms and you are expected to be alert in discharging your obligations to all these five kingdoms. So that's the field of our action- to be grateful to all the five kingdoms and keep working for their satiation. That is seen as the law, the law of nature. Insofar as you don't do that, you don't receive the related thing that is what is called 'work as offering' to all the five senses. And work as offering only purifies the mind and the senses. That is the way towards the path of discipleship or yoga or meditation. Otherwise, it doesn't give that kind of continuous purification. So, keep doing your work as an offering. Don't do it for a result, for a profit or compensation. Then it is business-like. We remain commercial, we remain third grade. There are some more intricacies relating to work which I shall let you know in the next classes to come because unless we have clear understanding of how to act, meditations do not help. Our meditations should be complemented by the right doctrine of work. So that's how I wish to introduce the many aspects of the right work.

We may not be able to do all at a time. We can start with something which sounds easy for us, it will sound possible for us. But if you do that regularly, the energy parameters, they start changing. Consequently, we will be able to do something else. One act of goodwill regularly done will give you the potential to do many more. Out of small duties rightly performed, will emerge greater

responsibilities, resulting in the world service. That's how the statement in "White Magic" is. So, we have to start somewhere for the purification of the mind.

Mere study and meditation do not help us. It is like studying about purification and thinking about purification but not initiating the fire of purification. That's why many people are stuck on the path due to their inability to serve. Serve in the right way. There are many who do service, but they look for reputation. They look for self-aggrandizement. They try to market themselves through service. Then again, service does not happen.

I am giving you the intricacies of action. Without learning these intricacies, yoga or divine life or meditational life is not possible, because the body grips the soul like a crocodile. The grip of the body of the soul is like a crocodile.

The Lord says in Bhagavad-Gita, "Among the grip I am crocodile." The grip of the crocodile is very strong. So, Capricornians have strong grip. The grip can be either way. They can have a strong grip of the divine or they may have a strong grip of the material. Don't think any particular sun sign is good or bad. All sun signs are divine and yet diabolic according to our orientation. In creation you can experience the kingdom of God or the kingdom of devil according to orientation.

What we are trying to learn is right orientation. Right orientation in the sense- we shall live in the body as we live in a house and we shall not live in a body as we live in a prison. An abode can be a prison house or a beautiful, comfortable, residential house. This is the first step and hence the first six chapters of Bhagavad Gita are dedicated for it. The next six chapters are dedicated for experiencing the individual soul in tune with the Divine. And the last six chapters are dedicated for integration with the Universal Soul through the three qualities. So, these are the three in us. We are three in one, as I said. We are the vehicles for the spirit or the universal soul. And we in turn have a vehicle. The vehicle should be a facility but not an impediment. In that context I have been giving you the clues for action.

I spoke to you about patience to be entertained in life. I also spoke to you about the cultivation that we should continuously do for improving the quality of the body. It has to be a constant effort. This cultivation will eliminate the weeds and allow the seeds to grow. It's not that you

eliminate once, the weeds. A cultivator is allowed to weed out every time there is a sprout of a weed. It's a continuous process. In the fields also, when they grow the crop, weeds also grow as by-products. Arjuna asked Krishna, "Why these by-products? Why do you produce these by-products? It's all You who do all this. The Lord. Why should you grow by-products which cause problems?" Then the Lord says, "The whole creation is a combustion. It's the work of fire. When fire is at work, smoke is inevitable. Carbon is inevitable. What is important is that you eliminate the carbon regularly." The activity of life in the body throws out carbons regularly. And we have to ensure that these carbons are eliminated regularly. If you don't give enough attention for elimination and excretion of the carbons in the body, they produce poison and catch you by the neck. That's why whenever there is disorder, The first disorder starts at the throat. Throat disorder speaks of accumulation of carbon in the body. The throat center has a double potential. It can produce carbon; it can also produce nectar. The drink of immortality.

So, if you are attentive to ensure that the body is clean all the time, just like the vehicle is cleaned before it is used... we also use some perfumes within the vehicle, we have good smell. In India we put fragrant flowers, we put incense sticks, we also put some perfume bottles in the car. The body smell should be a fragrance, but not an odour which is disagreeable. Depending upon the quality of the body, it produces fragrance or unbearable odour. If the sweat of your body is a disagreeable smell, understand that you have immediate work to do with the body. The body of a yogi spreads fragrance. You may have read the book "Autobiography of a Yogi". His body did not deteriorate even after his departure for a month to come. And it was spreading the fragrance. There are houses which spread fragrance, there are houses which smell bad.

Our problem is we have very high estimates about ourselves. This is arising out of our egoistic attitude. Ensure that the body does not smell. That means we have ensured of elimination of carbons from the body. When the organs of excretion are not functioning well, when the body is not able to sweat adequately, it means carbons are accumulating. That's why for those who practice discipleship or yoga, frequent baths are suggested.

Non-smelling foods are suggested. Food with strong odour has the impact of causing a lot of alcoholic substance in you. It causes brewing in the body. Please remember, within the etheric

centres, as between Muladhara and Svadhisthana, and between Svadhisthana and Manipuraka, and between Manipuraka and Anahata, there are certain secretions which are referred to as oceans. These oceans cause problems.

The region between base and sacral, that is, Muladhara and Svadhisthana, is considered to be the salty ocean. Those who are gross physical, tending to be gross physical, eat lot of salt. In yoga, moderate use of salt is recommended. This is how yogic food has come about.

Between sacral and solar plexus, that is, Swadhisthana and Manipuraka, there is the ocean of sugar. So, as you progress in your path of yoga, you are required to take less and less sugar, or sugary, sweet products. You can take natural sugar, meaning fruit sugar, meaning fruit juice. You can accept every fruit juice which is natural but not the sugar that is prepared out of it and much less the chocolates and the sweet, aerated water like Coca-Cola, Pepsi-Cola. I'm not preaching morals; I'm telling you the secret of the science behind these morals. When I say this, it does not mean that you will totally abstain from them. It's not total abstention that is recommended. You shall have to be moderate. Once in a way, a chocolate is okay.

Daily chocolates are not okay. A little salt to add taste to the food is okay. But making salty things specially and eating them, the body cells tend to be denser in their matter. Because this earth is immediately enveloped by salty waters, from out of salty waters has come the earth. Beyond the salty waters of this earth, there is the subtle centre of relating to the sacral of the planet. We have the centres within. The planet has centres without. It's also like an unfolding lotus. What we see as earth, is its Muladhara, and around it, it has its salty ocean, thereafter it has its sacral center, and between sacral and solar plexus, there is a sweet ocean, which is called "Ikshu Samudra" in Sanskrit. The first one is called "Chara Samudra." "Ikshu" means sugar, made out of sugar cane. So, if you are excessively habituated to sweets, you are in the region of sacral and the solar plexus. This is how the initiates see through your food habits, where are you located.

If you are progressing well with respect to the doctrine of yoga, the body cells refuse to take so much salt. So, the body gives a message- eat less salt. And that message comes to the person by way of blood pressure. So, he would reduce the salt, considering the message. Likewise, when there are excess sugars, the message of the body is that I don't need sugar. Why do you give that

which I don't need? Yes. I don't need salt. Why do you give me salt in such doses which I don't need?

And then between the solar plexus and the heart center there is another ocean. It is called “sura”. It gives you dizziness, sleepiness. It is like the experience of drinking five, six pegs of scotch whiskey. Sometimes in the class don't you get very strong sleep when you are listening to the teaching? It is the common experience of many that they, especially when the subject touches sublime realms, the mind of the body cannot take it anymore. The mind of the body is posited in solar plexus. That's why if you read a text which is normally not comprehensible to the mind, you get sleep. Once I read the teachings of Master C.V.V to a group of people. In ten minutes, they all went to sleep. Likewise, I used to ask sometimes Jesus, our friend, to read the Bible while in travel. The members of the group used to sleep happily. And many times, when “Secret Doctrine” was read out, the experience is good sleep. So, high wisdom acts as a sleeping pill for the solar plexus, where you have ocean of opium.

So, this is all the material world engulfed by these three oceans. And it is in this region we have lot of secretions of acids. Citrus, excessively citrus, which works more like a brewery, brewing of the beer. Any sour food, it brews. Stored food has the potential to brew in your body. Stored cheese has the potential to brew in your body. Sour yogurt or buttermilk has potential to brew. Tamarind has potential to brew. Those who are addicted to these foods, they tend to sleep more.

So that is how there is a spiritual dimension relating to the food we take. As you grow well with the practice of working as per the wisdom, the body cells transform, and then they refuse these items of food. It's not the other way around. Please remember, if you are practice with your mind, in relation to work, for which principles are given, if you are consecrated to those practices, your body cells get slowly heated up and then they get transformed or transmuted, which is the basis for transfiguration. That is how the etheric body can be redressed. If you are not consecrated to the practices of wisdom, there won't be any significant change in your taste to the food. So, it's not mere change of taste to the food by imposition that is intended by wisdom. It is the other way round. If you don't eat salt, if you don't eat sugar, if you don't eat sour things, by itself it is not yoga. By your practice, with consecration (consecration is diksha), would cause a natural

repulsion to your body to accept these kinds of food. That is how the yogic practices would help you to develop the body in such a fashion that you tend to take food which is suitable for the yogic body. Abstaining from eating is not recommended by wisdom.

Fasting is also done like that. Fasting is arising out of the integration of the individual soul with the universal soul. When the individual soul is integrated with the Universal Soul, individual soul has no more body consciousness. Hence it does not eat because the body consciousness is absorbed into the soul consciousness, and the soul consciousness is in contemplation with the universal consciousness. Consequently, the soul is unaware of the food needs and body needs. That was how the initiate Jesus contemplated for forty days. People see this and then they also fast, and it is suffering. When you are body conscious, you have instincts of hunger. So, if we abstain from eating and drinking in the name of God, it is considered to be a beastly act.

Religions have put things in their inversion. In every religion there is fasting. Because in every religion, in every tradition, there have been great initiates who at some point of time were in such deep integration with the universal soul that they did not eat. It's not that they don't want to eat, but they are not in that awareness, that's all. But if you carry the body awareness and the body demands food, and you don't give food to the body, it is beastly. It is a veterinary way of doing things or spiritual practices. Krishna says in the 6th chapter of Bhagavad Gita, those who tend to go over it and those who fast, both are unfit for yoga. The dictum is as much as the body needs, so much we eat. And only eat that which is agreeable to your body. Don't eat more, don't eat less. Don't eat disagreeables because they are tasty. Even if it is disagreeable, because it is tasty, we eat. Don't eat excessively, because it is agreeable and tasty. Eat the agreeable, even if it is not tasty. So that's how yogi has always to see through discriminative will what he has to act upon, when he has to act upon, where he has to act upon, and how he has to act upon.

So, abstaining from food is causing harm to the body. It would have consequences on us. In recent years, there was a great initiate, Ramakrishna Paramahansa. He was frequently getting into this kind of integration with the Universal Soul and was not eating. Everything is closed. His followers, his friends and admirers, they used to take a stick and beat him to bring him back to the body consciousness. It happened for three years. Till he had the mastery to get integrated and return.

And sometimes in spite of your beating, he never used to come back. They used to forcefully open his mouth and keep a small stick in between the two jaws and pour liquid diet into his body. He is alive because the pulsating principle is there, but he doesn't come back to body consciousness. He says to his followers later, I am thankful to these friends who ensured that I hold on to this body, because in my integration with the Divine, if I remain like that, in the meanwhile this body would have collapsed. Since on account of such frequent departures from the body, in later years, he had a very weak body. And he was telling his followers, I have done a lot of experiment with this body, and I am thankful to it. But it would not survive beyond 60 years.

So fasting is arising out of overcoming the body consciousness and integration of the soul consciousness with the spirit or universal consciousness. So, what I am trying to say is that the crocodile principle functioned well with initiates like Jesus and Ramakrishna because the grip has changed from one side to the other side. For the moment, for those who are conditioned by the body, the grip is by the body.

You know, actually, when we have come down here from the sun, as souls, we are asked to grip this body of five elements. That is called dharana. The sixth step of yoga speaks of dharana. The soul holding the body. So, soul went on holding the body, and slowly the process got reversed, the body started holding the soul.

Transcript 6a

If you excessively depend upon your assistant all the time, slowly the assistant will have a hold on you. This is a psychological inversion. That's why It is said in Ayurveda, as you tend to grow old, learn not to be dependent. There are many who would like to help you, especially if you are important. If a person is important to the lives of many, they would like to cooperate and support and help him. They would like to carry his baggage. They don't even allow you to hold a handbag. If he wants to go out, someone comes and brings the shoes. If you want to polish your shoes, there is someone who quickly takes it from you and polishes it. As you walk out of the house, someone comes with a car. And wherever you go, everything is done by people around you. Consequently, you don't know how to buy a railway ticket. You don't know how to book an air ticket. You don't know how to check in. You don't know where you can buy your shoes because

shoes are also bought and given. Then what happens? Suppose he gets into this comfort; the absence of this assistance is hell to him. Is it not? For a lazy husband, if the wife is absent at home, stay in the house is miserable because he doesn't know where his toothpaste is, nor does he know where the coffee powder is. And he doesn't know how to light the stove. So, he can't have his coffee, and he forgets to put on the hot water for the shower. Males in India are spoiled by the excessive service rendered by the good wives. That way males in Occident are well trained. There is a positive side for the ladies not taking excessive care of us.

Yoga strongly recommends self-dependence. I travelled with Master E.K to so many places in the West and also in India. I always used to carry my bag and also his bag. I was younger than him by 20 years. Every time the train stopped or the flight landed, I was there to take up the bags. But he was so alert that he used to pick up his bag and my bag even before I could reach them. Then I used to request him, "Please give it to me." Then he used to give. Every time it was the same. Once I asked him, "Master, I am here to carry at least your luggage. You are elderly to me. You are also teacher to me. It's my pleasure that I carry your baggage." He said, "I agree with it. But at the same time, I should ensure that I don't get the habit of waiting for you to pick up the baggage. I know you will pick up my baggage. I know that you will carry it for me. But the habit of picking up the baggage should not go away from me. Because sometimes in some travel you may not be around me. Then who will lift up the baggage for me? It is better that I keep the faculty of being self-dependent and yet when there are well-meaning people around me, I would leave it to them after having done my little duty." Such lessons you learn only by living with a teacher but not by studying in the books, because such practical simple examples don't find place in a high-sounding wisdom.

To be alert. To not be dependent. To be self-dependent; not even dependent on the body many times. That means even if the body has fever or other discomfort, if you have a duty, you would rather gather your body and conduct the duty because you are the master and the body is your assistant. I don't say body is your slave. I don't say body is your servant. I would say body is your younger brother. It came after you. You need to give comfort to it, no doubt, to be a younger brother. But the younger brother cannot decide the program of the elder brother and come in

the way of the work of the elder brother for whom the younger brother is supposed to cooperate. If there is no cooperation force coming from younger brother, the elder brother will discipline the younger brother. If the younger brother does not listen to his discipline, the elder brother would rather prefer to depart from the younger brother. You can't move in a car which does not move. You can't continue with a car which does not move. Isn't it?

If you want your private car to come up to the retreat centre but it takes you to the beach side, better leave it. So, we should know who has priority over whom while that priority does not decide authority but friendliness. So, the soul consciousness and the body consciousness should walk in friendliness.

That's how Krishna puts it. He says your body is like your tail. The mind of the body keeps wagging the tail and you are the dog. The dog has a tail. Even if the dog does not move, the tail moves. Is it not? If you observe you find all this. Dog stands stable on the four legs. But the tail keeps on moving. That's the mind. But the tail is integral part of the dog. You can't get rid of it. Krishna suggests, make friendship with it. Tell him, in friendliness, the movement is not in wagging the tail but in moving the body. By wagging the tail, the dog does not take off. So, by agitation of the mind the soul cannot do anything.

So, bring an order to it through friendliness. To gain that friendliness only, certain principles for practice are given. That is what relates to action, Dharma. Action for others is Dharma. Action for others' benefit, for others' welfare is called Dharma, meaning Divine Karma. Action for oneself is called Karma, meaning personal Karma. Dharma is unbinding. It even unwinds that which is wound up. Action for oneself which is personal Karma, keeps you binding all the time. That's why if you have to act, which is inevitable in creation, better act for others, better act for others' welfare. That is how you will start cultivating the land and sometimes weeds grow, but we think excessively about ourselves. We feel some kind of personal pity about ourselves. I am not caring enough about me. Pity, if one entertains it, is a kind of weakness of the heart. You don't have to care about yourself. There is the bigger energy that cares about you if you care about others. Those who care for themselves are not cared by the Divine. Because you are cooking your soup, I don't involve. If you are cooking soup for others, I will ensure that you are also given a cup of

soup. People will come to serve you when you serve others. That's the simple truth. If you demand others to serve you, do they serve? They say, "Go to hell."

In 1985, if I had told Tiziana, get me a cup of coffee, she would have said, "Who is this rascal asking me, demanding me coffee?" But now, if I step down off the stage, she will immediately come and ask, "Would you like to drink something?" Why is it so? Why do you put the chair by the time I come, table you put here before I come, and you even put some kind of cushion for the feet? You have at least an illusion that I am useful to you. So as a consequence, everyone would like to do something for me. That's the secret of life. You are better served if you keep serving. If you beg people to serve you, they won't serve you.

Now there is a new service in Switzerland coming from Savina. Now she would like to drive me wherever I go in Switzerland. Imagine she picks me up in the morning, driving 60 kilometres, drops me again for lunch, driving me back for 60 kilometres, takes me again in the afternoon, driving 60 kilometres. And I reach her home once in a day to talk to Rudolf. She not only takes me to her home, even at midnight she drops me back and then goes home alone. Once I refused to receive excessive service. I told her, "On my return, if you leave, leave me in Lucerne station. I'll be happy. Only if you agree for that will I get into your car." She said, "Yes." We went. At half past ten, I got back into her car to get dropped in this station. I was looking forward for the station of Lucerne, and she dropped me in Gladbrook straight away. I said, "I am not happy." She said, "Does not matter, Master, I am happy." See how it works? If anyone demands you to do these things, you won't.

But what is it that makes people do so many things? Of which I should be careful of now? Because ultimately there will be a question that remains in the terrace. Who is serving whom? Up there, if they ask me, "Did you serve or did you get served?" Which is more? It's like offering a dollar and getting back a million dollars. It can happen. The one who receives service while doing service, should be careful to refuse as much as possible, and receive it discreetly. Because at every point there is an inversion that can happen.

Just like in the beginning the soul held the body and now the body holds the soul, it can also happen to your servant. Slowly those who get served appreciate him so much that they get bound

by him. He will decide where you have to stay, what you have to eat, where you have to move, where you should not go, where you should go, who are good people and who are bad people.

So, they build a prison and it is a golden prison. Earlier, it was an iron prison from which he comes out, a server. An ordinary man comes out of the iron prison through service. But when he gets accustomed to the comforts of service, unconsciously he builds a golden prison around him instead of iron prison. Whether iron or golden, prison is prison. That is how many are caught. There are many examples on the planet where great servers are caught by the kingdoms that they have built. That's why the Masters of Wisdom do not believe in building big ashrams. They build ashrams, the followers build big ashrams drawing inspiration from the teacher and later imprison the teacher over there. You don't have to go anywhere. We will all come to you. It's another kind of check system that happens with every teacher at one point or the other.

Lot of money is acquired there. Huge buildings are built. Lot of gold is acquired. Someone gets a crazy idea that Kumar should have a golden chair. Why not? It will start with a golden watch. You will accept that it's a golden watch. then something bigger in gold, and then some more bigger things. Why not a golden vehicle for him? This is how it grows. And they will (the one who gives a golden vehicle), later, decide where he should move in that vehicle. I have also received golden watches, golden chains, golden rings. I will make haste to relieve myself from them with love to those who gave it to me. People who do all that, they do with lot of love and even respect. It is an act of goodwill as far as they are concerned. But the one who receives has greater responsibility. This is how every time there can be a loophole while we work with service. That's why better not look to the results of the work, better not look to the fruits of the work, better not have any rights over the work, no copyrights, of the work. No rights. Rights are foolish. In the path of yoga responsibility is the key. A right is a lock. If I try to hold you by rights, I suffer from a lock. If I try to work with you with responsibility, it's the key to me.

So that's how 47th verse, first part of 2nd chapter, "You have the right to perform Dharma." Every one of us has the right to help others. Is anyone denied the right to help others? No one is denied. But you are denied the right to fruits. Better not seek those fruits. Because you get it, you don't get it, it depends upon many factors coming from the past. So that's how there are four aspects

of work. Because I repeat for the sake of your making a good note and if possible, practice. First thing is- tolerance. Second thing is -think of others' welfare. After this class, if I go to the bureau, the attitude is, whom should I help there but not, how much fees I will get today. They may give; they may not give. I'm not concerned. I have to help with the knowledge I have in the field of business management.

For that, Master M.N has been a great example. He was an advocate advocating the law. He used to make a very detailed note of every case that came to him and later decided whether he should take up this case or not. If he finds no justice in the case, even if the client offers a million rupees he would not accept. If there is justice even if the client is unable to pay even a rupee, he used to accept the case. Once he accepted the case, it is on the basis of justice and hence there was no case that he lost. He could convince the other side and also the judge. When the client won the case, he never asked for fees. In the evening when he came home, he put his black coat in a hanger. If a client says, "Sir, I would like to pay you a fee." He used to say, "Put it in the right pocket of the black coat." He did not want to know how much it was. If some client asked, "How much should I pay?" He used to say, "As much as you think that you should. There is no defined fee here. Whatever you can afford and whatever you can consciously pay, consciously feel like paying, you just put it in that right pocket of the black coat. That's all."

He never counted. At night, before he retired, he used to transfer all that he received, without counting, into another shirt pocket. If the lady of the house asked that money is needed to run the house, she was told that there is money in that shirt pocket, you may take it. And his house was regularly feeding fifty to hundred students and his house kitchen was always active.

In olden days we used to have kitchen in the southeast corner of the house. You may have seen how cooking was done in Guru Pujas. That was our old style of cooking. So there used to be always three to four big vessels on fire. In one vessel, rice is regularly cooked from morning till midday. In another vessel, vegetable. In another vessel, sambar. And on festive days another vessel for a sweet liquid. His house was big. He came from a very good family. But he went on serving through profession and he went on serving in the path of Master C.V.V. Never looked for fruits of the actions.

So, money for use is taken out from one shirt pocket. Money for work done was coming into another black coat pocket. The acts of good will, they don't go waste. There is a statement coming from Master Koot Humi. Every being has a heart. Awaken it through your good deeds, through your selfless actions. Awaken it. Remind him that they have a heart.

How did the lion in the story of Androcles... it kept in its heart the help received by Androcles. These are all the real, subtle truth. Only thing is, with excessive materialization and intellectualization, we have become such that we don't depend upon the natural laws so much. We have lost faith in it.

We have lost faith in our auto-healing system of the body; we have excessive faith in medicine. Master E. K's father, he was not taking medicine. He was an Ayurvedic doctor and was helping people. He lived 81 years. He never took medicine. He said there is an auto-healing system in the body, and he had excellent ways to awaken it. He knew pranayama and he knew how to invoke the energy of the sun as part of daily yoga practice. He himself was an ayurvedic doctor, his son was a homeo doctor and see the paradox- He doesn't take any medicine. He says, "Medicine is for the others, not for me." This is the manly way of living. They are the real men.

Master M.N also, on the day of his departure, called his wife and said, "There is enough money in that pocket. You would need it. Inform your eldest son." And then he told the lady, "It's now time I get into prayer. If you wish, you can also join in the prayer." She was praying along with him. But she felt that day that she should prepare a cup of coffee and bring to him and later join him in the prayer. She went into the kitchen for preparing the coffee. And Master sat in the meditation posture at six in the evening. And by the time the lady came with a cup of coffee, only the posture remained, the Master was not there.

How manly was his departure? Normally you get so much worried, you want to tell people about your properties, call the children and tell them so many things. That is why we are not given prior notice. People are not given advance intimation because they get more disturbed than get prepared. Don't take them as miracles. They are all arising out of the principles practiced in life. That we have the right over service; we have no right over the fruits of the service. That you shall

remain tolerant. And that you shall dedicate your life for Dharma, that is, welfare of others. These are the four.

And then will come another two in the same verse of 47th verse of 2nd chapter. You don't be the cause of your action and you don't attach to the action. These are the two next steps. Unless the first two steps are practiced, first four steps are practiced, you cannot get these steps. You can't be the cause of your action if you know. Don't initiate anything by yourself. Even if you initiate, don't get involved with it, but keep handling it.

I can't be the cause of the group life, in the sense that, I cannot say that I want to hold a group life, please all of you come from all parts of the globe. If I am teaching, I am not the cause. The teaching is demanded and hence it is given. The teaching is repeatedly demanded because it is found useful. And because it is useful and it is causing some welfare to people, it gains the quality of Dharma. You have to respond. If you start, it will be another way. If it is started, you are flowing with it or floating with it.

Transcript 6b

I did not write any books. What I taught came back to me in a transcription with a request that I edit it so that they would publish it. And I have no rights over it. Because wisdom belongs to no one. It is no one's property. Everyone is its property. So, things come to pass if you just stay. I am least concerned as to how many books are sold. I haven't sold any book from my hand. Now do I ask Dhanishta India, how many books are sold, how much money you are getting and all?

You just keep doing. You don't try to be the cause of things. There is already one Cause which has started the whole program. People join the program according to their program. They join and some may even depart. But you continue to flow. That's why river is given as the best example. If you go to the birthplace of the river, the stream is worse than a kitchen tap. It has no plans to become a big river. It has the quality to flow. As it flows some others join and it becomes bigger. And as it further flows, it becomes further bigger. And some parts of the waters branch off. For the sake of those which branched off the flow does not stop. Does the river stop for the sake of

the ones that branched off from the river? Or does it wait to receive some more river-led country? Neither. Its nature is to flow, and it flows and it merges in the ocean.

That's how there is the culmination. Cause is not the river. Cause could be the rain. Rain is not the cause. Cloud is the cause. Cloud is also not the cause. Because clouds are formed through summer. And summer is not the cause. Where do you see the cause? That's the beauty of creation. It is only a sick mind that thinks of causes. They can never understand the beauty of the creation. Those who search for causes have died without knowing the cause of even their death. In search of cause, they went on and they died and they did not know why they died. There is a grand, kingly way of living without your becoming cause.

See, if you are given a human body, it's not your decision. It is given to you. There must be a purpose. Wait. The purpose will come to you. For the one who is busy in doing things, he will not know the purpose. Keep doing what you have to do and wait. The life brings. The life brings the teacher to you. The life brings work to you. The life gives you so many experiences on your way, provided, at no point, you become the cause. If you are floating in a big river, are you traveling? It's the current of the river that takes you.

This secret will be known only when we come out of the sickness of looking for results. And when we also have the health of working for the welfare of others, unmindful of what comes first. Only to them life is a flotation. Don't look out for yourself. Look to help the surrounding life. Don't think, "How can I be helped?" You can be helped when you help others. You can receive when you have given to others. By begging you won't get anything in this creation. Would you like our children to be beggars? Would we not like them to lead a kingly life? God also intended that we should live a kingly life. That's why he gave kingly wisdom. That is Raja Vidya and a kingly path, that is Raja Yoga. They are not just names; they really mean that. But we don't see the implements with which we can be that.

So again now five steps are given: Tolerance, attitude to work for others' welfare, which is called Dharma, right to such works of service, that's the third one, engaging with it, and then not caring for the result, that's the fourth step and the fifth step is not to become a cause. I will elaborate

upon the consequence of becoming a cause. That we shall do with the help of a story in the afternoon. Thank you.

There will be repetition about the fundamental steps because we are masters of forgetfulness and we very simply forget everything.

I was speaking to you in the morning about becoming cause of action. When we become the cause of action, there is consequence. If we wish to be only sequential and not consequential, we should ensure that we act as much as is required and should not become cause of action. I shall give you a story which gives the elaboration of the principle that I have stated.

Once upon a time there was an elephant. It was very strong and was the king of elephants in the forest. It is well admired by the other elephants and has also lady admirers. You know how a man behaves when there are many ladies admiring him? He feels himself very special and does funny acts. Normally if there are admirers around you, you are already funny. The man becomes already a monkey when there are too many admirers around. And if you fall for the admiration, and if the admirers are lady admirers, the monkey would be like the one that has jumped upon very red-hot charcoal. The monkey is already jumping here and there, and once its feet land on the red-hot charcoal, it jumps further. Once it wanted to have a bath in a very beautiful lake, just like a Swiss spa. He enters into the lake along with the ladies. You know, the purpose of getting into the lake is to have a fresh bath and to get fresh. He gets into it and he makes some gymnastics in water. The ladies around admired the gymnastics of the elephant. So, when he is being admired, he does more. So, as he does more, and being an elephant, imagine an elephant jumping into or diving into a swimming pool, the whole water is disturbed. There was a crocodile sleeping down deep in the lake. It was having its siesta. Someone disturbed the siesta. So, he looked up and saw that an elephant is overacting in the water, disturbing the other beings that live in the lake. So, it decided to teach a lesson to the elephant. So, it went up and caught the elephant's forelegs, the right foreleg. The elephant thought that it is very strong and just wanted to kick it away. But the crocodile is also king of crocodiles and the elephant is in water. In water, crocodile is the king. On land, elephant may be more powerful. So, it could not get its leg released and they fought. They

keep on fighting. Slowly the ladies, they find the crisis. They say, "We'll meet you later. For the moment, adios."

So, they took to the shore. These admirers were not helpers. They were enjoying with the elephant all the privileges of the king. So, they went to the shore and were looking at the whole play- the play of fight between the elephant and the crocodile. Because the crocodile is strong in water, and is also strong in its grip, it was gripping the elephant more and more and was having its breakfast, lunch, dinner. It was not missing any of these three things as there is enough flesh in the leg of the elephant and there is enough blood to drink. So, the fight went on days and nights and slowly the crocodile became stronger, the elephant became weaker. Then the elephant realized that it is nearing its death.

Then it prayed. It prays, saying, "I have been foolish. I could have taken bath in the lake. I have overdone. I have overdone to disturb this amphibious thing. I see the cause in me. I don't find fault with this crocodile. It is doing its job. And it is also causing a punishment to me due to my overaction."

So, each time the cause is with you, you have the consequence of the action. Whom do we blame when we overact or when we underact? From the overaction and under action consequences arise. Only if we act as much as is required there are no consequences. If we have consequences that grip us, it is due to the lack of knowledge as to how to act. Overaction causes consequences, and under action causes consequences and these consequences bind you. To take bath is Dharma, because you have a duty to the body. But nowhere it is said that when you take bath you have to do these gymnastics. If you have to do gymnastics, you have to go to an aqua gymnasium. You should know where to do what. If you try to play love games in a temple, it's the wrong place. Every place has its own purpose. You forget the knowledge of where to act, when to act, what to act and how to act, what not to act, how not to act, where not to act, it's important.

This is mostly not known, and that lack of knowledge is called ignorance. Many problems in life arise from this. That's where, before you act you need knowledge of action. You should also think of the consequences of acting upon it. This is called "Mimamsa", one of the keys to knowledge.

Mimamsa is the science of ideation, relating to consequences. If we go to cold places and do not take enough care of warm clothing, it may result in some health problems. The dignified lady sitting here, Sirmargaru, she went to Manasarovar along with her husband Mr. Murthy who is known to everyone. Indian ladies are not so much used to socks. She coolly removed the socks at 18,000 feet high. Initially you don't feel anything, but later the legs started dying. When she returned, she had dead legs, and the doctors said that her legs have to be amputated. We were all deeply concerned of her because she is such a fine lady that we rarely find. Like the elephant, we prayed for her. Very intense prayers were done. Unusual help came to her from many sources, and she came back to life. There were moments that she could have died even at Manasarovar. In retrospect, everyone felt she should not have removed these socks.

Krishna doesn't speak like that. He never speaks of what has already happened. He says in the 11th verse of the 2nd chapter that only fools and stupid brood over the spilt milk. Whatever has happened has happened. What are we to do now? What are the remedial measures available? This is due to lack of knowledge of action.

I have with us a first cousin who has been diabetic. He did not pay enough attention. After four years, he has swollen legs and swollen feet. He came to Vizag to consult about swollen legs and swollen feet. I was frightened to see them because generally they are indicative of malfunctioning of kidneys. We put him to all tests and found that his kidneys are on the verge of dying. For three weeks we worked on him and only yesterday he could be released from the hospital with everything in order. This is only in relation to health. Similar things happen in terms of married life, in terms of economic life, in terms of social life, and also in terms of spiritual life. Lack of knowledge as to how to act, can cause consequences and bind you. And also, if there is inaction, not only overaction, inaction also causes consequences. The wisdom tells us that for all our problems, we are the cause. We should be bold enough to accept this first.

If I have problems, the cause is in me. If you have problem, the cause is in you. Creation is not made with a vicarious attitude to tease the beings. If a father buys a bicycle and gives to his kid, and while learning the bicycle, if the child falls and bruises his knees, it's a matter of lack of knowledge as to how to bicycle, lack of experience of how to bicycle. The father never buys a

cycle to plan for the bruise of his child's knees. So even when we plan, we should know the consequences. Many times, our affections blind us and many more times our hatred blinds us, causes blinds to us. We are blind when we have any of the emotions.

There are six emotions: Excessive desire which is not in tune with law, anger, miserliness and possessiveness, mistakes, pride, jealousy, when you are jealous, you don't see well. When you are proud, you don't see well. You see something else than what is there. Also, when you are miserly and when you are with desire. So, we tend to be anything other than balanced and consequently either overact or underact. The famous story of Adam and Eve is also from out of the cause, the garden of Eden, which was opaque and etheric. Adam and Eve were also etheric.

When you have etheric body, you have no need for food. Your food is the sunlight. Those who have bodies of light, they don't eat chapatis, unless they also have a physical body. When you have a physical body, you need physically some food. But when you have etheric body, one program is not there. You have only etheric body and no physical body. A major program of our life is missing. That is eating and drinking. Great relief. You don't have to plan for your breakfast, lunch and dinner. So, what for have you plucked the apple? If you are hungry and there is an apple, the law is we can eat it, seeking it from the tree, not plucking from the tree. That's the law.

Seers who live in physical body, they don't believe in plucking fruits. They only collect the fruits that are released by the tree and the leaves that are released by the tree. Plucking is our activity. If I find something eatable in you, I just pluck that part of you and eat it away. We can't call, from the standpoint of seers, we can't call ourselves really civilized. If in your garden there is a fruit, you'll just go and pluck it and eat it. And here the garden is not yours. It is your father's garden. Whose garden is Eden? It is the father's garden.

Adam and Eve are allowed to enjoy the garden. That's why when we go to gardens, since we have this habit of plucking, there will be small sign boards everywhere. Please do not pluck the flowers. Do not pluck the fruits. So, because he plucked them, it's a matter of a desire which is not in tune with Dharma.

So immediately as she ate, she felt the shame of being naked. There is no such thing as nice saris and punjabis or pajama lalchis in the subtle world. There are no subtle pajamas, subtle lalchis, and subtle saris, subtle punjabis. There are some Christian teachings about the beings and Venus and other planets, where they describe the variety of gowns that the ladies were wearing. Because we wear gowns, the ladies wear gowns here. They think even over there the ladies wear gowns. It is nothing but the extension of our foolishness beyond our planet. Bodies of light are bodies of light. Why did she feel the shame? The shame arose out of her stepping down from her state of awareness. Consequently, they had the coats of skin, meaning gross physical body with flesh and blood. Before the bodies had no flesh, no blood, they were of light. Now they are of flesh and blood.

So, when you do things unrequired, or you don't do things which are required, you would be stepping down in your state of awareness. That's the law of nature. So why do you do that and become a cause for your own problems? Krishna says, "Ensure that you don't become the cause of the action."

The life of Rama, the life of Krishna, if we carefully study, there was not a single act for which they are the cause. Even if they carried knowledge, they did not initiate action. Events come to you and you respond to them.

I will give one more story to make clear this concept. Once upon a time there was a king. What time was it? It was just at the advent of Kali-yuga.

Transcript 7a

There was a King-Initiate who was ruling the planet, and he was ruling in tune with the law. Kali could not enter. So, it was already 300 years that the age came, Kali age came, and the king continued to rule without allowing entry of Kali. He had no particular aversion for Kali, but the total functioning with dharma kept his whole kingdom protected, and there was no way for Kali to enter.

So, Kali went to the king and offered his salutations, and said, "I am Kali. I am supposed to rule this world now but you are so powerful with the law that I am unable to find any entry onto the earth. Is it lawful that you deny me my due work?"

The king felt that he should do his work according to the time cycle. The king felt that Kali should do his work because the time is his time. He told Kali, "To start with I would give you five places. You start your work in those five places and gradually you grow. If you suddenly manifest, the beings will die." Kali agrees.

Parikshit said- that is the King-Initiate- he said, "Places where there is avarice for gold, you be there. Places of prostitution, you be there. Places where people play gambling, you'll be there. Places where people drink, alcoholic drinks, you'll be there. Places which are unclean, you'll be there." So, this is how he gives five places. Kali said, "Thank you, they are enough." He had given enough kingdom to rule to start with because there are hardly any who are not affected by any one of these five.

Since Parikshit had said that he can be in places of gold, in a subtle manner, Kali took his residence on the crown of the king itself. Because if he defeats the king, the whole kingdom is his. And he can't do anything to the king unless the king does a mistake. So, while he occupied the places that are given, he was also on the crown of the king and he was waiting for an opportune time.

Once, it so happened that many animals were coming into human habitat from the forest. It is the duty of the king to see that the animals do not transgress their boundaries, to cause problem to the humans. The king is not only king of the humans but also all the beings in his territory. Even the trees are his subjects. The animals are his subjects. The humans are his subjects. The minerals and the mines in the land are also his properties. So, he wanted to discipline the animals and neutralize their aggression. He went with a small group of soldiers to hunt for the animals. So, as he went on hunting for animals, by the end of the day he was thirsty. He was looking frantically for some water. There was no water anywhere. Then he finds an ashram. He anxiously walks into the ashram. There was a saint in the ashram. His name is poise, Samika. Samika means embodiment of poise. He is in meditation. He did not see the king coming. The king lost patience, the first quality, tolerance. He felt disgusted with this meditating man and he put a dead snake

around his neck and walked away. That's a mistake, which is really not a mistake - that I will let you know later.

He returned home and, on the way, he found some water and drank it. But then this saint had a five-year-old boy, very powerful. His third eye was already open. He came during the twilight hour back to the ashram and he saw his father in meditation and also saw the dead snake around the neck. He was surprised. He could imagine a live snake being around the neck of his father, because in an ashram which is in the forest, snakes do exist- in India, but not in Germany. So even if a snake crawls over him, he would not know because he is not body conscious. And the snakes don't bite unless there is a provocation. That's the law. Snakes and scorpions don't have a daily program to bite us. They are also living their lives and are seeking food as we do. Human blood is not their food. The poison they hold is a protective mechanism for them. Just like a modern man holds a pistol in his pocket. If there is an emergency, he will take it out. So, it's a protective mechanism, but they don't have a program to keep on biting people.

So, it won't die yet if it is alive. Anyway, it will not bite now because it is dead. But how could the dead snake come around the neck of the father? It was a riddle. So, he closed his eyes and wanted to replay what all happened. See, you replay your video cassette, or your audio cassette. People who have third eye have the facility for replaying and also for fast forwarding. They can fast forward into the future and also replay into the past.

So, he conducted the replay and he found that a king came and did this. Then the boy became furious. His name is Shringi, meaning the horned one. He has horns with which he hurts others. He doesn't physically have the horns, but in his attitude, he has horns. It is said that the horns come later than the ears, and they are more dangerous than the ears. Isn't it? So, he has the attitude to poke. He was disturbed that an irresponsible king had insulted his father. So, he gave a curse. The king who did this to my father shall die in seven days.

Having said that, his emotion came down, his anger came down, and it turned out to be weeping. People who are angry, when they are cooled down, they weep. So, he was weeping. At that moment the saint Samika opened his eyes. He saw his son weeping. He asked, "What for are you

weeping?" The son showed the snake around the head of the father. Only then Samika felt that dead snake. So, he coolly removed it and said, "Tell me the cause for your weeping."

Shringi said, "A king came when you were in deep meditation, and he conducted this irresponsible act of putting a dead snake around your neck. I was furious at this. The king has no business to do this. So, I have cursed him. He will die in seven days. But I'm afraid of the dead snake around your neck. That's why I'm weeping." He was just a five-year-old kid.

Then the saint closed his eyes and he also had a replay, and he found that it was the king-emperor of whom he is also a subject. He came to his ashram for water, and that he was not alert enough to give water to the emperor, which was his duty to do. It's the minimum courtesy that someone comes to your house and you offer water. And the one who came to your house is the most important one. Most important. Above all, he is a King-Initiate. He is not just a powerful king. He is greater than every subject in his kingdom in matters of wisdom. And the saint felt that he failed in his duty by not responding to the need of the king.

The king was protecting every subject in the kingdom. And the saints and the seers have his special attention. So, what special attention did he pay when the king came? He was disappointed with his own act. And he was further disappointed with the act of his son who cursed the king. He told his son, "You have overreacted. It's none of your business to curse the king. He hasn't done anything wrong. He could have punished me in a still worse manner, having not attended to him when he came to our ashram. On the contrary, you have cursed him. Your curse has consequences. There shall be no more protection for these saints and seers in the time to come. This is the contribution you have made through your curse. You have given a curse to kill the king who is protecting all these ancient seers. You don't have tolerance; you don't have patience. You have only the pride of wisdom. And we have brought about great calamity to you and to the whole clan by your irresponsibility."

So, the saint Samika immediately arranged to communicate to the king the message of this curse. It was informed to the king that he shall die in seven days due to curse of the irresponsible child. Then the king went into introspection. In spite of being tired, in spite of being thirsty many times in the past he had never lost his patience. Why did he lose patience now was the question he

asked himself. When he made a scanning within himself, it was the influence of the one who was in the crown. Then he smiled. Okay, my time has come. I think I should go. That's how he decides to depart in tune with the curse of the boy. Although he has the capacity to neutralize the curse by his own power, he decides to withdraw into a single-storied building, amidst water, just a pillar. He withdraws into it, entrusting the kingdom to his son. Symbolically, the construction in which he lived was Sushumna. So, he lived in a secured place surrounded by waters in a pillar.

The boy who cursed him, he gave the means by which the king should be killed. The boy said, "The king shall die with the poison of the worst serpent of the creation." It is not the worst serpent. It is the divine serpent with the worst poison. He should die with the bite of that serpent.

So, taking the order of the boy, the serpent starts to travel towards the king. He has seven days on hand to reach the king. The subjects of the king have protected him in a pillared structure surrounded by many waters. But then this serpent is divine, it can take any form. And its name is Takshaka. Takshaka is the one who digs holes in awareness. He is the "Fohat" that digs holes in the space. So, he started moving toward his picnic for seven days to reach the king. His job is to bite the king and see that he dies. He is not the cause. The cause is the boy. The king is also not the cause. Because the father of the boy said that he is not the cause, we are the cause. Because he is not the cause, he can save himself. There is no cause in him, so he cannot be killed if he wants. But he decided to leave because it's about time that he should leave.

Apart from that, the serpent has a duty to obey the divine curse. Its job is to reach the king on the seventh day and bite him. He reaches the earth and starts walking in the path to reach the city. He takes the form of a chaste Brahmin because once you are an advanced initiate, you can take to any form you like. This is called the state of Kamarupa. You can take any desired form, with your etheric form as the basis. So, he took the chaste Brahmin form, so that his entry into the palace is easy. As he was walking by the path, he saw another Brahmin walking behind him. Whichever path Takshaka took, the other Brahmin was also coming the same path. Then Takshaka thought, he should know why this man was also coming in the same way. It's like someone following you from behind. He wanted to know what was the matter. The Brahmin, his

name was Kaushika. That means with a straw of grass he can do anything. That can be his missile, that can be his chocolate, he can do anything with that. He was an advanced alchemist.

So, he asked this Kaushika, "What for are you following me?" Kaushika said, "I am not following you. I am proceeding to the palace of the king, and you are also walking towards that palace." Then Takshaka asked, "What for are you going to the palace?" Then Kaushika said, "I came to know that our king would die in seven days, arising out of a curse of an enlightened boy, and I want to go and save him. I will save him if Takshaka bites him."

And Takshaka is also in Brahmin form. He asked Kaushika, "Do you know who Takshaka is? Do you know the power of his poison? There is not a single event so far where when Takshaka bites, the subject comes back to life. It's impossible. The fire of the poison of Takshaka is so much that the moment he bites, everything reduces into ashes. Do you know this?"

The Brahmin Kaushika said, "Yes I know, I know the power of Takshaka, the Divine Serpent. I have respect for it. But I have knowledge to bring back life to those who are reduced into ashes by Takshaka." Takshaka felt surprised. Kaushika is a man on earth. Do you know where Takshaka lives? He lives in celestial spaces. To him this earth is a pittance, like a mustard seed. And within the mustard seed there is a being who claims that he can meet the power of Takshaka. He was amused.

Then Takshaka said, "Though I look like a Brahmin, I am Takshaka." Then the Brahmin said, "Aha. Nice meeting you. I offer my regards to you. But nevertheless, I will protect my king."

Then Takshaka said, "You are making too big a claim. I would like to see your power." He makes a challenge with the Brahmin. "Here is a big tree. I'll bite the tree at its root. It will reduce into a heap of ashes. If you really have the power which you claim to have, bring this tree back to life."

The Brahmin agreed. He said, "So might it be. Let it be so." So, Takshaka bit the tree at its stem, and in a split second the whole thing reduced into ashes.

Kaushika smiled, pulled out a grass root, pronounced some sounds and threw it on that heap of ashes. The whole tree came back — mutatis mutandis, meaning as it was. Absolutely, not even a

leaf was missing. There was a bird on the tree which also got reduced, but it listened to the conversation between the two. It also came back to life and it flew in great haste.

Takshaka was surprised and was pleased with the Brahmin. He said, "I have met someone like you for the first time in my life." And his life is eternal life, not so short as hours. In his life of eternity, he met a man who can neutralize his poison.

So, he asked the Brahmin, "What for are you going to the king?" The Brahmin said, "I have a lot of children, you know. All my time is wasted in attending to their needs. I am not able to meditate enough." He has meditated enough to get such power, and he still feels that he hasn't meditated enough. We think we have already meditated enough and done with the etheric body form.

And he further said, "Something the king will definitely give when I bring him back to life and that something will be very big to take care of these children, so I don't have to toil to earn money and feed these mouths." He did not give the real cause; he gave the peripheral cause which was also there. The real cause is to protect the king which is the duty of the subject.

Then Takshaka said, "I can give you a thousand times more than what you expect to receive from the king. Take it and go home." The Brahmin Kaushika closed his eyes and thought, "Why has this situation come?" Was it his duty to save the king or not?

When he contemplated, he came to know that the king himself is capable of protecting himself. He needs no one's help. But he has himself decided to depart. So, I cannot interfere with this decision of the king. And there is already an able prince who is coronated. So, the person whom you want to save doesn't want to be saved. He thought, he doesn't want it, so even if I can do it, I don't have to do it. So, he says to Takshaka, "Please, you may give whatever you think. I shall retreat."

Takshaka felt happy. He gave him abundant wealth, proceeded towards the palace of the king, and came to know that the king was in a secure place, amidst water, there was no way to reach him, and there is all security arrangement. He waits in the palace, because being a Brahmin he is given all the hospitality. He saw daily some fruits are going to the king as food. He decided to take

a certain form and enter into an apple, entered into a fruit and the fruit platter was taken to the king.

By the time the fruit platter reached the king, the time of the seven-days is coming to conclusion. The king took that particular fruit, and when it was near the tongue, Takshaka bites him and Parikshit departs.

But then the story is not over. The bird that flew in haste, it went and told the prince that this Takshaka is not a divine person, it is very diabolic, it is very manipulative. It manipulated a Brahmin which could have saved your father and as a consequence, your father died. Otherwise, your father would have been alive.

Transcript 7b

Your father would have been alive.

The king grew in fury. "I will not spare leave this Takshaka." He calls forth all his ritualists. He is the master of ritual. "This is the injustice done by the Takshaka. Prepare ritual, fire ritual, and invoke sounds, so that wherever he is in the universe, he will fall into this fire and get reduced into ashes." This is the calamity that Takshaka gets because of his over-action.

His duty was to bite the king and the king dies. After the king dies, if someone brings him back to life, how is he concerned? It's over-action. You know, earlier there was only the punishment of hanging. Just to hang as a punishment. If someone is lucky that the act of hanging was not so complete, and he survives, he cannot be hanged for the second time because the judgment is to hang. When people started surviving the hanging, the judgment was later changed to be hanged to death. After he dies, the body is given to the family. Later, if the family does something to bring him back to life, he cannot be punished again.

Takshaka's job was only to hang him to death. After he dies, if some Brahmin comes and brings him back to life, why is he concerned? He has no malice or hatred to the king. He is doing his duty. But he has the pride that if he bites, the person should no more live. So that's why he manipulated the Brahmin and brought calamity to himself.

Takshaka, being a divine serpent, secured himself under the throne of the celestial king. So, the fire ritual started. The prince said, "Why only Takshaka? All serpents, let them fall into the fire ritual." So, he brings calamity to his whole race. Did one man not bring calamity to a great community relating to him recently? Just one man belonging to one community had hatred for another community and he brought calamity to himself and also to all his clan.

So, the cause was in Takshaka due to this manipulation, so he invited this calamity. So, this is how people become cause for nothing. Even the simplest acts, people want to be the cause. So, if you take to something which is more than what is required, it has consequences.

That is what the 3rd part of the 47th verse says: "Don't bring consequences through your ignorant actions, and consequences come if you become the cause." Consequences also come if we involve with the action. Action shall have to be carried out with great vigour but without passion. That's what Krishna and Buddha say to the disciples: "A man with intense desire pursues his desire day and night. You also work with such intensity without desire." That is the clue for action, they say. Keep doing and let the results take their own shape. Keep doing what you have to do. Don't underdo, don't overdo. Don't overcook, don't undercook. Keep cooking. If food is good enough, it gets served to many. This is the fifth and sixth intricacy relating to action. One is not to be a cause and not get tensed up through involvement. That's how we have to understand the intricacies of action. It's not so easy that you have hands and legs and senses, and you have some kind of a mind, and you can already act. It's not like that. You should know how to act.

That's why there are the two initial chapters in Bhagavad-Gita, three and four. They give you the knowledge relating to action. It's not so easy to act. If you see a circus on the TV, they do it with such ease, you feel you can also do it. There is a great effort behind. So, we should know and we must practice. So, these are the steps for practice, for action. Then only you continue to act without creating consequences, and progress on the path to reach the states of meditation. Not otherwise.

Your travel cannot be smooth otherwise. On the way, if we keep fighting here and there — you are fighting in a train, the passengers will say, "In the next station the train will stop, you may literally fight there, let the train move," or they will themselves deport you from the train, or call

the police and see that your travel is suspended and you remain in a prison. Travel cannot end in a prison, and travel is not for quarrel.

Many people who go with pleasure for picnic, and in the picnic, instead of enjoying, they quarrel. Don't we have many weekends spoiled like this? They collect all good food material, dress well for the purpose, go and buy a special dress for picnic, special shoes, special place to go, and only specially to fight. It happens when there is a slip of tongue for nothing. Both of them, the wife and husband, get into the car, put all the material in the car. On the way, one asks the other, "Have you put this, have you put that in the car?" And invariably the kick of picnic is you are preoccupied with and you will definitely forget something which is very important. Then one calls the other stupid. Then the other calls the one as idiot. So that's the beginning of the game. He says, "Let us reach the place and then see." They continue further fight.

The famous statement coming from Master EK about weekend is "People get weakened when they go to weekend". Weekend is meant to gather more energy, but not to exhaust all the energies and come back as a squeezed orange.

So, in these four days — Monday, Tuesday, Wednesday, Thursday — I have very slowly injected six principles of action. There are some more principles which we will continue in the classes to come. Without adopting these principles, we are told not to fancy about meditation. So that's why I thought since we are meditating over twelve years, we should have a retrospect of the work we are doing. Maybe we are sitting in a flight that does not move and imagining that it is already reaching the goal. Because you say, you don't know as we travel so much and because flight has no such movement as you have in train or bullock cart. So, are we living only in a world of imagination or something is there? Sometimes we have to review. Perhaps, this topic is for that. Thank you.

I think slowly the weather is improving — the weather relating to the five elements of our body. You should know that any discomfort in the body is arising out of imbalance between the five elements. Beyond five elements, there is no ill health. Mostly the disturbance, the turbulence, is in between water and fire, and that causes the real discomfort. And when waters and fire are

under disturbance, it doesn't allow the air to move as it should in the body. So consequently, less prana also enters into the body.

When we are resting, we should propose balance between the five elements, because mind is beyond the five elements. Keep the mind beyond the five elements and then through the mind propose rebalancing all the five elements, element after element. If we propose that way, slowly we start breathing better. When we start breathing better, we are able to slowly walk into sleep. Walk into sleep means getting into sleep, not really walking. If there is comfortable sleep, healing happens.

It's the fire that puts the water to burning and hence we have burning sensation. So kindly keep drinking water — not cold water but warm water. Just keep sipping, keep sipping regularly so that the balance is worked out between the fire and the water. And another thing — forget about sickness and engage in something which enables you to divert the mind from sickness.

If the equilibrium of the five elements is disturbed, in a healthy constitution it gets back to its equilibrium in three days. In a semi-healthy constitution, it comes back to health in seven days. And in any constitution, surely in fourteen days. In between, if we don't again introduce something that is contrary to health — these are only a few tips, because I feel a bit pained to see you having this kind of infection. The class also would heal, and insofar as the body enables sitting in the class, keep sitting in the class.

So now we take to the seventh step of action. It's good when we listen in retrospect after three years. We also remember the byproduct of the group life. Feel free to cough and feel free to sneeze.

We shall do one thing. Before I get into the seventh step, let us invoke the Master and propose some health adjustment.

OM OM OM

Master Namaskaram!

Master EK Namaskaram!

Master MN Namaskaram!

Master CVV Namaskaram!

Master please rectify and develop our system.

Master Namaskaram!

Master CVV Namaskaram!

Thank you.

Transcript 8a

In the 48th verse of the 2nd chapter, there is one more hint about the key to action. Whenever in Bhagavad-Gita, in the first few chapters, when you see the word yoga, we should understand that it is action linking up in thought to the welfare of the being - action that thinks not of itself but thinks of others' welfare. In other words, action with goodwill. Many times, this is not understood by the scholars.

The 48th verse says, "Be in yoga and do your work." If you can be in yoga, you can close this book. Once you are already a yogi, the purpose of wisdom books is over. The purpose of all wisdom books all over the globe is to help beings to be in equilibrium and to maintain equanimity, and to live above the pairs of opposites. It's a neutral state where everything is clearly seen and nothing

is particularly liked and nothing is particularly disliked. Nothing is particularly comforting and nothing is particularly discomforting. So, if you can stay in that awareness and conduct, you don't need the help of books anymore.

That's not what the teacher intends here when he says, "Be in yoga and do your work." He defines elsewhere what he means by yoga in the present context. In the first six chapters, yoga is Karma Yoga. Karma means in this case divine karma, not personal karma. Divine karma means acting for the welfare of others. The word karma is not properly understood by many students. Karma means action, and action is divine. It becomes diabolical when you don't know how to act. Action by itself does not bind anyone. It is divine action that keeps happening. It is like the flow of energy, which I explained to you with one example of the river. The impediments to flow come from personality problems.

Yesterday, in the story, I explained how the personality problem of the elephant brought him problems. I also explained in another story how the young boy of five years brought calamity to himself and to his clan due to personality action, and also how the Divine Serpent also walked into problems by not allowing the events to flow as they should. "Let go" is the mantra. Let go, don't direct it. If possible, you can also travel by it. That's how you continue to float in life and do not sink or meet with accidents.

So, when the teacher says, "Be in yoga and do your work," he means be in that spirit of action which is meant for others, others' benefit. When you are engaged in working for others, you don't get bound. More and more you get the freedom. But you know, when you are working for others, sprouts of selfishness spring from within. Then it again binds. Many well-meaning people start good acts, meaning good for others. But on the way, it is there in the being, because the personality is also there. It springs up and tries to colour it with him or with his personality.

While explaining Bhagavad-Gita, you may get certain dimensions and then give out. People say, "Oh, such dimensions were never stated." The one who states feels proud, and he would like that this wisdom is recorded in his name. The wisdom given is recorded in his name. It is not he. It is all put together. It is the time. It is the place. It is the group. It is the planetary combination, and

its relation with the progression of the planets of the teacher - so many factors culminate in expression of wisdom. We are too quick to own them.

At every point there is the instinct to ownership. That means, as the river is flowing, you are trying to make some barriers to it. So, you cause disturbance to the flow. Since you are the cause for disturbance, you receive disturbance. You don't let things go. At every point you have to own. This desire to own, this desire to possess, would dethrone you from your state of goodwill. It can happen at any point when you are progressing with the work of goodwill.

Ownership is an aspect of personality. Possessiveness is an aspect of personality. Not only possessive but also to hide it. To hide it, bury it. Neither you enjoy, nor do you allow others to enjoy. The teachings of Master C.V.V were jealously possessed by some followers. You can't possess them. Wisdom, truth, sunlight cannot be possessed. You can experience it. If you just put your palm across the sunlight, across the dawn, can you stop the sunlight to the planet? The natural energies, you can participate and flow with them. But we have developed other habits of desire to possess.

So, when you desire to possess, the consequence is to you. The whole conflict in human history is one trying to possess something belonging to the other. That's how, while we are working with the thought of goodwill, we should daily ensure if there is some possessive instinct coming in you with relation to the work, the disease starts and the ease disappears.

That's why we are required to see daily, "Am I trying to possess something? Am I allowing the flow to continue?" Everything that comes up to us, finds its expression to others. You can't arrest its movement. If you arrest the movement, you suffer from it.

People who receive money in abundance, when they don't let the money go in the right direction, into acts of goodwill, they get into problems — sense of insecurity, fear of thieving, agitation as to how to keep this money where. If I want to disturb a peaceful person, the best way is to give him a billion dollars. Then starts the machine. Before that he had no problem with himself. Now there is a problem of billion dollars. Not a gift. Many gifts are problems. And many problems have a gift behind them. We should know this psychology.

Nature brings in the guise of problems, gifts. And nature also brings problems in the form of gifts. So, we should ensure that as we receive, we should try to see for what it has come to go. It doesn't stay with you. If it stays with you, it causes you to discomfort. If it stays it's okay, but you don't hold it.

If you receive money, there would be many who would come to you to seek money from you. That problem is not there for a person who doesn't have money. If you have money, and when people know, they are after you. And your mind is also after how to deploy this money. Your money is not your money. It came to you to channelize itself into certain areas.

There is a saying: whenever the lake is full of water, as if from nowhere too many frogs come there. When the lake is dried up, the frogs also will go away. If a tree bears flowers, there are many to receive those flowers. So, the flowers of the tree are not for the tree. The fruits of the tree are not for the tree. The money of the man is not for him. It is for the members of the family who spend it without much thought, or to friends, or to relatives who are going through some calamity, or people would come seeking donations. And if you don't part with it in any one of these ways, there will be a robbery at home. Since there would be robbery at home if we give it away to the bank, it's only a psychological feeling that you have money, but it is not with you. The bank immediately gives away to others like Swiss Air and Enron. There are many who draw from the bank.

Likewise, people in power - their power to them is just responsibility. But for the people around, it is useful. Your money is not for you. Your power is not for you. Your wisdom is not for you. It is meant to enlighten others. It comes to you. You can't say, "It is my wisdom." It is the wisdom that also graced you. And there is no such thing as "my master." No "my master," no "my divinity," no "my wisdom," no "my power," no "my money." It comes to flow. Not even my health. As much as you are useful to people, so much health comes to you. And health is never disturbed. Minor disturbances, yes, they do happen, but they don't come in the way of your ability to work.

If you observe nature, it is always one for the other, and never one for oneself. That's what the teacher says in the 3rd chapter. So, knowing this, when we start working, we get the feeling that this is our work. The moment that kind of feeling comes, you are stuck with it. What is your work?

It is also flowing to you. Since there are varieties of energies that flow in and flow out, foolish are they who try to own it.

In the same manner it is also said, "Your children are not your children." They needed a platform to land, a kind of a runway, and then they take off. Can the runway claim that this plane is mine? Even before it settles to such an idea, the plane takes off from the same runway. What is "mine"? It's our illusion. There is a beauty of incoming and outgoing energies in varieties of forms. If you try to block it, you are hit by the flood.

What is seen as ill-health? They say it is blockage of life force. Congestion caused to life force. Why do blockages and congestions happen? There are certain thoughts with you which are possessive. If you let go things, even diseases will pass by. Incurable diseases also pass by. We hold in mind that this disease is incurable. It is not curable because we maintain that it is not curable. Sometimes we get the pride, "I have such a sickness that it is difficult to come out of it." Then you can never come out of it. There are also many doctors who tell you it's difficult. But it came. It was not there before. The law is: whatever that comes has to pass by. How can it stand permanently with you?

The alchemy of mind. It can be negative and positive and neutral. So, it's all how you link up to the flow. The teacher says, "Don't link up, let go things and you do what is to be done in the present moment."

Krishna, in his life, demonstrates it a thousand times - this aspect of let go. Rama's life also demonstrates it in a very clear manner. They don't hold on. They hold on to the soul and nothing else, the Universal soul.

Rama was to be coronated the next morning. There was such a big excitement in the palace today and in the kingdom. The citizens, the generals of the army, the ministers, without exception, everyone was looking for Rama's coronation. Some conspiracy happened this night. And the next morning, instead of coronation, he was asked to go to exile for fourteen years. The whole kingdom, including the king, all are disturbed. But not Rama. It was a wonder. His younger brother who accompanied him to the forest asked him, "How is it that you are not disturbed?"

Rama said, "Why should I be disturbed? It's not necessary. Maybe the Divine feels that I have some work to do in the forest but not in the city. Makes no difference to me. The proposal of the Divine is always right. The Divine plan is always right. Things always happen in divine order. Since we set up another order, we feel disturbed. Who knows? My work is more in the forest than in the kingdom." It is so true that his work was to take care of the diabolics in the forest, not to be imprisoned in the palace life.

Whenever there is change of program, whenever there is unexpected happening, uncomfortable happening, disagreeable happening - try to see the divine plan in it. That's how he says. Don't resist the change. Change is inevitable. If you resist, you would only have suffering. Why can't you accept and see what can be done here and now? It is easy to deify such a person, but not easy to know the wisdom he follows. He said, "It makes no difference whether I am on the throne or in the forest. Let purpose guide the little wills of men; the purpose which the Masters know and serve."

We don't let things go that way because from eons of time we are possessive and consequently jealous. Possessiveness brings jealousy. That's why only the stories of initiates can enlighten upon these principles.

Once it so happened, when Krishna and Arjuna were on a weekend, suddenly they found a diabolic hiding in a forest. He was a Mayavi, a Mayan with full knowledge of magic. He came to India and hid himself in the forest. He was spotted by Krishna. So, he is in India without passport, without proper entry. Why should he be in India in a very secretive manner? He could have come officially. That means he has certain ulterior motives. Someone enters into your country through dubious means but not through right means - that means he has some dubious plans.

So, Krishna wanted to punish him. Then he took refuge, surrendered at the feet of Arjuna and said, "Please excuse me. I will get back to my kingdom. Don't take away my life." Just because he took surrender with Arjuna, Krishna said, "Okay, I'll let you go. Go back soon. Don't stay anymore," because he hadn't yet done any damage. Anyway, he wanted to return to his country. Krishna said, "At once you may leave."

The Mayan said, "I will pay my gratitude to Arjuna because he saved my life." Arjuna was not that foolish to feel that he saved the life of the Mayan. He told the Mayan, "It's not me who saved your life. It's Krishna who decided not to punish you. Don't attribute the credit to me, attribute it to Krishna Himself." We are too anxious to misappropriate others' credits into our accounts. You should pass the credit to that source where it is due.

The original authors of scriptures haven't claimed anything. People who prepare commentaries to them have all claims. They claim the books are theirs. Veda Vyasa who wrote Mahabharata or Bhagavad Gita — he never had any attitude to possess that which came through him. We have that attitude. More than the original conceivers, the subsequent multipliers have greater possessiveness. The story of Jesus is just one but there are four disciples who named the Gospels after them. Matthew's book. John's book and other books. Jesus cannot be possessed. This attitude is generally there with human beings to possess.

So, Arjuna said, "The credit is not mine, you pay your gratitude to Krishna." Krishna said, "I don't need anything from anyone. There is nothing that I lack in to receive from you. Your proposal to pay gratitude itself is gratitude." But the Mayan insisted that something should be received. Then Krishna proposes, "You may build a palace to Arjuna's brother who has become a king." Not for me, but for the king."

And once the palace is built overnight through sound, through the magic of sound, Yudhishtira, the elder brother of Arjuna, he started feeling that the palace is his, and that brought him the subsequent calamities. The moment you start feeling things are yours, you are gone. This instinct to possess - not only possess articles but also possess thoughts as yours.

It's foolish to think that it is my thought. Thoughts keep coming to you. From where do they come? You don't know. Some intuition, some idea flashes in your instrument - your instrument of brain, you received it after it has flashed forth. If there is no transmission elsewhere, how do you receive it? How can you say it is my idea? Not only the gross material property, but even thought is not private property. But it's our problem. We cannot but possess it.

In the history of Ramayana, the lady of Rama, who was always with Rama, and to whom Rama was priority and nothing else is rare - she saw a strange golden deer in the forest. Such a strange golden deer that it appears and disappears. Its body is like golden hue, studded with sapphires here and there, and its eyes are like sapphires.

Transcript 8b

Sita got interested in it. If you get interested, you can keep seeing it more. But then came the idea, why can't I have it? That very thought resulted in her having many other things.

Rama's younger brother, who also accompanied them to the forest, clearly said, "It's enough if we see and enjoy. We don't have to possess everything that we see as beautiful. Anything beautiful, you would like to have it in your house. That's how we fill our houses with material. If it is beautiful, enjoy it then and there and come back. Don't bring it home."

You know, the moment it is at your home you don't even look at it. We go to Greece, we go to Mexico, we go to so many places, and it's so interesting that we pick up all those things from those places and keep them at home, and you have no time to look at them. You know why? You have other things to do during the day. When you are in Greece, you see the beautiful things in Greece because you went for that. But when you are in Vishakapatnam, there is enough work that doesn't enable you even to look at it. Someone sees it and says, "What is this?" Then it comes to your mind, "Oh, seven years ago I bought this." What is possessed is forgotten.

See, until a man possesses the woman he likes and vice versa, day and night they think of each other. When once in their psyche, it is settled through marriage, "Ah! this man is mine," is gone. Any time he is mine, why should I bother about him? Same is the case with man. Until the lady is possessed, day and night there are so many phone calls, so many sweet talks. "Honey, how are you? Did you sleep well, honey?" After seven years you could care less whether it is seven years or not. And if she coughs in the night, what would you say? "Why can't you sleep in some other room? You are such a nuisance that I can't sleep." But if he is still not married, and still they have not lived together, suppose his girlfriend is coughing, the man is so much worried as if no one in the history of humanity ever had cough. That's the human psychology. Whatever is possessed is forgotten. Whatever is not possessed, you are after it all the time.

That's why Krishna, though many were after Him, He knew what happens once he gets possessed. Once possessed, please remember you are no better than a sanitary paper. Neither you possess others nor you allow others to possess you. I can speak upon this possessive attitude for a week. There are so many problems of possessiveness.

That which you build in life is also not yours. It is for others. We should hold this common sense. Anything that you build is for others. That's the law. The hen that lays the eggs — poor thing, it never ate a single egg. We are the ones who keep eating, no? We, therefore, are told even while doing acts of goodwill, let go. Don't hold a grip.

Then the result of such faculty is equanimity. People can never get equanimity with their intellectual understanding. Equanimity is the result of lack of possessiveness. As long as you possess, you are blind to equanimity.

That's the seventh principle. Keep acting for the welfare of others and keep off from that which is flowing out of you. In other words, work with gloves. If you work with gloves, nothing touches your hands. People who work in kitchen, they work with gloves. People who work with their oven, they also work with gloves. If you have gloves, you can put your hand even into fire. There are insulated gloves with which you can put it in the oven - fireproof. You wear a raincoat and get into the rain; the rain does not touch you. So, the raincoat that we should always put on is inner insulation from outer events. It is a mental insulation. If mentally we are insulated, nothing gets in. Nothing affects you. Every time there is energy flowing from you out into the system and that which flows from the system to you, could not enter into you. It's a quality of the advanced disciple. He is not affected by the outer events. That's how the work happens.

That is why it is said, acting with gloves. Krishna gives an example of the lotus leaf upon which there are dewdrops. Not the petal of lotus, but the leaf of lotus plant. When we go out upcountry, I will show you. Every day there are dewdrops that fall on the leaf and they roll off. The leaf remains without any wetness. The dewdrop that falls on the lotus leaf during the morning hours shines forth like a diamond or like a pearl.

We too get many gifts during life. The lotus leaf does not hold it. As it falls vertically on it, the lotus leaf feels that the dewdrop has fallen vertically, the leaf holds it intact, and allows it to travel horizontally, and it remains as before. If a dewdrop falls on our palm, our palm gets wet. A lot of

dew falls on the automobiles during the morning, no? Does this dew roll off? We keep absorbing them. But a lotus leaf does not. It's a message that the lotus leaf keeps giving, whether you receive things horizontally or even vertically, be a platform and let things that have come to go. That attitude keeps your mind clean and unoccupied. Our minds are not only occupied, they are preoccupied. It's not that sometimes they are vacant and sometimes they get occupied. Already occupied, but then there is also insurgence of more thoughts for more occupation, like the population of India. More and more occupation. If you let thoughts get away, new thoughts can come in and they also get away.

That's why Krishna lived in trusteeship and never owned anything. He could have been the king. He said, "No, no, I don't need kingdom. I would rather assist the king than be the king." Nowhere he demonstrated any possessive instinct. That's where he stood out, head and shoulders above his contemporaries. And that's how he held himself in equanimity at all times. There was no occasion where he lost the smile on his lips in spite of the greatest calamities. Because he knows things come to pass by, and you do what you have to do in the situation.

For that reason, he says, "This is yoga. As you wake up, pick up acts of goodwill. Nothing is yours, not even your body. Body is God-given." There is truth in I say one statement which seems to be very humorous. Your body is not your body. Your teeth are not your teeth. I think the West knows it better. Because even by teenage they start losing their teeth. They should know that the teeth are not their teeth and that they are God-given. And hence they have to brush them and keep them intact. Their tongue is not their tongue, and hence it should be kept clean. Their stomach is not their stomach. It is divine stomach entrusted to us. We cannot spoil it. So, the welfare work starts right from the morning- brushing and cleaning the body, so that it is useful to you.

That's why in Sanskrit they always speak of "Na mama", meaning "not mine." Nothing is mine. Even "I" is not mine. This "I AM" is a projection of That. That projected as "I AM" and That precipitated as All This for you to enjoy with responsibility. So, all acts are acts of goodwill if we know this angle.

I said your children are not your children. It is because they are also entrusted to you. If you remember that they are entrusted to you by God, your attitude of training is different. When you think they are your children, there are certain additional secretions from you — emotional

secretions. So, you don't follow the path of responsibility. Your emotion could cause indiscipline to them. And if the child entrusted to you is not born to you and by circumstances of life the child is entrusted to you, there are negative emotional secretions — in terms of negligence, in terms of criticism. So, we have problem either way. If anything is ours, we are emotional and thereby we lose our equanimity. And if we feel that it is not ours, we have negative emotions, and the consequent actions and thereby lose equanimity. Either way we are masters of losing equanimity.

If I feel Jesus is my man, I work in one way. If I feel he is not my man, I will work in another way. To say "mine" and also to say "not mine" - it is nothing but two ways of saying one thing. "Not mine" - kick him. "Mine" - hug him and possess him and don't let him do what he wants to do. And many times, friendship leads to enmity. Is there an occasion where an enemy became friend? Hardly any. You know why all these acrobats happen? In our actions we are possessive. This possessiveness destroys equanimity.

Sita wanted to possess the deer. Brother-in-law said, "No, don't get into this kind of thinking pattern." Sita insisted. Rama, being divine, is neutral. He told his brother, "If she wants it, let her have it." She had enough of it.

Divine is always neutral. Please remember. It is the teacher who tells you how to be neutral. The Divine sees in a grand cycle of millions of years. "It's okay, the child is asking for it. Let it have it and know that she should not ask for it. If not this life, next life. If not next life, another life." That is the neutrality of the Divinity.

If you go to the Divinity and pray, you are granted according to your wish. He is least bothered about whether you would be happy with it or unhappy. You know, people who go to church or temple, among them there are also thieves. They also pray and say, "Lord, get me a better bounty this time." God says, "Yes, let it be so." He's not concerned if you are caught. Because you asked, I gave it. That's the reason why all pray for their own purposes. Whether all purposes are goodwill or not, God knows.

Do you ever see a church door closed when some evil enters into the church? Are the church doors closed if some malicious or sinful people enter? Church is for all. Temple is for all. The deity never says, "I only allow good people, I don't allow bad people." If you ask why, why do you allow

bad people? The Lord says there are no bad people, there are no good people. There are badly behaving people to you. There are people who behave in a good manner to you. To me all are my children. If there is one son having good habits, another son not having good habits, with whom is the father concerned? He is more concerned with the one who doesn't have good habits. The other fellow who has good habits is okay anyway; he will be happy. I must ensure this ignorant fellow also is happy. The father is neutral.

Only the teacher tells you how to proceed in life. Lakshmana, the younger brother of Rama, takes the role of teacher and cautions Sita not to look for that golden deer. "You have seen and enjoyed. Why do you want to possess it?"

She had her own logic to possess it. "For thirteen years we are in the forest, we haven't seen such a miracle as this. How nice if we carry this deer to our city and show it to the mother-in-law. If my mother-in-law asks, 'What have you brought to me from the forest?' I can happily give this deer to her and it will move in our royal garden."

Lakshmana, the teacher says, "It's all your fancy. You have been excellent so far. If you ask something for eating, I can get you. If you are asking just for fancy, it's not the law."

Sita said, "Somehow I want it. You get it or you don't get it, don't discuss." She looks at Rama. Rama looks at Sita and finds that she is determined to have it. He tells his brother, "When she is so demanding it, let it be so."

That's how we demand certain times, things which are not to our comfort. That is the reason why the Masters of Wisdom say, "Don't ask, because you don't know what you should ask." In the form of riches, you may be asking for problems. In the form of power, you may be asking for problems. Don't ask, just pray. Then you are given what is good for you. And believe, whatever is given to you is good for you.

As you grow in your awareness, you find so many inversions with us. There is one statement: "Ask, you shall be given." But it is your problem. Did not Jesus say, "Ask, you shall be given"? Yes, you will be given, but you don't know what you have to ask. So that's why Master C.V.V says, "Don't ask. Pray. You shall be given what is good for you. And all that is given to you is good for you only."

We find that many things come to us in life which are very bitter. You will know what is bitterness. If you start living with bitter things, it slowly becomes sweet. It is true, you can try. Bitter, when you keep chewing slowly, it turns out to be sweet. Sweet, when you start chewing slowly, it becomes poison. So don't go by apparent things. Divine gives you everything for your growth, for your welfare.

That's why the real Masters say, "Accept things as they come. Everything that comes up to you has something to teach you. When you go through this teaching, you gain the related dimension and the experience."

Do you know who is the king of humans? The ones who have choiceless living. Choice already makes you a beggar. Preferences make you beggars. Whatever comes to you is gift of God. Work with it. That is Saturn. That is equanimity. That is the mantra "SAM". If you start only chanting the mantra and not following the related doctrine, equanimity remains foreign to us, unknown to us.

Please think about this, because many members of many groups when they join, they join with very pure and good intentions. Somewhere on the way they tend to possess. Then work no more proceeds through them, and they also no more progress. Anything that comes up to us shall have to be released, giving our attention to it as it should be. Thousands of examples can be given from the lives of initiates. And they are our examples. So, we have to, if we like, better we pick them up and work with it.

Thank you. We'll continue in the afternoon.