



May Call Day Seminar: Coexistence

With Dr. K. Parvathi Kumar

27. May 08 – 01. June 08, Iguazú, Brazil

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A group of 300 members gathered at Iguazú for the celebration of the 99th May Call Day with Master K. Parvathi Kumar. They came from different countries from East and West: Argentina, Austria, Belgium, Brazil, Colombia, France, Germany, Great Britain, Honduras, India, Puerto Rico, Santo Domingo, United States, Spain, Sweden, Switzerland as well as from Venezuela attending the seminar.

Monday, 26th May, evening

I heartily welcome you all to renew our stay in the presence of the Master and stay stable in that presence. May the 99th May Call fulfil us and enable us to function as a soul. May we be in the presence with renewed prayers. May we be gained into the presence of the Master. As much as we try to stay in the presence of the Master, so much the presence flows in and embraces us. Only the stay in the presence of the Master enables us to function as souls and the personality would become a vehicle of the soul to function.

The purpose of every prayer, invocation is to enable the supersoul to gain the soul. When the supersoul gains the presence of the soul, the personality falls in order. Pride causes blockage to the soul. The work we regularly do is to ensure that the soul gains the supersoul. When the supersoul gains the soul, the soul gains the personality. We can never set the personality right, when we are conditioned by the personality.. How can we set ourselves right? We are bound by the python. Someone has to help the soul from external. The soul is bound by the personality. The personality has strong viewpoints about right and wrong, ignorance and knowledge. I am always right, others are not right. The strong personality imprisons the soul. It is a concretized personality. As much as it is concretized, so much it needs to be hammered. We now build a personality with some kind of concrete and we try to find stronger and

stronger concrete, which is very difficult to break. So the personality completely imprisons the soul and we suffer.

The man is generally helpless. Man means human, the person becomes helpless because of his own personality. That is where the prayers help. They enable the supersoul to reach the soul. The supersoul is all-permeating. The personality cannot support it. Therefore we have to regularly invoke the supersoul through the Master. By doing that there has to be gaining mastery over the personality. Once mastery is gained by the supersoul over the soul, it is liberated. There is no other way except to die in the hands of the personality. A subtle personality enables the supersoul to work even through the personality. Jesus said, the humble are praised and the proud ones are humbled in the kingdom of God.

Each one of us has a personality. As long as the personality dominates the soul, there is a crisis. We have crises on a daily basis, small crises and big crises. Big crises continuing for some years or even over a lifetime... The personality does not know how to function and it keeps doing what it likes and creates problems. The purpose is to know how to do. The way is to pray. Not knowing how to do, the personality reads books. Different people read the same book and gain different understanding. It is not in the book, but in a different personality. Reading with a strong personality does not help. What is intended by the book is not gained. Many have read books and they have got deformed, not informed. They have to reform themselves. They have to gain a big heart, not a big head. That's why more than books what is needed is prayers. Prayer, meditation is more important than books - prayers. Pray as much as you can. In the light of the supersoul what you understand is totally different. Learn to pray, to worship, to meditate, to gain the presence of the supersoul. When you read without the presence, you don't understand much of what you read. Presence is the key to all. Prayer can be that be-ness is continued through the day. It is not 10, 15 minutes in the morning and evening, but that the presence continues throughout the day, eternally. Through the presence we try to remain here and presence is abundantly provided for the May Call. Let us therefore walk into it and gain a better state of freedom. We continue tomorrow.



Tuesday, 27 May 2008, morning

Hearty fraternal greetings and good wishes to all the brothers and sisters who have taken the trouble of coming to the group life. The trouble is to the personality, but the soul wants that it soul be here. So we all accept a little trouble and a little discomfort to be here. Comfort as a soul assigns superseded to the personality. Normally it is the personality comfort which dominates, but in a group life, the soul pervades and the personality adjusts. If it does not adjust, it does not see the group life as good. Personality is like that nagging force. A nagging force is, what is each one of us carries with us as our personality. Socrates also had a nagging wife. We carry our nagging wife with us. The personality always complains whenever you think of the practices of the soul. It does not so much allow the soul to practice for its expansion of soul. Soul expands, personality conditions it. Soul is like the seed. Its inherent quality is to expand. That is how we have the universal soul expanding all over. It permeates. The soul permeates. It is called in the Vedas Vishnu, meaning permeating consciousness. We too as souls can expand, but our

personalities don't allow expansion. That is why I congratulate all of you who come here in spite of personality problems. Everyone has some problems or others, problems of economy, family, children, health. All these problems are problems of personality, but not of the soul. That is why when we meet people and ask them how they are with their practices of the soul, many people say, hmmm., because personality dominates on a day to day basis, but once in a while allows to go to the group life. Just as a jailor allows the prisoner to come out once in a week.

That is why the Master said we all are prisoners of the planet. We have imprisoned ourselves, but see the source of it in others, not ourselves. We continue to blame the surrounding and the persons around. And in spite the case of practice there is not expansion of consciousness. Is it not? Ensure that we think about, that we are with practices of the soul, and the soul does not expand. We are like the cultivators, in whose field the seeds don't grow, they remain, they don't grow. It is the inherent quality of the seed to grow, but they don't grow. Why? As a good cultivator we ensure that the surroundings are conducive to the grow. We should make sure that no weeds are growing around, that adequate water is given and above all that the sunlight is received. Only then the seed can grow. So there is nothing wrong with the soul, nothing wrong with the seed, it is the personality which conditions the seed of the soul and does not allow it to expand. It does not allow it to grow, because it has its own concepts and it cannot come out of it.

There are so many variations of conceptions that each one of us carries. According to our past we have gathered certain experiences. On that basis we try to see. Our seeing is subjected to our past experiences. That is why the way you see others don't see. When we all see the same thing we have different perceptions, because we come from different past experiences and karma, and anything seen, heard, tasted, is subjected to the experiences of past karma. To be able to see what is there, to be able to listen what is to be listened to and to be able to experience what is to be experienced we need to come out of the subjective state of perception. This subjectivity has happened to us on account to our different perceptions. The consciousness is subjected to these experiences and cannot see as such. It sees different, because it has gone through certain modifications. Each one has its own recipe through which he sees, and we say, this is like this and this. The Indians are like this, the Spanish are like this, the Germans, the Italians, but they are all subject to perception according to past experiences.

The consciousness is put to tremendous modifications and we see through a modified manner, and regularly there is a modification of perceptions. Never we see without the modifications of perceptions. Therefore Pajanjali says, if we wish to experience, first correct the modifications. Yogaha... That is how the 2nd aphorism is. Yoga is suspension of the activities of the chitta. Chitta is wrongly translated as the mind. Chitta is not the mind. For mind the word is manas. Manas is different from Chitta. Every writer writes it is modifications of the mind, it is not the modifications of the mind. Mind is a neutral principle in us. It reflects. But there is some accumulation on the mirror, and therefore it doesn't reflect properly.

If the mirror is fully dusted, it cannot reflect. If the mirror is dirty, it cannot reflect. If the mirror's form is distorted – what is the difference between a transparent glass and the silver? If the silver is not well arranged, the form is distorted by the mirror, the silver behind the mind. Chitta is behind the mind. There is someone behind who suffers modifications, and these modifications are reflected through the mirror. So you say, he is a good person, but he is manipulative. There is someone behind him who is doing all this through him. He is a good person, but behind there is someone guiding. Like that mind is a neutral reflective principle in creation. Patanjali says yogaha nirudhaha. He doesn't speak of mind, he speaks of chitta. I must tell you what is chitta. Better we gain some clear some fundamental understanding.

The divine descends as a four-fold being. It is a four-fold creation: Four Kumaras, four yugas, four Vedas, four qualities of the mind. Everything is made in a fourfold manner. We have the four-fold cross, it is a divine symbol, meaning the divine is descending in 3 steps and together with it it is the fourth. In us it is divine, it descends into the three qualities, then we become an individual soul. Before that it is universal soul reflected with the triangle of qualities it becomes the four-fold soul. Universal soul has universal light, individual soul has individual light. Can we compare the light inside with the light outside? Illumination coming from the sun we see through the window. The illumination coming from the bulb we see here, are they comparable? Not really, but there is some comparison. There the light is more expanded, here the light is limited. The individual soul carries a limited light. The universal soul is unlimited, its light is unlimited.

Each one is called I AM. THAT has become I AM. The name of THAT is also I AM, because also it is light,. That light is unlimited, this light is limited. But individual light is called ahankara. Ahankara, ego. This light, that light, another light, there are so many lights, but it s only one light as many. ONE has become many, and many came out of One. And each one is limited by his own qualities. The unlimited one is called DEVA: The limited one is called Jiva. Cosmic man and individual man.

So the second step of the divine is the unlimited becoming limited, it is called ego or ahankara, localized consciousness. Every morning we become localized. In the sleep we join the totality, and in the morning we come back individualised. So from unlimited we come back to the limited. So this unlimited state, the second is limited state, the 3rd is the unlimited light as limited light. So our consciousness is limited. This comprehension we carry is called Buddhi, that comprehension has to grow. How it has to grow is another aspect.

So from the universal soul, Vishitatma there is Atma, individualized, then it has Buddhi. Buddhi reflects through the mind and gathers through its limited comprehension certain experiences. And these experiences are accumulated. The reflected aspect of Buddhi is called chitta. So now we understand there is the universal life. The universal life becomes individual light, then it has its limited light reflected upon matter. This light is reflected on the roof and the door. You see the same light on the roof, that is the fourth state of the light called chitta. These are the 4 states of descent of light. In us there is the reflected state of light reflected through the mind. The reflected light shines in the world. Depending on each one's experience we have our own subjective comprehension. So each one has a different comprehension. What is to be done whe.... Just like it is the same sea in different states. There are different comprehensions, different backgrounds. Unless we come out of the difference, we cannot see the real.

So each person has its own field. The body, mind and senses is a field. So this field enables the seed either to grow or to stagnate and die. Some seeds grow to big trees, with some we don't know what happens to them. You can ask your neighbour, what happens to the seed you have planted. – It never grew, it died. Why it died in his house, why it grew in your house? So the facility of the soil enables the growth. So all yoga is nothing but cultivation. You have to cultivate the body to enable the soul to grow. You don't have to meddle with the seed. The seed is not hurt. Don't meddle with the seed, but with the field around. That is the final message of Patanjali.

Patanjali says in the last aphorism, ensure that you have cultivated the field appropriately, that the land is put to fertility regularly. Ensure that there is sufficient water given. Ensure that the sun rays fall. You work around the seed, but not with the seed. That seed is the 4th state of the mind called chitta.

Chitta is the most proximate state of divinity in us which is behind the mind. If the field is not good... Here we have a white room, so the light reflects. If we have a dark brown roof, will it reflect? Chitta is the smallest of the lights, it is like an atom, which is proximate to the mind, and mind takes it and works with the senses and body. But around the chitta there is the divine reflection, when everything there is gross and dark, nothing reflects. Hence there is no experience. Something is experienced, but not what is to be experienced.

If you give tasty food to a sick man, it doesn't taste to him, he says, the food is not tasty, but that is not true. Life is boring to those who are sick. If the food is tasty, but the tongue is sick, even if you give very tasty food, it cannot enjoy. The problem is with the tongue, not with the food. The problem is, what we have gathered as our perception. That's why Patanjali says, don't meddle with the seed, correct the field. The field requires correction. The discipline relating to the body, meaning the body is corrected because of the perceptions we have. What is to be corrected is our perceptions. Control the perceptions, then chitta can function as it is. Otherwise you perceive what you want to perceive. You don't see what is there and form your own opinions. This is a good person, an arrogant person, a negligent person - all these judgements we make is seeing what we are not supposed to see. We need to see what is made visible. Likewise when people speak, we must listen the real communication. Through every being the Lord is speaking. You can listen to the Lord through the beings around. We can see the Lord through all the beings around. How are we to work it out? That is where suggestions are given by those who found solutions. All the great masters we worship have put themselves to a big transformation and walked into a greater light and they share their experiences how to cultivate our fields. That is why all the work is called cultivations of the field. It is the field of perceptions. That is where yoga begins. Only when man thinks of transforming himself and if he is really serious about it, then he has to work on himself, not to work on others. Work on yourself. Transmute the body cells, transform the body, and then transcend it.

Yoga and transcendence is our topic for this group life. Transcendence will not happen until we work upon ourselves. If we work upon ourselves, we become able to work on others. If not, we cannot work on others. Therefore we have conflicts in all our groups. Why? When we work on ourselves, group is not a problem. Yoga is giving the clue of how to work with ourselves. One cannot be at harmony with oneself and the other, he is expanding the same conflict in the group. The need for work for oneself and for the group is yoga. Without that if we start working with the divine plan... Otherwise we will do some kind of recipe which cannot be eating. Not knowing how to cook, if you cook, it cannot be eaten.

Once a disciple wanted to cook and serve the master. The disciple had all devotion for the Master. So much devotion is difficult to bear. It happened in South India. He told the Master: I will cook for you today. The Master says, yes, he never says no. There is no "no" in the dictionary of the Master. So the disciple cooked with all devotion. Something came out, as never before, we call it apurva, no one could cook it before: It is all for you, Master. The Master tried and said. Give it to the dog. A bit of it give it to the dog. The disciple asked why. - The dog shall also have it. If it eats, I will also eat it. If the dog doesn't eat, I won't eat. He gave a portion to the dog. The dog came, it smelled the food and went away. Then the Master said, even the dog cannot eat it, how can you eat it? Can you eat it? He could not. The Master went away.

What you cannot cook for yourself, you cannot serve for others. Yoga is a discipline for ourselves, not for others. Others don't come to you and stay with you. If you are transforming yourself, others will see and will also get inspired to transform themselves. That is the demonstration of the teacher. If he is transforming, others will join and transform themselves. Don't think that the masters don't have to transform. They are also in a process of transformation. All are in transformation, up to the cosmic planes. Those who are ahead inspire those who follow. Yoga gives such transformation. It gives a discipline which has to be followed. Through this transformation we can get out of our peculiar perceptions. If we try to transform others, other nations... It is better to see how we can transform.

Patanjali says, as the first aphorism: Now yoga instructions. Now means, if we have decided to transform ourselves seriously. Not Sirius. Don't try to go to Sirius and get into all illusions. It helps you to become sick. Don't get into wild imaginations. Have your field with you, your mind and perceptions, modifications. Get rid of the modifications. Therefore I said yesterday, we have to get rid of the modifications. We have modified ourselves so strongly that we even cannot pray. We have to pray to enable us to pray. Are we regularly in our prayers? Don't answer me, ask yourselves. It would be a very inconvenient question to ask others, if they regularly pray. Ask yourself. Prayer is the first key. Prayer is the first key to yoga practice to connect to the universal soul. You are at the point of chitta. So you have a silver thread connecting you to the soul. Through prayer if we make it strong, we have a better practice. We may start practice with a lot of enthusiasm, but after one week, one month, we even forget. After one year, oh, yoga...

So individual strength cannot really practice yoga, it has to regularly connect to the super-soul. Don't think that you don't have to pray. Don't leave prayer until you have enough stabilised to go on to meditation. Persons who are conditioned by so many things are glamourised of getting to meditation. Master CVV doesn't call his prayer meditation, but prayer. You are praying for the reinforcement of the presence of the Master. Morning and evening prayer to receive the presence of the master is the first step. It is the universal master who functions through the beings whom we call the masters. There is only One Master, but there are many vehicles, they are seen as a master. One electricity functions through many lights. Come out of the illusion that there are many masters different from others. There is only one master, Ishvara, functioning through many souls. There is only one electricity functioning through so many lights. You see many candles, but the light is the same. God who is invisible like electricity, but it makes itself visible through many instruments. You cannot experience electricity directly, only through the vehicles. There are many vehicles for the one master. That master is also in you, it resides in the sahasrara. When you say in the morning "I am" he comes to the brow, then to the heart and functions through the lower chakra of the head. It is the One functioning through all. And those in whom he is working well, become guides. Patanjali says, the process of transformation is one for all, but the details can be different.

Many brothers and sisters came from Europe to South America. They may have travelled with different flights, but the route is the same. Many have travelled in the same plane side by side, but have different experiences. Likewise for every master, the path is the same, there is only one path. But the experiences on the path are different from the others. Pythagoras is different from Christ, from others, but the path is one. Man is the path and he has his goal in himself. There is one Master, one path, and that path is within each of us.

We have come from different backgrounds, but start praying. Whenever you pray, your prayer has to be effective to enable descent of energy of presence into us. The universal soul is all around and also in you. Whatever you pray, it should give you the feeling, yes, the Master is present. When you are in the presence, the personality waits. But the personality troubles you even when you start praying. The moment you say OM, the personality leads you away from you. Personality takes you to places of his likes and dislikes. It doesn't allow you to stay focused. It doesn't allow the presence visiting you. You have to be like a receptive dish. Just like a lotus, it is oriented to receive the sun rays. If the lotus is not oriented of the sun rays, it cannot unfold.

Prayer is the basis for orientation. The hands are kept like this (upwards) to receive. It is to further inform your will to receive. In the east they also keep the feet like this. The lower sides of the feet are opened to the sun rays. Sun is the soul in you. Receive from the soul and enable that the soul is receiving from the supersoul. To enable prayer and meditation to regularly happen you have to pray, there is no other way: Master please allow me to practice yoga. I want to receive your presence, but you have to help me to receive your presence. You can speak to the Master in you.

Recently I have made 108 prayers like this. Considering the condition of man I have made these ardent prayers to receive the presence. With the help of the presence, you can receive more easily. Pray from the heart, the divine will response. That is the first step for the transformation of personality. If the personality isn't suspended, we move around with the same quality of speech, even if we study the discipline of speech and sound, we cannot follow it. There is not strength to practice. That is the problem in Kali yuga.

For suspension of such activity, the first thing is to pray. When the sense activities are suspended, the modifications of the mind we go through are suspended, then you can realise what is seeing through the mind. What is it that is seeing through us? It is the awareness. What is listening through us is awareness. Until the modifications the mind makes are suspended, we cannot really receive it. Like moving water, in moving water nothing can be reflected. The mind is moving because of the accumulations in the chitta. The mind remains immutable. When the water is stable, even the stars are reflected.

When there is constant movement of the mind. Chitta is the light, but then there is the accumulation around the mind. When you are agitated, you cannot receive the presence. Never mind, even if you have agitation of the mind. Pray. The agitations will go away. The mutations will stabilize. When you stabilise, you see what is behind the mind. The light behind the mind can only be experienced when the agitations of chitta are stabilized. Until then you cannot experience the light of chitta, only your opinions of places, your own theories, isms., concepts, which are far from truth. We have to suspend all the perceptions. The 4th aphorism: If you don't put yourself to a practice, you will have the same perceptions from birth to death.

We have gathered over so many lives, good, bad and indifferent, so many things. There is a store in all of us, like a big supermarket. So many things are accumulated in you as your memories, a big store. That store is affecting you. From that store you recollect. We are doing the fourth group life in this Panorama Hotel. So when we come back this time, automatically the past events that happened here are recollected. Isn't it? Ah, this is where I found my life partner... This is where I fought with my wife and later divorced. ... Each one recollects his past. If he had a bad room, he is afraid that he gets the same room, because of his past. Each one has his own experiences. The earlier data influence our experiences. They affect us already. Every mind has it.

Some come here for the first time to the May Call. To them it is a great experience. To them they get this recollection. A few persons remember what has been the themes of that seminar. Mystic Mantrams, 9 days seminar, very elaborate explanations. Like this. The ones who come for the first time to the hotel Panorama, they have a virgin mind, no previous impressions. You know why Mary is called a virgin? Nothing remains there, it is always fresh, like a clean plane. It doesn't have all the past reflections. The information remains, but it doesn't influence. Basically each one of us we have a recollection of events relating to our past. Forget about Panorama hotel but of our past. The recollections come to the forefront when they come in action. The mind is not fresh in the morning, when we take a bath. The worries remain there and come to the fore. When we are affected with the previous events, your mind is already modified. With pleasant experiences of the past, you come here, but it is not a virgin mind. You should have the impressions as information, but not as influences.

A small example which happened with me. In my neighbour's house there was a young man who is a junior in my profession. He feels that I'm a very well experienced person in my profession. So he comes to me from time to time for advice. What time he used to come? At 10 o'clock in the night, because that is convenient to him. He comes at 10 o'clock and says, Can you give me a small advice. I thought, he is a young man, so let me help him. I said, don't come at such a late hour, try to make an appointment with me, come earlier. After some time he came again at a late hour, just a small advice. And I said to him. He said, I will make sure that next time I come at a convenient time. He came again at 10 o'clock: I said to him, no more. I don't allow you to come at this hour. After some time he again came at the same time. Seeing him at the entrance, I told him to go away. He wanted to start, I said, no, please come tomorrow morning.

So next morning at 8 o'clock he came. So he gave me his question. Last night he didn't come for an advice but just to meet me. I asked him, why did you come last night? I got my cards at a quarter to 10, I

was coming with 300 cards and I was thinking to whom I should give the first wedding card, and in my mind you appeared. I thought I should give the first wedding card to you. So the embarrassment is much more now. A young man with all aspirations wanted to give his first wedding card to me, I said no. I cannot forget. It is because the 3 previous events had an impact on my mind and I was prejudiced to get advice at 10 o'clock, but it was totally different, he came with a genuine purpose.

So the previous experiences prejudice us. We recollect from the past. Affected by it we act. And we do so many things on this basis. Most of our acts are subjective actions but not objective actions. Prejudiced actions bring their own karma. Patanjali says, be careful about it. Keep a virgin mind. Mme. Blavatsky says, an open mind. It is a very difficult situation to have an open mind. To keep an open mind has to be exercised. If someone telephones to you with criticism, next time the person telephones you even wouldn't lift the phone. What to do? All phones have now an answer box. We telephone only to those whom we feel pleasant to talk and avoid others.

Master EK you know, you heard the name and see the pictures. 24 hours he was ready to see persons, to pick up the telephone and speak to persons. When he sleeps, the telephone was on his bedside, to respond when someone phones, for helping others is more important. Can you imagine? That's a master. He says, I am here to help, the telephone is an instrument to help. I cannot have a telephone and not help. To have an open mind, be it midnight, or 4 in the morning, he lifted the telephone – an open mind. This modification we suffer is one of the 5 modifications Patanjali talks about. Recollecting from the past, you have to hold it as information and not as prejudice. And receive the information as fresh, then you are a yoga student. This is a major memory task we have. It is a useful information, but don't get influenced. Because each situation is different, with different time and space. Each time an event happens it cannot be the same as in the past. It is a different time, it cannot be the same. The planetary combination is different in every minute, so every event is a fresh event, different from everyone before. When the information affects you, you see what is not there. Seeing what is not there is illusion. It is not there, but you see it. Just as I saw in the young man a person seeking advice, but he did not come for an advice. That is how we start seeing on the basis of past experiences. What we wish to see but not what is there.

Another situation, with an added difficulty: You see things which are not there. You see things not which are there. So three modifications. As if it is not there we have a fourth modification which is sleep. What do we think when we sleep? Nothing. What happens to us when we sleep? We think nothing, but that is also an illusion. It is not a state of non-existence. Something in you is elsewhere active, when you sleep, that is the truth, but since we cannot experience it, we say sleep is a state of non-existence. That is the fourth modifications. We have only opinions about our state of sleep, but it is not truth. We have opinions, which are partly true and partly not true. But when it comes to sleep our opinion is wrong. We long to sleep not by what it is, because we feel relief from the day, the daily problems, but sleep is not what we think it is. That is the fourth limitation we suffer from. And the fifth one: The opinions we found when we read scriptures. It is another dimension. Each one has his own opinion about the same book. It may be totally different from the book also, because interpretation of interpretations, and again it is interpreted. 400 – 500 interpretations were done to Patanjali Yoga sutras. If Patanjali reads what has been said about his yoga sutras, he will be most surprised, because it is totally differently interpreted from what he wrote. I'm referring to the original texts, so I cannot be too far away from it.

10 disciples quoting the same master have 10 different interpretations. Every master has the same problem. Many interpretations exist about Jesus. This is the 5th problem, you make a subjective understanding of an original scripture. All that you read in English, German or Spanish is not the original scripture. You all know, these are all translations of the scriptures and interpretations. Translations sometimes can do great blunder. The translations to the original Bible contain many mistakes, likewise with every scripture, and you add your glamour to it.

Most of you know the story of Ramayana. Rama is the hero and Ravana is the anti-hero, There are people who like Ravana, the anti-hero. When we go to movies we see people who like the anti-hero more than he real hero, because some like the hero, some the villains, some the story. The person who is perceiving is perceiving on the basis of his past impressions.

So we have 5 modifications:

- One is the past experiences coming along with the present experiences.
- It causes the 2nd modifications of seeing what one wants and not of what is there,
- the 3rd is not seeing of what is there,
- the 4th is to believe that sleep is a state of non-activity,
- the 5th is one's own perception from reading the books.

There is also the tradition from mouth to ear, even they are disturbed. In the management courses they conduct an experiment. 100 persons gather, one person speaks to the other one sentence; he has to repeat it to the other. By the time it goes to the last person, the final statement is totally different from the first statement. Mouth to ear suffers from the same deformations. So don't be in a hurry to read books, then you would be more desinformed than informed. The more you read the more you become impractical.

Many group members have ceased to become practical in life. They think they are spiritual. Being spiritual is being much more practical, much more accurate, precise, not the other way. Book reading has damaged many persons more than helped. I can quote many examples. When someone says he has read many books, I think he is very poor. Measure a person not by the amount of books he has read but your effectiveness and usefulness for the surrounding life. Books are meant not to become less effective. That is because people get much allured when reading with the subjective mind.

Patanjali speaks of reading books as a 9th step. In yama, and niyama there are 5 steps. In the 4th step of niyama, we are given reading. For today, the idea is, you are a four-fold person, I am also a four-fold person, there is the supersoul, around the head, and there is the individual soul, its ability to comprehend and its ability to comprehend, the distortions which are five-fold, this is the first information to know and to see what is undesirable and eliminate it.

Chitta is the fourth state of the divine, which is the background for the mind to function. Chitta means chaitanya, meaning consciousness. The point of consciousness in you in the 4th step in you is called chitta, the higher step is called buddhi, the higher to buddhi is atma, the higher to atma is paramatma. That is how in the fourth step we are linked with mind and senses.

The highest mind is the point of consciousness which helps the mind to perceive. It is that point of consciousness to function through the senses and the body. These four states of the divine are the four states of consciousness- They exist in our antahkarana, but then it is surrounded by the perceptions we carry with us, which bind more and more our being. Yoga is the practice that we do not fall into the old habits and try to form a new habit. The new habit can be created through continuity and regularity. So yoga demands whatever we practice we have to practice regularly and continuously. When we see the problem, we can work with it. Basically ensure that you remain with an open mind and keep all your past knowledge as an information but not let it influence you before you act. This is an aspect of the science of yoga.

We will meet in the afternoon, we meet at 12 o'clock to utter OM and contemplate.



Tuesday, 27th May 2008, afternoon

Hearty fraternal greetings and good wishes.

I presume that you have understood the four-fold man, who exists in the inner side of the human form and is therefore called the inner man. The inner man functions with the help of the outer structure. The inner man is a triple, the external man is also a triple. This triple relating to the inner man localized consciousness called I am. Localized means individualized, separative consciousness. Separated by the three qualities from the universal consciousness. The consciousness beyond the triple consciousness is universal consciousness. That consciousness when it enters through the three qualities of nature called

rajas, tamas and sattva, meaning activity, inertia and poise, that is the first modification for consciousness. Then the individual consciousness takes place.

The individual consciousness is called ahankara in Sanskrit. Ahankara is the first of the triple of the inner man. The threefold inner man, the first aspect is ahankara or individual consciousness. It is a modification of the universal consciousness, just like an ocean becomes a wave. The content of the wave is not different from the ocean, but the wave has a quality which the ocean does not have. Wave moves forward and falls.

Likewise the individual consciousness is a qualitative consciousness. The universal consciousness is beyond qualities. So universal consciousness goes through the triple qualities to become individual consciousness. The name of the individual consciousness is I AM. It carries a limited light. That limited light of the individual consciousness is called buddhi. Ahankara – buddhi. This is the path of descent of the universal consciousness to individual consciousness to the light of individual consciousness.

So the individual consciousness is ahankara. It is also called Atman. The light of individual consciousness is called buddhi. The light of buddhi further falls to enable contact with the internal and external world. That is called chitta. This is called chaitanya. Chaitanya means the consciousness.

So consciousness through every evolvment descends, involution. It becomes a point of consciousness, which reflects through the outer man, which is also a triple. So ahankara – buddhi and chitta is one triangle. That is the inner triangle. The inner triangle is also called the inner implement. Since it is an internal implement, it is called antahkarana. So there is a triangle of internal implements. That is ahankara, the individual man, his comprehension called buddhi, and chitta, and that chitta is the point with which the consciousness interacts with mind. That is the connecting point. Chitta is in connection with mind, and mind is connected to senses and the body. So there is a triple of the outer man, and mind, senses and the body, that is one triangle, the triangle external. Ahankara, buddhi and chitta is the triangle internal. That is how there are two triangles, the inner triangle and the outer triangle, the inner man and the outer man. For both the basis is the universal consciousness. That is how you have the symbol of David's seal, Solomon's seal.

There is an internal triangle in which the inner man lives, and there is an external man through which the inner man functions. The internal triangle can be a vehicle for the God. Can be. Meaning, we can become a son of god. It depends if ahankara, the individual consciousness is in continuous relation with the universal consciousness called God, then it becomes a vehicle for the universal consciousness. For the universal consciousness the individual consciousness is a vehicle, for the inner triangle, mind, senses and the body is a vehicle.

That is a very simple presentation of the constitution of man. All together are 7, two triangles and the basis as the 7th. Antahkarana means the inner triangle, antah in Sanskrit means internal, karana means implement. Like that the outer triangle is called bahirakarana. Bahir means outer. The outer implements, the mind, senses and the body. Is this clear? I suppose so.

So there is the divine as the basis for the internal and the external triangle. The internal triangle can stay connected to the divine, in which case man is conceived as a son of god. When the internal triangle is dealing with the universal consciousness, then he remains a son of man. A son of god is eternally linked, Disciples link and de-link. Other humans stay de-linked. When the de-linking happens, the triple conditions the individual man more. When man is de-linked, the triple qualities bind the being more. So it is what we call, this de-linking of the individual man from the universal man is what is called the prodigal son. Who is the prodigal son? He leaves the father and goes. He has gone abroad, meaning he left a very comfortable position and decided to stay disconnected from the father. The prodigal son is now trying to reconnect to the father, that is the story of man. He now tries to link again to the father, but in the meanwhile he has accumulated many obstacles. He makes his own perceptions arising out of his own experiences. So he modifies himself from his natural state. He gets distorted within himself. This distortion is a five-fold distortion. You know we display the five-pointed star, it is a message that you are the star with five points, bound by your own pride, pride and prodigal come from the same root. He is called prodigal, because he is full of pride. Because of pride he walked away from the father, that is ignorance. And he started feeling himself very proud as an individual consciousness and consequently he created many complications for himself. Five times he is lost, the original quality is lost. That is how he twisted himself five times. He is now prisoner of 5 ruffians. You know the ruffians? We call the today the terrorists. HE is under the control of 5 terrorists. They are called avidya, agnita, raga, shlesha, agnivesha. I hope you have understood. Avidya means ignorance. What is ignorance? To get separated individuality. Even in the group there is a feeling, I must get out of the group, start another group, divide the group, isn't it. We have to divide and become small. Is it wisdom? Is it wise to be together and divide and become small? Somehow people like to separate, to divide and build circumscriptions around

themselves. More and more divisions. If we have a tendency to divide, we have a tendency to be separative, we have a tendency to be excluding. Please know we are suffering from a sickness. This sickness has no treatment, you have to treat yourself. Wife and husband they want to separate. For separating you don't need much. To be together you need knowledge. How can we live together, is what knowledge gives. On the one side you accumulate knowledge, on the other you separate. Can you call it wisdom? Is it only because of ignorance separation happens. Master DK used to say, why a separate works in any person. Why can't there be a clock server for one colony. At every small colony a separate clock. Why a separate vehicle for one family, why not a community autobus for all? This is where we think, this man is very primitive. In the olden days they had a community bus, a common clock, no separate watches and separate vehicles, and even in the families there are separate watches and separate vehicles. Live like in pigeon holes. The apartments in which we are living are not better than pigeon holes. You can see it in your own lives how bungalows have been transformed into multi-stored buildings. There are hundred houses where there was one house. And we consider that it is advanced civilisation. We are building more walls. Building more walls, separating each other, that is a process of ignorance. It is also called the process of Kali.

As long the tendency of separation continuous, you are under the control of one ruffian called ignorance. Everyone feels that I am separate from each other and special. More and more feeling about the individual self, individualised self, more and more you feel about your own self, you are becoming a highly self-conscious person, auto-conscious person, feeling about yourself all the time. Self-consciousness is different from the consciousness of the self. The self that you are is nothing but consciousness. That consciousness is not yourself. The ocean does not belong to the wave, it belongs to the ocean. When there is no universal consciousness, there is not individual consciousness. Universal consciousness is expressing through individual consciousness. That is what we call consciousness of the self. Self-consciousness is, I am beautiful, I am intelligent, whatever I do is right, what others do is wrong, they don't know, people don't understand me, it is all about oneself. That is pride. The second ruffian is the pride of self-consciousness.

Others don't know, better I rule them, otherwise poor fellows, they will suffer. We assume that others don't know and that we know. So my word is law. That is the second ruffian.

Until they hit against a wall, they don't listen. We allow them to do it. There are many people who don't listen to advice, because they continue to feel they are right until they have a head like a ram, Aries. Don't hit the wall, is also Leo. The soul of Leo is to transform from self-consciousness to consciousness of self. A Leo can be a very proud man, a sun in Leo, a moon in Leo or ascendant, they have the tendencies to be very proud, also Aries, and other sun signs also.

What is important it know is how small we are and therefore how humble we should be. Pride is ignorance. Make a bookmark. Don't distribute, keep it for yourself: To be humble is to be wise. Make a bookmark and read it daily. We are here to distribute wisdom, but not to learn. Whenever a good sentence comes from the Master, the disciple immediately prints and distributes it to 100 persons. For him the work is done: "Master, the work is done, please another statement." But the statements aren't followed; he thinks the work is done. He looks to the master, and the master looks to Hierarchy.

There are many who listen and immediately speak out, they don't take in, digest and then transform before they speak out, because they are already proud because of the information. What is the pride of those who read books of Master DK, Agni Yoga, Theosophy. They tend to be proud. Try to be humble. I'm not speaking of you, you are all very humble persons.

Today, if you have information, you feel you have knowledge. Please don't fall into that illusion. The information of wisdom has to be taken in and you have to go through the necessary transformation until the information becomes an in-formation. Wisdom is for reformation in you. In-formation. Inner formation, that is transformation, but no-one bothers about it, they are proud of information. In the world it is full of information, they have not put themselves to the process of transformation with the help of information. Yoga is the only science that gives you transformation.

A yogi is one who has put himself to qualitative transformation. To take a yogi and a doctor of psychiatrics, most of the psychiatric doctors become eventually psychiatric patients, you can see it. You slowly absorb the sickness of the patients and become sick, because they work with information they haven't transformed.

Many good healers become sick. If you are healing others' sickness, you cannot become sick, if you have qualitatively improved yourself, other's sicknesses will not cause sickness to you, because you have used the information for transformation and become strong inside. This qualitative transformation makes you humble. Otherwise the information will leave you proud.

Many people, as I said in the morning, tend to be proud and less practical because of the books. Is that not a paradox? That we have read and became less practical? That we have read books and have become less humble? Did you read White Magic? When you say, no, - oh- you have read White Magic but are still so black. You may have read Cosmic Fire, but the fire in the body cells and the fire in the prana, when they are fused, there is the creation of Kundalini fire. Unless you have worked with yourself, it is not created. If you read Cosmic Fire, the Master describes how it is created. By knowing it isn't created. You have to go through transformation. From the self-same body a qualitative body is given birth to. That is the second question, the body of flesh and blood is transformed into a body of light not through mere information, but transformation. Information and practice. So the second ruffian makes you proud with information and doesn't make you practical. Knowing is different from experiencing. Experiencing comes from practice. But the pride don't practice.

Then there is a 3rd ruffian of liking. We like. Then there is the other ruffian, the twin-brother, dislike. I don't want it, raga slesha. Like and not-like, I don't like that, I like that. Like and dislike form two other ruffians. Desire and dislike form the other two ruffians. What you desire is right, what you don't desire is right.

Then there is a fifth ruffian. You identify with every event and get affected by it. The world is created so very beautifully for us to relate and to experience. You can relate to it, but you get again out of it. That is what God said to Adam: A-riva. Relate to the world and enjoy, but we not only relate, but develop relationship, so the ship sinks. If you bind yourself with a relation, you are sunk.

Before marriage man is not husband, isn't it, woman is not wife, man and wife after marriage, the man is feeling he is the husband. What is the change? It is the same man except the feeling of the relation of husband, but he can't start feeling the relation. It is a role you play towards another person, in relation to your wife you become a husband, not generally you are a husband. A husband to whom? Not to the whole society, you are not husband. When you look to your son, you become father, when you look to your friend, you become friend, you are not father, you are not friend generally. When there is a student, you are a teacher, but you cannot feel you are the master or teacher. When you are travelling and waiting in Sao Paulo, you cannot say, I am a teacher. You are one of those destitute travellers, ignored travellers. What is the difference of others' waiting and your waiting? If you feel you are a teacher, it is getting more horrible. When you are travelling, you are a traveller.

You should know it is only a role play, it is not what you are. A doctor cannot feel I am doctor. He is a doctor when he is attending to a patient, he is not a doctor at home. At home he is a father, husband etc. A doctor working in a hospital, he has a nurse who attends to him. If the doctor comes home and he expects his wife to treat him like the nurse does, she says, I'm not your nurse. Or he meets the same nurse in a movie theatre. Does she do the same function like in the hospital, no she doesn't bring him the things like in the hospital. Likewise a spouse isn't always a spouse to you. She can be an opponent also, that is experienced by all. Spouse means the opposite. She sometimes takes the role of a mother. When she feeds her husband she is mother and not spouse.

When he is feeling she is spouse, she is not the father. When she is advising you, she is an advisor. Don't you get advices from her? So many roles between two persons, a friend, an advisor, a mother, a helper in difficulties, a general helper to give you comforts to participate in all your pleasures and pains.

Until what time the son is listening to you? Until he is grown, then he tells you, it is now my job, I will tell you. You cannot say, how is my son telling me? The situation changes. If we take to false possessions, for example if a teacher takes to the false possession that he is a teacher always. No. He is a counsellor only when he is counselling. You are not a consultant to people who don't consult you. These definitions we make of ourselves give us false identities. A case of mistaken identity. We have many false identities relating to us.

The people sitting to my left side think they are men, and the people sitting to my right side think they are women. That is also a mistake. I AM, can be man and can be woman. When I am gives it is man, when it receives, it is woman. Receptivity and giving decides about man and woman, but we tend to believe that we are man, women, I am Indian, they are European or South American, so many false identities.

Don't define the I am. You may play the role of a human, but you are consciousness. Our real identity is that we are units of consciousness. Each one is a column of consciousness playing different roles. So many different roles, so many false identities. Your original identity is lost. We generally believe what we are not by repeated information and repeated action. That is identifying with an objective situation and becoming that, like a chameleon. Depending on the colours of the surrounding, it loses its colours. You have lost the original identity through the many modifications.

The five modifications have created the 5 ruffians: ignorance, pride of separate consciousness, likes and dislikes, mistaken identities. That is our states. From this state Yoga promises that we can transform to

the original. The purpose of yoga is to gain original identity. That is what is called self-realisation. That is the purpose, and then there is a process of transformation from the present state. We have to transform many states to regain our original state of consciousness. Please remember the 5 modifications and the 5 ruffians and see how we have to deal with them. The science of yoga gives us 5 techniques, out of which prayer is the first, Prayer is the function of the heart, ardent prayer is the first step we have to work with. Please have 10 minutes pause and re-gather here. Thank you.



Wednesday, 28 May 2008, morning

Hearty fraternal greetings and good wishes.

In our attempt of understanding the science of yoga it was explained yesterday: Man is born out of the three qualities of nature and he is essentially a double, an inner man and an outer man. The inner man is a triple, the outer man is a triple. He himself comes out of a triple. That is how we have three triangles. The first triangle is the triangle of the three qualities of nature. It comes out through this triangle as a pulsating principle, and he himself forms a triangle. That is what is explained as a localized consciousness called ahankara, and the light of that localized consciousness is called buddhi and the reflection of that light on the mental is called chitta. It is all the reflection of the One beyond the triangle of nature.

The supersoul is beyond the triangle of the three qualities of nature. Through the triangle the individualisation takes place and the individual details into a triple and builds a body which is again a triple. The body is mind, senses and body put together. The mind, senses and body are his, and they build up with the help of devas. According to his qualities the body is built up.

So there is the outer man, the vehicle, he experiences the objectivity. There is the inner man who is also a triple, and this triple comes through the triple nature. That is how there are three triangles, and the one beyond. That is how number 10 is the number relating to the man in creation. This triangle represents nine aspects, and the one beyond with him it is 10. As he enters into the three qualities, or when he is born through the 3 qualities as an individual, he develops the related shape. When he is individualized, he feels separated, and he is recommended to always link up to the whole. As long as he remains connected to the whole and functions, he continues to be with the Plan. When he disconnects, he develops his own plan, which eventually becomes his fate. To stay linked and to work is to experience the splendour of creation. But the state of localized consciousness, the state of separative consciousness tries to obscure the vision. That obscurity is the pride of being oneself. This pride is inherent, because his existence is the birth of the supersoul. The supersoul only is existing as the individual soul. The ocean only exists as the wave. So why should there be pride? When we are proud we are disconnected.

That is why in all prayers in Sanskrit we say Namaha, namaha. Na-maha means: I'm not. Namaha Sivaya: I'm not, only Siva. Namō Narayanaya: Only Narayana is existing as I AM. Like that for everything – namaha, namaha is regularly repeated, because it exists as I AM. That exists as I AM. I am no separate existence without THAT: The moment I think being independent, I am circumscribed. I have circumscribed myself and more and more circumscriptions happens. That's how pride happens.

So much as we separate, so much pride happens. As much as we are integrating, we understand that the pride is resolved. All feeling about oneself is pride. When the feeling of oneself – it is because you are feeling you are an independent entity. Once you fall into pride, it brings a twin brother with it, they go together: prejudice. Pride about oneself and prejudice about others. Only the proud ones judge about others: Always engaged in evaluation and assessment of the others. It's an aspect of pride. When you are connected, you stay humble.

So the first deviation comes to man as his feeling from the soul. Instead of staying in the state of THAT I AM he just becomes I AM. THAT goes into background. So the god centre in us says, o.k. When you are unconnected with the Master, the Master remains silent. When you are connected with the Master, the Master functions. The Master means the Ishvara, the master of the Universe. The connected ones are also called the Masters, the unconnected ones are called man. The disconnection happens because of pride.

Localised consciousness brings individualisation. It happened at the Lemurian times. The great effort to individualize and to make the man self-consciousness happened in the third root race. The third root race became aware because of the separation from the divine. Many sons of god gave the law, the knowledge, like Kapila, Dattatreya, Narada, St Michael, all those expressed themselves into creation, Hanuman, Ganesha, they continue to be on the planet, connected with the divine. So they developed the knowledge with the help of self-consciousness connected with the divine consciousness.

Slowly the third root race developed to the fourth root race, where the man disconnected from the divine. So there was a great war between those who were connected and those who were disconnected. The third root race gave birth to self-conscious human beings. Man became self-conscious, they had a receptivity to pride. So it is the time of Atlantean civilisation, the fourth root race, the humans divided themselves into the white magicians and black magicians. They had access to magic because of their descent for the third root race. They had the knowledge of sound, colour, symbols, time, number. All that knowledge caused either pride or enlightenment. Knowledge is a double-edged sword. More knowledge – more enlightenment or more pride. That is how in the fourth root race there were powerful magicians dividing into those who stay linked and those who disconnected. This is recorded as the great war between the divine and the diabolic. And by the end of fourth root race man carried both energies with him. There are certain divine faculties in every human being and also diabolic faculties. He has the two possibilities.

So we are products of the fourth root race as the fifth root race. If we regain the connection, we tend to follow the path of harmony. Otherwise we remain in conflict. Yoga is the process of re-uniting. The root of yoga is union. It means to unite. How to unite? We cannot unite horizontally with the beings unless we unite with the divine also. As much as you unite with the divine, persons would stay united with you. As much as you de-link with the divine, the persons around you also de-link. In the de-linked state we do things out of ignorance. I spoke of this yesterday. Ignorance, the pride of self, then desire, its opposite, aversion, when you have desire you have aversion. The more you have aversion to a thing, the more you have desires. You are suffering from desires. What the "don't like" doesn't leave us, what we like doesn't embrace us. Many things we like we don't get. Many things we don't like we get. Do you see this in life?

For every May Call we have rain, so that the people don't go out. Be it Greece, Europe, South America, it has to rain. The master wants a captivated audience, so that they don't go out on picnic. He would like to have us picnic with himself. Three days ago I heard in Brazil that there were not many rains. Then I told a group member, don't worry, when I come it rains, because wherever I go rain comes. Not by me, but by nature. I was born in rain – that is a side-issue.

The main issue is the pride of self-consciousness. This pride leads you to desire and leads you to aversion. Desire and aversion is an eternal pair. You want to be healthy, you don't want to be sick, but we do get sick. Health comes and goes, sickness remains. We want to be rich, but we remain poor. We want good hair on the head, but we become bold headed. So what we want doesn't happen, whatever happens we have to accept. We don't want rain, but it rains, exactly when we don't want it, it happens. We think it is contrary to what we want, but in truth we are contrary to it.

We have to learn to accept. That is the law of acceptance. When you don't accept the law of acceptance, we have a lot of conflict. We want to be on the flight on time, so that we don't lose the connection, but then we lose the flight. We cannot accept, we suffer. If we accept there is no suffer. So that's how the pair of desire and aversion put people to a swing. They look for one thing, another thing happens. So why look for one thing? Only to get disappointed. For a disappointed mind, always the contrary is there. If we come with an expectation, we have a wonderful present of the Master: It may not happen. Whatever happens accept it as the Master's happening. There is a problem of man, pride.

The second problem is the pairs of like and dislike. Self-consciousness leading to pride, desire leading to aversion, and then we start learning to integrate. Identifying with the situations and going through a further modification. By that you are in an eternal mutation. That means you become part of the change. You are integrated into the change or you are thrown out. You are in the mutability of the nature and the creation. And you lose stability. When you are in constant movement, you cannot observe the beauty of life. If you are on a non-moving base, you can see how it is moving. It is mutable to see, but as part of the movement you cannot observe the movement. If you stay aside the flow, you see how beautiful is the harmony.

How it is can only be seen by those who remain stable. When they are moving, they cannot experience the beauty of the movement. Are you experiencing the movement of the earth? The earth is moving at a speed greater than a jet-plane, but we don't see it, because we are part of the movement. Also in your own movement you can experience the movement if you take to a stable place. If you don't take to a stable place, you cannot experience movement.

Master CVV says: Utter the mantram and observe the movements in you. The whole yoga practice is observation. Observation within and observation outside is the yoga, witnessing. Be a witness, be an observer, how to see? This is the major key related to yoga practice. Not to get lost in the name of numerous practices. Agnivesha draws you into the movement of the event. You become part of the movement. You become a subject of mutability, ever changing. Changing according to the people around you. That means if there are gamblers around you, you become a gambler, if there are charlatans around you, you become a charlatan, talking, talking, talking charla (Spanish: talk). Charlatan comes from charla. It is a contagion. You have no stable position within yourself. You should stay stable and see what is around.

I know members in the group who renounce for so many things, they go here and go there, they are curious about all activities related to spirituality. They want to see what is happening there, and they say, we would like to take to this practice, and after 3 years they are out of it because they found something else. Not even 3 years, 21 months, a Saturn cycle, then change again, change again. These are the curious ones who want to know what is happening everywhere but nothing happens with them, they are on picnic, they shift from one school of wisdom to another, then to another. They are always excited about new things, they are not serious, they are outside the circle of yoga practice. They run around the circle, they don't enter into the arena. Running around the football ground.

Some become a little more serious, They start learning about the yoga, learning is, to get information about yoga. More and more information. Blavatsky spoke about yoga like this, let me see how Bailey spoke about yoga, how Osho, how Omram spoke, so there are so many who spoke on Yoga. They gather more and more information. Let me see how Krishna spoke about yoga, how Patanjali, how the Upanishads spoke about Yoga.

Collecting information becomes a habit. It becomes a sick habit, getting more and more information and then sharing this information with people to get praised from the people, oh, such a great mind. There are many well-read people, but there are very few who practice. These people keep on reading and reading. They are on an ego-trip. They keep on talking to people how much they have known. It matters nothing what you know – what you have done matters. There is enormous information on yoga, every teacher is essentially a yogi, every true teacher is essentially a yogi, his speech is essentially an expression of yoga. Each one has the same experience, but in details they differ. The stages of evolutions are common, but the details are different. So by knowing so much, they are satisfied.

If you know that there is an elaborate dinner, there are fruits, raw vegetables, salads, cooked food, rice, bread, pudding etc. It is enough? If it is enough, we won't have so much group lives: There are people who are satisfied in knowing, not in doing. They are the studious ones, they keep on collecting. In India we call them the bookworms. The bookworm eats book after book, but it has not become wise, it remains a worm. The information has to be taken in to work with. Those are called aspirants. They are aspiring to change. Not changing others, to change themselves.

I tell you it is a very bold thing to change oneself. People speak of bravery. The real brave one is the one who takes upon himself to change. That is what is called the real will, it is a daring decision. The Master DK speaks of 4 principles: To will, to dare, to know and to be silent. These are the four steps. Having known you have to will. Once you will to practice yoga you should be daring. Nothing is a safe place. There is a skilful way of practicing yoga that makes it playful, but it is not safe.

Yoga is not a part-time practice. It is a decision to transform oneself in every aspect of life. Such are the ones who gradually practice what is been instructed. When you start practicing you encounter yourself. It is a great encounter. When you encounter yourself, you fail many times. That is why failures should not be seen as a discouraging factor. Don't be disappointed when you fail, in the beginning there are only

failures. In the beginning there are only failures. Never mind if you fail a 1000 times, practice. That is called abhyasa, a repeated effort, abhyasa.

What are you encountering in you? You encounter your pride, your desire, your aversion, aversions to places, to places, to so many things. Every aversion is a limitation. Aversion is nothing but negative desire. You need to be an observer of your aversions and desires. Be careful about it. Do not hug the desire, then the aversion is already worked out.

The moment you are born you are only walking towards death, that is the beauty of the pace. The possibility of death has already occurred the moment you are born, you are already moving to conclusion. We have commenced this seminar and are walking to its conclusion. As much as you desire, so much aversion also happens. You face your own desires, aversions, opinions about places, groups, persons, nations. You have to watch. Such a huge mountain that each one of us carries. That is why we have to be daring enough to meet it and clear. We cannot imagine how much debris it carries.

Bassura, Spanish for garbage, is near to Asura, meaning ignorance. The activities of Asuras brings bassura, sura means light, deva is called sura. The diabolic is called assure. Deva means the being of light, enlightened. Asura means a being of ignorance. Out of our acts of ignorance over many lives we gather heaps and heaps of "bassura". If all of it is given to you, you would die. The bassura is so much, if you are allowed to look at it you will die. That is why all your past karma is not seen.

Nature is very compassionate. Out of the accumulated past karma just a bit is given for every while. The accumulated karma is called sanchita, meaning accumulated. We keep on accumulated karma through ignorant action. We hurt others, that is accumulation, we steal others properties, that is accumulation. We manipulate the innocent ones, we judge others, we accumulate, we rob others, we accumulate. In our anxiety to amass material wealth we do so much acts of ignorance. All that gets accumulated as past karma.

As you go through acts of ignorance, we create mountains of past karma. Now you are on a return path through yoga. The huge mountain of karma is presented. It is the dweller on the threshold. As you turn back you find there is a big obstruction within you. The path of return is the path of meeting your past actions. From out of the whole mountain of karma only a little is given to be worked out in this life. It is called prarabhdha, the karma for the present life.

Nature gives a little. Be an observer, accept the event and see what you have to do. Don't think of doing what you like to do. In every given situation you only have to do what has to. We cannot avoid it if you don't want to do. Accept the events of life like such. You get some sickness, the sickness changes your discipline of food and action. It gives you a better rhythm. If you don't have the sickness, you don't get the rhythm. Sickness is seen as an opportunity to learn, as an aspect of clearance of karma. When the related discipline is taken in, you can move on: Let pain bring the due reward of light and love. There are some emotional religious fools who invite pain. You are neither required to invite nor to repel. Life gives the events of pain and pleasure. When in pleasure do what has to be done, but don't do it excessive. Do what is required to be done, do not overdo, do not underdo. From out of current karma when the event comes to you, if you overdo you create karma for the future If you underdo you also create karma for the future You have to neutralize the karma. M. CVV says: "In My presence you will be able to neutralize karma." Karma is neither taken away nor given. The current karma is gone through. In your responding to the karma of this life, you learn the art of not creating karma, then the nature is passionate to neutralize the past karma. It is not that the whole karma has to be cleared, only when you learned, the past karma is cleared. When you don't learn it is accumulated.

I tell you a small story: In the life of Buddha after his enlightenment he moved around, like a bikshu, a mendicant, seeking food going to the houses. Once you are enlightened don't think all the karma is cleared. 3rd initiation gives you the enlightenment, from the occult standpoint the 3rd initiation is the 1st initiation. After the 3rd initiation you would be fast clearing the past karma. It was so with Jesus, Pythagoras, Adi Buddha...

They say, the man is a fool, he could have been the king of a nation and he became a beggar. He left his wife and son to become great. And now he is a beggar. Mysterious are the ways of the Lord. Man carries the tongues of the serpent, the most vicious weapon man carries is his tongues, and well the best weapon. There are tongues which don't hurt others. By speaking hurting things they inherit the others' karma. They are robbing you your karma when you are criticised. Buddha knows it, so he loves people talk what they want. One day he was wandering, an orthodox Brahmin asked him. When Buddha visited his house for alms, the Brahmin gave Buddha leaves of rice, not physically but vocally. Saying so many things the Brahmin became tired, Buddha was not tired, but the Brahmin. He could vent out all his things. Once it was out, he became silent. Buddha stood before him in the namaskarams mudra, bowed down and said "Thank you" and moved. The Brahmin was surprised: I said so many things insulting him, and

he says Thank you and goes forward. That opened the eyes to the brahmin and he went to Buddha: "Why did you say Thank you?" Buddha said: "You have done a great work of good will, you don't know. You are thinking that you have insulted, this was the last part of karma holding me, you have liberated, therefore I said thank you."

We make mistakes and defend ourselves also. A disciple does mistakes and ever defends himself. Think about the insult done to Jesus. They are our models, our goals. When you read the life of an initiate you find this dimension. Did Jesus defend himself? Poor are the people who defend themselves. Mahatma Gandhi fought against the British Empire without defending himself. When the British beat him, he did not defend himself. The British were silent. 30 years of patient work of Mahatma Gandhi gave a new path to humanity leading it to freedom. Not a political freedom. He was a free man, so he was the ideal man to bring freedom. He was an iron-willed man, very strong. His will was stronger than the British empire. He stood like a rock. Without fighting he fought the British. The same Jesus did. Without fighting he fought them. That is a higher dimension, when you know the doctrine of karma.

When you are clearing your karma, you are regularly disturbed. You don't have to be disturbed. The technique is to remain an observer, a witness. Be a witness of the actions that happen to you. Be a witness of what you speak. Be a witness that expresses through you. Be a witness to the aversions that happen to you. Be a witness to the thoughts pride and aversion you get. Be a witness to the fundamental requirements of discipleship which is yoga and in the modern times is called discipleship. Only the language is new, it is the same old version. Be a witness.

Moses was also told by the Lord. You shall stand as a witness, I shall work through you. Jesus remained as a witness and the divine worked through him. We have to be a witness of our nature. If we cut open ourselves, like the doctors do, if you make a surgery of your mental, emotional and physical plane – many are afraid to do it. Blessed are the ones who can see their own defects before the others see it. Better know thyself, what you are as son of God. You would yourself know the debris you carry with you and you start. O.K., let it be so. The beauty of being witness is to be away from it. You can see better and de-link from it.

In Argentina and Brazil they always talk about the waterfalls, but the view is from the Brazilian side. You make it beautiful, but beauty is more for the others. Likewise your ugliness also. When you witness, you are away from your behavioural nature which is gathered around your chitta.

Chitta is the utmost descended point of consciousness. It is the fourth step of consciousness: The supersoul is the first stage, the individualised soul is the second stage, the comprehension is the 3rd stage, and the 4th state is the reflection on the material world. Chitta is the background of the experience. It is around chitta that you gather all your tendencies of karma. When you leave your body along with chitta, these tendencies also come with you, like we leave this place with all our luggage. You gather more luggage with some stones from here. Chitta is sucked in. Karma might be very heavy, but there is no charge for it.

I always have a bag with me when I travel, it is called the hidden bag. Never for the hidden bag there was a charge. It comes with you wherever you are. The moment you land you open your luggage. Like that we all open the karma. According to the quality of karma your body is created next time. It is so good once you clear it. That is what you meet is yoga. One by one you clear it you become a witness. This is the technique of not-clearing and yet becoming free from the past karma.

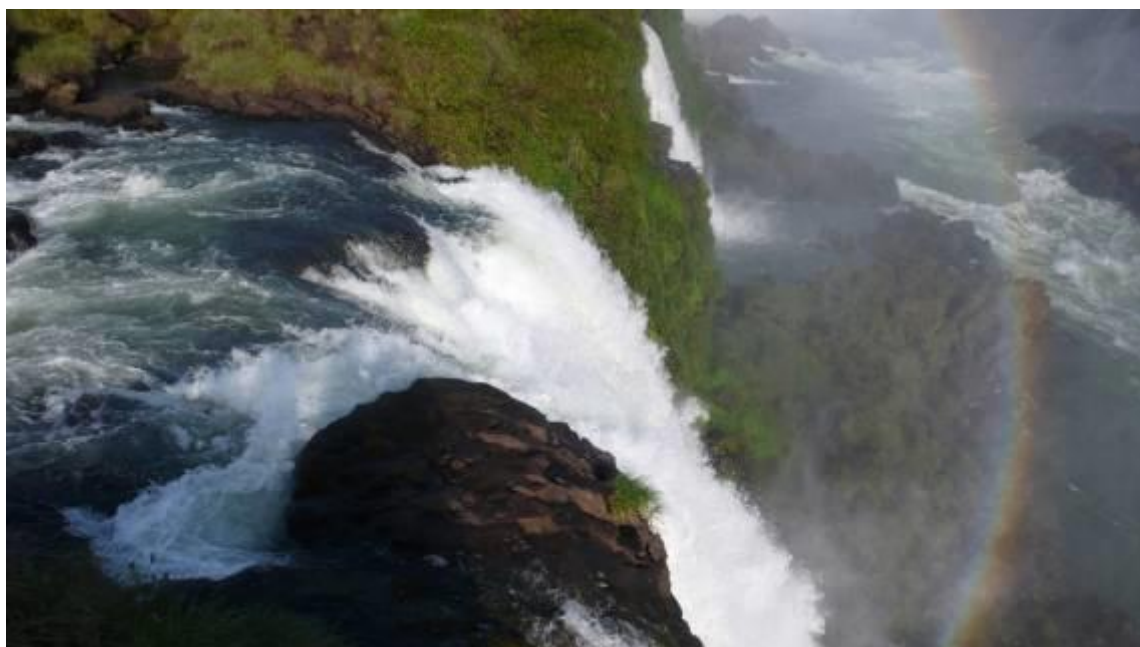
I give you an example: You are in a dream, there are 3 running. You are running and finally reach the train, you go to the next station and get out, you run, but the terrorists also are there, you run, your action becomes fate and you wake up. Where are the terrorists? You are on another plane of awareness. Like that it is also a dream on a different dimension. If you awaken from this dream, there is no need further to escape from the terrorists. There is a state of sleep, dream and of awakening. This is also a chamber, there are three chambers, each chamber is three chambers. The other is dream chamber. When you come out of sleep, this chamber is no more real to you. It is not real awakening, but we call it awakened state. Everything around us is many real until will sleep.

What is real? You are real, you are the one who is the constant one in all the states. You are there in the sleep state, in the dream state. When you know to be without sleep, dream and awakening, it is called a 4th state. They keep awakened even in the sleep state. They generally have no dream state. That state is called the stage of continuous consciousness. Witnessing helps you to get to that state. Witnessing when you are witnessing. This has to be practiced. Only by practice the inner man can see how the outer man is working. So you can witness your actions, your speech, your thoughts, when desires sprout from you, when the thoughts sprout from you. The pole star witnesses the whole zodiac, it doesn't move around. He is considered to be the most high. The story of Dhruva is the story of the pole star, the most high state. If you stay in the witness state to inner consciousness and outer happening. The mind,

senses and the body are inaction. You sit in the inner triangle. We have ahankara, buddhi and chitta. The same buddhi can witness. That is what is called staying in the 4th state. If you wish to be a witness, you should try to take a position in the heart to remain a witness. The ability to stay a witness to what is happening in and around you gradually creates the linking process. You are linked and not linked. It is like working with the (globe). MCVV says: After invoking the sound, witness the movement in you.

You take an unmoving place and observe the movements in you. Otherwise you are like a rodent in a mill. The miller is the centre of the mill, he makes the millstone move. He doesn't move with the millstone. He stays in the centre and ensures that the millstone is moving. The bull or the horse that you tie for moving the millstone – the problem is you don't know how to move the millstone.

Many children think the milk comes from the shop, because they don't see when the cow is milked. Likewise with the millstone, how it works. Be a miller, don't be a millstone. The bull of the mind moves the millstone. Be an observer. Don't let every thought and desire manifest. You don't let every speech go out of your tongue, what to put out and what to practice. The practice to be. When you eat the hand brings the food, the mouth supplies it to the stomach, the stomach digests it and sends it to the body. Whom are you feeding? You are feeding your outer triangle. It is like feeding the bull or the horse or giving gas to your vehicles. Be an inner man and let the outer function. This we have to inculcate. This is the key given in the 5th chapter of Bhagavad Gita and in the Patanjali yoga. A part of you is doing, a part is observing. That part has to be developed through regular practice. We will continue in the afternoon. Thank you.



Wednesday 28 May 2008 afternoon

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

The consciousness descends up to chitta, that's the ultimate point to which consciousness involves. Receiving the buddhi in ahankara, localized consciousness, receiving the localized consciousness in the universal soul, the cosmic consciousness. So from cosmic person to the person, from person to the buddhi, from buddhi to chitta, in four steps the consciousness involves. This consciousness of chitta is in contact with the mind. It forms the basis of the mind. It is with the help of this chitta that mind functions. And it is mind that functions through senses and the body.

Mind, senses and body put together is the body. Whenever we say body it is body and mind. We can call it mind-body or body-mind. It is one and the same. The mind reminds what the body wants. This body-mind is the vehicle for the person to contact the objectivity, to stay in contact with the consciousness chitta is to stay within the boundaries of God. Staying there we can experience the objectivity. If you have gone out of that centre, you become gradually a mundane man. Staying in chitta, connecting with chitta, you can walk around, it means, remaining conscious you can walk around. You can go through the mind and the senses and come out and go back. The thread of consciousness has to be deeply anchored in chitta, just like an animal in the field is tied down to a pole and it moves around, and it

doesn't move away from the field as long as the rope is there. An animal tied with the rope to a pole has a field of activity defined by the rope. Likewise someone entering through chitta can move around so that when the activity is completed you come back to the pole.

I wonder how many have observed the phenomenon with the animal. When it wants to work, it goes around. When it rests, it comes to the pole. We have to do so, that we generally stay in the heart and move with the mind, senses and the body to objectivity. When an activity is concluded, you come to the heart again; it is like coming back home. Homecoming should become a habit. Otherwise gradually anchoring in the heart ceases to be and the anchoring happens in mind. Mind is a wandering energy. It is from the mind which has all the thoughts, and all thoughts are wandering. Thinking is wandering. As much as one thinks, so much he is wandering, moving around. Wandering is not yoga.

You see the youth how they move around making a lot of sound with their motorbikes, it is an aimless movement, there is no goal, there is no specific activity, it only moves around. That's how man's mind is. It moves around when you are anchored in the mind. When the mind takes you to a tour, if you are tired, it puts you to various tours, it's fiery, mutable. Mind, senses and the body, their nature is mutable nature. Chitta and buddhi are immutable, you should stay on a basis which is non-moving, then you can see the movement. Or stay connected to a non-moving base and then keep moving. When you are anchored in chitta, how much you move, you don't get disconnected and drowned in the mutable part of life. It is always better to maintain a centre and that is to be practiced and move out when there is a need. Take the facility of thought to move out. Don't live in thought. Thinkers live more in thoughts. Intellectuals live more in thoughts. Thoughts are of various degrees. There are philosophical thoughts.

Non-essential thoughts, non-essential speech, non-essential movements. This is how we develop patterns. Non-essential sense-activities, eating without requirement, speaking without requirement, moving without requirement, desiring without requirement. The eye wants to see, the ear wants to hear, all the 5 senses they are a facility for you to get into objectivity. When there is a facility, then there is a tendency to abuse the facility. Now you have the facility of mobile phones. So you talk on the motorbike, in the car, in the bathroom. What happened to you when you didn't have the mobile phone? To whom did you talk from the bathroom? People are talking, talking, talking. It is the most abusive facility on the planet today. Likewise internet. Browsing for nothing. You always find something interesting and you get stuck with it. The facility should be only a facility and should be used appropriately. Thinking is a facility. Speaking is a facility, movement is a facility. All machines are facilities. Body is a facility to be in contact with objectivity. You don't have to be in objectivity all the time.

So when you frequently move out with non-essential activity you develop certain patterns and get stuck in these patterns. Your centre shifts from heart to solar plexus. So you are de-centralized. You are no more on a firm ground. You are in a flux of water. You are lost in the sea of the world. That's why yoga says, get back to yourself. Stay in the non-moving and observe the moving with you. That is the first step.

Observe how the mind is moving. Observe what kind of desires are sprouting through you, observe what kinds of speeches are emanating from you. Observe what kinds of movements you are making with the throat throughout the day and see what is essential and what is not. It is not difficult to see what is essential and what is not essential. By not attending to non-essentials, you do not lose anything, you do not create consequences. By not attending to essentials, you create consequences. It is not difficulties for you to know.

Discriminate, make an analysis of your activities and shift as much as possible to essentials. You can get marginally to non-essentials. Poquito non-essentials is o.k. Marginally you can get into non-essentials. Just like on a page you have some margin. The margin is not the top of the page. Marginally you can speak for the pleasure, or speak, but if you always eat for pleasure, you get problems. Otherwise like is boring. But you cannot just become a charlatan. Marginally you can get into thoughts which are not for action, but if it is more, you become an aimless wanderer and you keep walking round and round.

Excessive thinking is not recommended in yoga. Too much ideation is not recommended in yoga. Intellectualism is seen as a susceptibility to sickness. Feelings are also not allowed in yoga, because all feelings are glamour.

Mind is not given for feeling or thinking for nothing, it is given for a purpose, to relate to the world and to enjoy the related experience. To relate to the world and to nourish your body, to nourish your senses. Do not go beyond a point.

Not indulging in non-essentials is called vairagya. Vairagya means detachment. Detachment is not leaving people and going into the forest. Detach from non-essentials. That is vairagya. Staying at the stable state of your being, which is the fourth centre, that is the state of consciousness called chitta and

the centre of the heart. Staying there is the practice. Making effort to stay in the heart is the practice called abhyasa. And working from there is called vairagya.

You minimize your activity, by that you are more stable and restful within the heart. Then only you can experience the beauty of life. You are not prevented to go out. You are allowed to get out and come back. Experience the objectivity and come back.

So there are 2 aspects, abhyasa and vairagya. Vairagya is not indulging in non-essentials. These 2 things we have to know. Let us see what it is, stay with the practice of abhyasa. You try to stay with the point of consciousness in the heart, but by habit you get out. You get into wandering. You bring it back, again it goes out. A number of times it moves out, be patient to bring it back. This has to be a regular exercise. This should be a regular practice, then slowly you form a habit of coming back.

Earlier you created patterns by repeated actions. Now you form new patterns by new habits. The practice is to create a new habit, to come back. This has to go on for long years. Patanjali says, it takes long times. There is an aphorism saying, this you have to do for long time. And then, there should not be a break in that practice. How continuously it should be was the questions. Then Patanjali gives the example for many lives, the flow of oil. It can become drops with water, but oil doesn't flow like drops because of its viscosity, like honey in a liquid state. Tropical honey is liquid, in other places it is almost solid. You have to take a spoon of honey like a piece of butter. You can see honey in Brazil or in India, it has a viscosity, the flow has not break. That's why Patanjali says, it should be continuous like the flow of oil, you cannot give holiday to that practice. Do you give holiday to your respiration, to your thinking?

Like that don't give holidays to that practice. It can be practices anywhere. When you are in travel, be in that practice. If you are a yoga student, you should see that there is no activity not connected to the heart centre, don't just do it just a few minutes in the morning and evening, but always when there is time. Don't get into thoughts without necessity.

This has to be a practice over long years. He also says in the same aphorism, he gives 3 clues. Accept it as a long-time, continuous practice. And bring in some activity of service into your life, meaning, you support it with activity of service. Service supports this practice. It neutralizes a part of your karma and karma when slightly neutralized would allow the practice. That is the purpose of service.

Therefore every yoga activity is related to service. If yoga activity is not associated with service, the practice becomes a bit hard. The master of yoga says, associate with some service activity, let it be an act of good will, every act of good will will unfold the heart and you will be able to stay better in the heart. An act of good will is not done for honour, for fame, for recognition by society, for publicity. Therefore yoga says, do not publicise, only inside the group to inspire the groups.

For this practice you can get further enforcement through your prayer. Pray to the master to support your practice, because he is already a master, he can support you. He supports you by his presence. That is why a master is helpful. Invoke the presence of the Master in you.

If you don't feel liking to a master, you can feel the presence of the sun rays during the morning hours. Ensure receiving the energies of the sun in you, because he is the master of the solar system. Ensure a prayer by which you receive the presence, an abundant presence of consciousness. You can also look to a flame and close your eyes and feel the light of the flame in you. These are helpful practices to reinforce to stay in that.

This is the initial step of contemplation to be receptive to higher energies, of buddhic planes, to be receptive to the energies of the beings of the buddhic plane. Then you stay stable in your heart centre, or in your brow centre. All prayers are an activity of reception of higher energies into you. Meditation is also a receptive activity to receive from the supersoul via the soul individual, buddhi, up to chitta. Replenish yourself either through prayer or through meditation.

Initially meditations are also wandering. The chitta makes the mind go round and round. Doesn't matter, bring it back and try to make it receptive. That should be a practice to receive from the higher circles and then receive from the higher self. That is one part of meditation.

When you feel the presence received, you can observe the movements in the presence of a higher energy, you are able to perceive your patterns better and you let the presence even through those patterns. It is like receiving the solar energy and then you grow the power and the light of the solar energy towards those patterns.

As you continue to do this, you start seeing the patterns with you. When you start seeing the patterns with you, it means the patterns are distant to you. When you are able to see that there is some distance between you and what you see, they are no longer an integrated part of you. By witnessing regularly the patterns, you are distancing from the patterns.

If someone stays very proximate to you, I cannot see him better. If someone puts his face directly on my face, can you see that face? When there is some distance, you can see that face. That's why you cannot

see your patterns. We always ask others, why it does happen to you. That why is answered when you observe your own patterns, because you see a part of yourself more clearly than before. That means you are taking a part out of you. That is already a good step, then you see the pattern and you find that you are different from your pattern. You are not your pattern.

So you become more subjective and patterns become more objective for your analysis and the related adjustments. So you can eliminate the non-essentials and maintain the essentials, it is a practice. We have these patterns with us which are not essential. They are the source of all the problems. That's why yoga suggests the yoga student to be a witness of these patterns. Seeing others patterns is a non-essential practice. You have to see your own patterns. It doesn't help you seeing others' patterns; it develops your pattern of judging the other. You have enough business to do with your own pattern. Try to see them and then dissolve those which are non-essential.

Once you dissolve these non-essential movements, you find other movements in you. There is the movement of breath, it is also a movement. You are a non-moving one, your breath is a moving one. Your thought is a moving one. Ultimately these are the two movements that encounter. The final encounter is in the moving thought and the moving breath, and the breath and the thought are interconnected, it is one causing the two movements. You can either start observing the breath or start observing the thoughts. These are the two lines of practice suggested by yoga. The choice which is more convenient to you, you do that.

Thought relates to mind, breathing relates to your connection to the body. Mind and body is only one vehicle. I told you in the very beginning of this evening class that it is body-mind or mind-body. When thought ceases to be breath also ceases to be, and also when breath ceases to be, thought ceases to be. Rapid thoughts make rapid breathing. For hyperactive persons breathing is also hyperactive. The life and consciousness are linked together. Breathing relates to the thread of life, thought relates to the thread of consciousness. Breathing relates to this thread of life, as the outermost expression. Life outermost is expressed as breath. Before the respiration it is pulsation, before pulsation it is subtle pulsation, before subtle pulsation it is almost no pulsation, that is stillness. When this stillness happens with you either with thought or with breathing, you are disconnected with the body. It is breathing that connects you to the body, and thought connects you to the mind, and mind is connected to the body.

So the third triangle about which I spoke this morning, the outer man, he becomes objective to the inner man. Earlier the patterns which have been in you have become external movements. Now you have so much internalized, you have gained your internal status of internal man, then the outer man is visible to you. It is not that the outer man is disconnected forever, then it would have departed from the body. The thread of life and the thread of consciousness give connection to the body, but you are out of it and you visualize it. That is called 3rd initiation, only by observing your thought and seeing wherefrom thought is emerging. Thought is a movement. When you stop observing, thought moves. Just like the child at home. When you are napping, it moves out. Though always tries to move out, but when you observe it, it is arrested.

So much you internalise, so much the externalization is arrested. When we are on the road and we enter into the hotel, the road is external to us and we are in the hotel, at the reception. When we come to the seminar hall, the reception is outer to you. As much as you move into your own being, many things become external to you. By observation you can slowly externalize. Observation is a method of internalizing. Therefore every master says: Observe the movements and actions in you. Action in Sanskrit is called kriya, observing the actions is called kriya yoga.

Patanjali defines kriya yoga:

The aphorisms are so beautiful, they are also translated, but according to the translations the sense is lost. The master's interpretation is much superior. Kriya yoga is observing the inner movements,. It is the same Master CVV says: "Staying in my presence observe the movements in you." Master CVV spoke the sentence in Telugu.... meaning whatever is happening, moving in you, keep observing it, staying in My presence. Because My presence in you is stability, staying there you can move. If you don't observe you cannot stay.

If you are out of the airplane you see it moving, not when you are inside. You have to get out of your movement to see what its movement is. Is it not simple? It is simple, but most difficult practice. Difficult, because we have already developed other patterns. If we have developed other patterns, we can also develop this practice. When you regularly drink coffee in the morning, has it not become a habit? If you regularly do this practice like drinking coffee, it also becomes a habit of observing, to be a witness. If you learn to be a witness, you can observe many more things in you. How many more we will see tomorrow. Now it is time to invoke the Master and observe the presence in you. Thank you.



Thursday 29 May 2008, May Call Day

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

I feel that we are all blessed on the 99th May Call Day. Double 9 is the Master number, and it is very appropriate that it happens in this sacred place, where we have a very special waterfall. Any waterfall is sacred. It purifies the surrounding. Water purifies men and Gods alike. Where there is flowing water, there the ambience is purer. Where the waters that are flowing are not pure we have a responsibility to make it pure. Pure water represents pure life. When the waters are incessantly flowing, the ambience is purified, and purification is also an incessant process. It is for this reason the natural reserve around Iguazú Falls is pure. The waters are nothing but the waters of the sky. And the waters synthesize.

The Aquarian waters are waters of the sky. Aquarius is the symbol of synthesis, since all merge into it. It is like the pure sky into which everything merges and from which everything emerges. The waters of the sky are called Nara. The descent of the Lord is through the descent of the water. The ascent of the beings is through the ascent of the waters. The ascent and the descent of the waters is called Narayana. Na-ra-ya-na, these are the fundamental sounds which were known to the temple of Ibez. This sacred continent of South America once had unparalleled knowledge, wherefrom the four sounds. Gradually the sounds disappeared and the knowledge also disappeared with it. Nevertheless the sound Narayana is connected with the waters of sky and the earth. The waters of the sky represent the subtle life as we call the causal, subtle and the gross. So when the waters descent we have waters on earth, on the physical plane. So when these waters flow abundantly, there is purification and the energy of synthesis.

Water is the fifth element among the elements that synthesize. Without water the earth isn't fertile. The molecules are fertilizing the land. There can be no flora and fauna without water. The four elements fall apart without water as a synthesizing agent. Pure waters are all a healthy and harmonious ambience, also in the human beings. The waters have to be kept pure. The purity of the blood decides the health of the person. The five elements are kept together from the waters of life in the body and around.

In olden days civilisations had their splendour on the riverside only. You should also note the Ganges civilisation, the Indus civilisation, it is called Sindhu, it became Hindu and Indus. The Nile civilisation of Amazon, Missouri, all great civilisations were all on the board of great rivers, and especially with rivers flowing to the east or the north. Energy flow towards East or to the North is considered a flow from gross to the subtle. The forehead is the front of the being. The crown of the head is the north of the beings. When energies flow either to ajna or to sahasrara, that is the best situation. The Iguazú falls flow from south to north, from heart to the head.

Master Jupiter is connected to the sky waters and mostly he establishes his ashrams around places where there is plenty of water. The primary ashram of Master Jupiter is also besides a waterfall, it is called Kutala. In fact I gathered a group of Indians to celebrate May Call in Kutala. They are now conducting there evening prayer there at 6 o'clock. So there is prayer over there and we have class over here.

Master Jupiter is connected to the sign of Aquarius and Aquarian energy is the energy of sky waters. It conducts the magic. So the waterfall in many ways is significant. Blessed are those who live by waterfalls, who make appropriate use of them. One is wise who lives by the side of a river. All practices are better fulfilled, spiritual practices, where there is flowing water.

Coming back to the theme of May Call, as I said we are blessed to conduct the 99th May Call near the waterfalls of Iguazu. It is also for every May Call there is Sky waters coming down as a rule. Rain happens. Last year there was not only rain, but also snow in the month of May. It was not usual in Switzerland. So please retain your conscience that waters and Aquarius are connected, and hence we need to ensure that we purify the waters on earth, because it is we who polluted them. It is our responsibility to purify. It is also our responsibility to keep the waters within our body pure. Right food, right thought, would enable purity within the blood cells.

The descent of the Master is planned annually for 29th May. Meaning additional descent happens on every 29th May, so that it is a furthermore Aquarian symbol. Every year a little more dose of Aquarian energy is brought down to earth. It is an arrangement in the higher circles that the descent shall happen in the month of Gemini, around 8 degrees. Humanity is represented by Gemini, the throat centre of the planet. Therefore it is decided to give initiation to humanity in the month of Gemini. Gemini transforms the throat, and the function of the throat is to utter sound.

So sound is the key for invocation of the higher energies. Jupiter works with sound, hence Master Jupiter works with sound. Through sound things can be made manifest from subtle to gross and also de-manifest from gross to subtle. Manifestation and de-manifestation are the two key-functions of Aquarius, materialisation and dematerialisation is a function of Aquarius. Therefore sound is taken as the main key to work with humanity.

The power of sound was known to the ancients, the Lemurians knew it, the Atlanteans knew it. But when there is an abuse of the power of sound, the key of sound is once again hidden for the benefit of humanity. Just like you hide the knife from the side of a child. A child may cut himself when he uses the knife, so we keep it away from the child. When the 4th root race came through, when the Atlanteans have come about, the key of sound was given to them to transform and to ascend. But the key was put to misuse. So the key was taken away, just like the knife is taken away from the child. And it is being reintroduced now, with the help of sound we can dematerialize certain undesirable aspects within us and materialize desirable elements in us. That is the alchemy of sound, to manifest desirable matter, to de-manifest undesirable matter. It is the work of sound. Therefore sound is seen as the key for humanity for ascent.

So with the help of that key the energy that visited lift up the humanity which is stuck this moment in Libra. Libra stands for passion, for desire, for emotions and the related impurities. Humanity as a whole is stuck in Libra. Libra is an airy sign. So to lift up the awareness of humanity from Libra the Master of Aquarius has come down through Gemini, so Aquarius, Gemini and Libra is the triangle. That is the airy triangle.

We are in the airy airs of Aquarius. Man has to master the air. He can master the air with flying in the air, but also with the air inside by working with air. That is why there is a global awareness of the practice with respiration only during the last 100 years. More and more people think of respiration and pranayama.

In us the centre of Aquarius is on top of the forehead. That is the centre from where visible become invisible and invisible becomes visible. That is what is called magic. In Sanskrit it is called Mahat. The constellation is called Magha. So those who know the knowledge of materialising and dematerialising are called magicians. Magikos. The constellation in English is called Magus. Magus, magic, magha, magikos, mahat, they all come from the same root of sound. The master whose centre is at the centre of

the forehead of every human being, he descends up to Gemini, meaning he comes up to our throat centre. When we utter forth the sound, the sound vibrations that are uttered forth in the throat centre would enable the pull of energies into the upward direction, that is the lift-up. May he lift up the earth. The Avatar of Synthesis, who is around, let his energy pour down, from the top of the forehead, via the throat to Libra. That is through the prayer suggested by the master. That is why we should keep the throat pure. Meaning you cannot utter forth as you like, you cannot disturb the sanctity of the throat centre.

That is why the regulations concerning sound and speech become of paramount importance. Those who work with the energy of Master CVV they cannot afford to be critical and judgemental in their speech. They cannot afford to be manipulative in their speeches. They cannot afford to abuse the throat with all kinds of talks. Too much talking is not recommended. I was saying about charlatan, it is not recommended, because the throat has to be dedicated to the right speech and should be used for uttering forth sacred sounds. The most general sacred sounds are already given through the book on Mantrams. It is all in accordance to the Plan of the Masters that the book on Sound and on Mantrams is given out to the groups.

As much as we care to work consciously with the throat centre, the required alchemy will happen to transform man to a disciple. Remember that the throat centre is the fulcrum, is the messenger, the medium between the three higher centres and the three lower centres. The heart, ajna and sahasrara are the three higher centres. The solar plexus, sacral and the base centre are the three lower centres. The three lower and the three higher are connected by the throat. It is only the throat that can cause the ascent and the descent. That is why the throat is the 4th centre. Locationally it may be higher than the heart centre. But functionally it is the central chakra. Unless this chakra is purified, the descent and ascent of energies is not permitted.

Imagine that you have a seven-storey building, there are 3 storeys below and three above. They can only be connected through the staircase. The higher cannot contact the lower, the lower cannot contact the higher. The middle tone when it is missing then there can be no musing. It is most important. So throat plays a major role, and throat related to humanity, for humanity only has speech. It is a blessing and a curse. Right use helps you to ascend, wrong use causes a descent, a fall. That is why working with sound is to be known to be know to work with alchemy.

So the master on 29th may of every year transmits his presence to the humans, to the animals, plants and minerals of the planet. To all the four kingdoms the presence is given through permeation on 29th May. The animals, plants and minerals receive it directly. Humans receive effectively when they orient. Since Aquarian energy functions through groups, a group orientation can bring down the Aquarian energy much more effectively.

The energy today descends through all the governments, into all 10 seed activities of the humans. The human activity is seen as divided in 10 seeds. One seed is related to enlightening humanity through meditation, teaching. Another seed is through government, the third seed is science, the fourth business, the fifth seed is culture. The sixth seed is civilisation, the 7th seed is working out purity of nature and beings. The 8th seed is education. 9th seed is rhythmic functioning and the related rituals. 10th seed is developing art, music and dance through which the humans can be elevated. Like that in all the 10 departments there is a fresh impulse given today.

The impact of this impulse is to tend all the kingdoms of nature to be lighter than before. When minerals, plants, animals, humans tend to be lighter, the density is less. In every walk of life there is a substantial reduction of density. The humans are not as heavy as they were. So do the plants and animals. The matter is going through an evolution, and the metal alloys which are far lighter and much stronger, everything is tending to subtilty. Matter is being dematerialized. There is what is called the process of demat, dematerialisation.

The letter is no more on paper, it is now dematerialized. Many is dematerialized. Your air tickets, railway tickets are dematerialized. Many more things will be dematerialised in future. Master CVV says man can dematerialise and rematerialize wherever he wants. Today we do it with correspondence. The communication is through electronic media. You receive it and you can print it. As it is dematerialized at the point of transmission it is rematerialized at the point of reception. It can go to the extent of man's body, it is a prophecy. He says it happens in 240 years from 1910.

Every 60 years cycle brings forth a step ahead. More and more dense matter is made lighter. It is the major work which is carried out through science, because the planet at work is Uranus. Uranus is the planet that relates to science and hence the air is scientific air. It is not mystical air. There is no mysticism about anything. All mist is cleared. It is cleared so that we can see better. Uranus is the cosmic scientist. He is a scientific magician. Contrary to the mysterious magician. Neptune is mysterious.

Uranus is scientific. That is why the work of Uranus is substantially in the scientific field of humanity. All spiritual practices should also be more and more scientific and less and less believe-oriented. Less and less be based on the belief system. Faith and belief will be replaced by a scientific thought. There will be no dwelling in superstition. No dwelling in blind belief. No more importance is given for illusions and the related glamour. Man is understood scientifically as to how he is a soul, how the life functions in him, how the intelligence functions in him would be more and more scientifically be explained.

So the man is fully scanned through this occult science and the ancient scriptures get conformed and re-informed and all the recent religions which have cause tremendous faith and emotions will die, superstitions and blind belief, they will have to die. It seems to be strong, but this is the truth. Man gets into pure realms of intellect and gets... That is the purpose of the visitation of the energy.

This was foreseen by Madam Blavatsky at the end of the 19th century. Imagine that the Madam was moving by horses and ships around the globes, contrary to the supersonic jets by which we are moving. It is only 120 years. She was given the vision of the Age of Aquarius. So she wrote that there will be a great energy visiting the humanity to uplift the humanity to inaugurate the Aquarian age in the beginning of the 20th century.

This vision was very enchanting to Annie Besant and Leadbeater. They thought they should prepare an appropriate soul to receive the energy. It was a good human thought, but the divine when it descends it has its own plans. Annie Besant and Leadbeater prepared a pure soul to be the future world teacher. He was given all disciplines of purity and was instructed in yoga science and scriptures. The soul is a very learned soul, but the plan was something different.

When in Chennai the soul was being prepared, in this city of South India, the energy descended in Kumbhakonam in secrecy. That was the reason for the great frustration of the Krishnamurthy. JK is no small human being. In his own right he is a man of enlightenment. We should not make a mistake, but he was not the channel for the energy.

1868 Madam Blavatsky was given the vision, the soul was already born and silently growing in Kumbhakonam. Master CVV was born during the full moon hours of Leo of 4th august 1868. He was already born and hence he was waiting for the descent of the energy. He was born into an orthodox Brahmin family. He was initiated to the Vedas in his 6th year, and by 18th year he had completely studied the 4 Vedas and all the 6 keys of the Vedas, the Vedangas. He was a great grand Vedic scholar by the age of 18 years. It is not humanly possible to master the Vedas by 18 years. He was a man of extraordinary comprehension. He was also a Master of three languages, the mother tongue is Telugu, the provincial language is Tamil, the ruling language is English. In any way he is a Vedic scholar, a master of Sanskrit. And he was a very rich man. He was not born in a humble family. He was the only son and had inherited 33 houses as his property, a substantial part of the city of Kumbhakonam. He was very rich, very enlightened and very attractive to the community. He was also a great singer. He used to sing on the banks of the river Cauvery, the South Indian river that flows from south to east. It is a sacred river. That river is also created by Master Jupiter, and Master CVV is an advanced disciple that has come from the ashram of Master Jupiter.

It has a purpose, until the purpose has arrived, he was living a life of great splendour like a raja yogi. He was most respected in all activities of his city. He was even the major of the city at a very young age. The city of Kumbhakonam is a city of temples and a city of very high Vedic orthodoxy. There are 33 temples of great dimensions in Kumbhakonam. To walk into every temple and see every corner takes 1 hour. Such is the magnanimity of that city of Vedic orthodoxy. And he was the most prominent person of that city, and he was also member of the Theosophical Lodge and a Masonic lodge. These are all the impulses he wanted to give for the future, he joined all those lodges. Even at the time of Mme Blavatsky he visited Adyar the centre of the Theosophical Society. Whenever Mme Blavatsky was in Adyar, she was giving teachings under one of the greatest banyan trees we have in India, the biggest is in Calcutta. When she was sitting under the banyan tree, Master CVV came from Kumbhakonam to Chennai and joined the group of listeners to whom Mme Blavatsky was teaching. From a distance he looked into the eyes of Madam. We all know how powerful are the eyes of Madam. She has tremendous power of magnetism and radiation in her eyes. If she looks at an object, no one can move it, if she looks at a stool, no one can move the stool. She won many bets with this power. She is a very unusual human being. Into her eyes the Master looked. Then the madam became still. When she looks at objects and makes them still, the Master looked at the Madam and the Madam became still. He just wanted to look at her and go. He had a purpose.

His friends who followed him asked him: Why have you come all the way to Chennai and you said you wanted to listen to Madam Blavatsky, you came, looked and went away. - Yes, it had a purpose, I have established a contact, she will work for me in the future.

Later, when Madame Blavatsky left her body, Master CVV linked her etheric body with the etheric body of the person when he married a second time. Madam's cooperation was thus taken in for the work relating to Master Jupiter. The lady Venkamma, the second wife of Master CVV, her etheric body was very active. So when the Master actually initiated the work, it was she who cooperated with him for all his experiments. Many believe that it is Madam Blavatsky reincarnated. It is not reincarnation as such. All initiates have a facility of a subtle body, and that subtle body can be utilised through the medium of an appropriate body. This is explained in the 5th volume of Secret Doctrine by herself. This etheric body was prepared for Lord Krishna by the seers. It was a very special body, created with the most sacred Vedic sounds. It is a most sublime etheric body. The Lord descended therein and imposed himself upon the body of the baby of the parents of Lord Krishna. When he left the planet, he deposited this etheric body to Lord Maitreya, because he was the most enlightened being on the planet at that time. Lord Maitreya is the custodian for that extraordinary etheric body. He bestowed that body on Gautama Buddha for some time, and that etheric body was also bestowed on the great initiate called Shankaracharya, Adi Shankara he is called, and the same body was bestowed by Lord Maitreya to Jesus. Jesus always was referring to his glorious white robe, whenever acts of superhuman nature were done. When the disciples were praising him, he used to say: "It is not me. It is the glorious white robe." So among initiates utilizing the etheric body of one with the other person is a facility.

Similarly HPB who is an initiate her etheric body was utilized by the second wife of Master CVV even before the energy descended, because the Madam departed in the 1890ies. And the energy descended in 1910. In the meanwhile he prepared enough the ground being a member of Theosophical Society, a Masonic lodge, thus establishing a link to the 7th ray master on the physical plane. And he established contact with all the theosophical masters. And he equipped himself with all the Vedic knowledge. And for relaxation he also took to the classical Indian music. And he was playing a good role in society as the mayor of the city.

See how splendidous and fulfilling is the life of the Master. It is befitting a raja yogi. It is not a humble, pure, simple example. It is a grand example of a fulfilled yogi. And he was waiting for the descent of the energy, which is to descend from the south. It is known that the energy descends from the south. South is the heart centre, heart is Leo centre. So he was born during the full moon of Leo. If you see the books which came through Master DK, the future Vaisakh festival will shift to the month of Leo. Madam Blavatsky was also born in the month of Leo. Master CVV was born on the full moon of Leo.

The seers only can visualize the plan, simple disciples cannot. Sometimes the plan descends even beyond the vision of masters. When the Most High is descending, it does not inform all. It is a facility for the highest energy to descend without information. If there is information, much deformation will be around. Building facilities is a human fashion. Therefore Krishna descended in a most mysterious way. Even at the time of Krishna's time there was much expectation. He was born in the most humble royal family, in torrential rains, and grew up as a cowherd boy, so that he can continue his work without obstacles. Likewise the descent of the energy happened in the most unobserved manner. When there is too much expectation it blocks the energy. An expectant mind is an obstacle. Imagine that you are receiving a very important person in your house. You wait at the main entrance to receive him, but you are an obstacle, how can he come in. He has come to be with you, but you are an obstruction for him. That is why an expectant mind works out the contrary.

The energy came through the supracosmic plane. It has come from the origin which we call Brahman. The root is from the absolute god, it sends an impulse received in the supracosmic plane by one of the supracosmic twin gods. The supracosmic twins are Mitra and Varuna. So the energy, the impulse is received by Varuna. Varuna in the lower state is Uranus, on the cosmic plane he becomes Uranus. Via Varuna and Uranus he next descended to Sirius, the Southern star, the dog star. The dog star is called Cerberus. It is the southern star.

The solar system has its teacher in the southern star. The father of the solar system is the Great Bear, the mother of the solar system is Pleiades, the teacher is Sirius. So the energy was received unto Sirius and through Sirius it came into the constellation of Leo. The central star in Leo is called Regulus. Through Regulus the energy entered our planet in the month of Leo, and its touchdown was in the month of Aries, on 21st March. On 30th March the energy came down at midnight hours. From the absolute to Varuna, from Varuna to Uranus, from Uranus to Sirius, to Regulus, Leo, to Aries the descent happened on 30th March. When the tail touched the earth, it touched Kumbhakonam, The energy landed in Kumbhakonam. Kumbhakonam is a city of consequences. Kumbha means Aquarius. So Kumbhakonam means the angle of Aquarius. The legend is, in the previous Aquarian age the energy of Aquarius descended in that city. There is a temple where the energy descended in the previous cycle. The Lord is called Adi Kumbha Ishvara. Kumbha signifies. Aquarius. So for the second time it decided to come to

that place. When the energy touched the place, it was like a thunderbolt in the city. It touched the house of the Master CVV. The Master was waiting for it. In the midnight hours he was sitting in the same way we see it in the picture. The people in the street saw a great light in the house, they thought that the house must have got hit. They found that the house was intact and that the master was in the room meditating. It could be seen through the window The Master was surrounded by radiating light and he was in deep contemplation. They went back and next morning they asked him what exactly happened. The Master said, the purpose for which I have come has now arrived. And the work will be done in due course. Do not ask me the details until I myself inform you.

So from 31st March 1910 till 29th May, that is exactly 60 days, he said, I shall now initiate beings into this new energy. In these 60 days he did a lot of experiments with this energy. With the cooperation of his lady he found the purposes of the visit of this energy. The energy can very quickly transmute matter and enable transcendence. The energy can replenish light in the beings. The energy can stimulate Kundalini and the work is a very speedy work. So many experiments were done by him with the help of his lady and also a baby that was born to him. With a month old baby he did a lot of experiments. The name of the baby was Chandu. The father and the son were talking as if two grown ups were talking. The lady was surprised. The lady witnessed that many great beings of light visited them in the night. She asked for the details. He said, these are all old associated friends, they are coming to help the planet. In 60 days he saw that much can be done to the planet and the solar system to give necessary rectifications to the planet Saturn and Venus.

60 days later he called his friends and informed them, if they wish they can be initiated into the energy so that they have many benefits. The first benefit was the formation of the buddhic body in which one can live in continuity, called 3rd initiation. The energy would help to go through the 3rd initiation in one life so that the beings continue the identity even through a series of lives. The second benefit, until the buddhic body is formed, the life span can be extended. The third benefit he found was that one can find self-realisation and the related freedom. For the friends it was very surprising. Normally in such situations there would be some who believe and many who don't believe. The master said, the proof of the pudding lies in its eating. I don't want that you have to believe it. You take it, connect and experience. This energy can bring back life when a person dies.

That was more interesting to the people. The master demonstrated rising the dead to life many times. He did it with his mother, his wife, his child 3 times, with a disciple 2 times; he himself demonstrated it many times. Then it was very clear to the people. Master CVV demonstrated departure from the body, which means death, and came back into the body as many as 18 times. To demonstrate that it is possible in yoga and easier with this energy. He even gave an advertisement in a newspaper: Those who do not want to die can contact me, with the address.

Slowly some people came to receive initiation. 3 became initiates. One is a scholar in Telugu literature, one a lawyer, one a.. That yoga slowly started finding its expression. The master said, this yoga will be most practiced in South America. In 1910 to 1920 he said, it will be more in America, starting in South America, Central America, North America, then it will come to Europe, then to India, because Uranus works with the West. Mitra and Varuna, Mitra works in the East, Varuna works in the West. That is why Maitreya is in the East. This energy works from west towards east in us also. It works from west to east. That is why he also called the yoga Kundalini Yoga. The west in us is muladhara. The east in us is ajna. South-west is the lower muladhara. West is higher muladhara. South is the heart. East is the forehead. North is the top of the forehead, the crown. Like that all directions are with us. The energy functions from below upwards, from west to east. The energy moves from west to east, in us and on the planet. That is why it is Kundalini yoga.

When we utter forth the mantra, Master namaskarams, the action starts in the base centre, like a motor is started, and then it moves up. Once Kundalini raises, transformation must happen. There is no other way. That is Kundalini fire. It is the fire of the universe. It is from the grossest matter to the mulaprakriti that matter is permeated. From the grossest matter to the root matter. It can permeate through all the grades of matter. When you do this prayer regularly, there would be heat in the body. That is why you are recommended to take drinks that cool the body. The master himself was drinking lots of buttermilk. Buttermilk is when you add water to yoghurt and churn it. Add equal quantity of water and yoghurt and what you want? It transforms into buttermilk. Add a pinch of salt to it and drink. Then it cools down the body. It is some kind of hydro-therapy known in any house in India, the best tonic to cool down a heated body.

The yoga practice generates heat in the cells of the body. It is important for transmutation of body cells. In the yoga practices sometimes you receive the impulse to breathe much more than you normally do. All that impulse comes from the master himself when invoked. When you do effective breathing, the fire

of prana is received more into the system and the fire in the cells of the body is stimulated in the cells of the body. These two fires are called latent fire and active fire in the book on Cosmic Fire. When these two fires merge, the place where they merge is muladhara, the union of these two fires, the blending would result in the birth of Kundalini fire. That Kundalini fire can transmute the body and will initiate the formation of the buddhic body. When that work is done, in traditional yoga it takes long years. Now we are in the Aquarian age, you have to gain time through speed. Everything is speeding on, so yoga also has to be rapid. That is the beauty of the thinking in the higher circles. If the work is getting speedier, then yoga also is getting speedier. So that master says, the yoga practice is done in a speedier way, and you would gain the 4th body, buddhic, faster, the continuation in that body. That would lead you to the continuation of experiences.

Every May Call I gave more information, it is also in those books, you can read it. So the practice of yoga is made speedier through the advent of this new energy. This energy was also taken in by Hierarchy. They formed triangles with the Master and conducted this energy in their own ashrams with their disciples and it is transmitted to the new groups. The detail is in the small book "Initiation Human and Solar" and also in the book "The Aquarian Master".

The work is done in cooperation with Hierarchy. For us it is relevant for self-transformation to realize that there is no death. There is no death, but departure from the gross body. You can witness the departure from the physical body. Yesterday I have explained to you that we can witness our body outside the body. The additional advantage of the energy given by Master CVV is that it happens faster. The number of Jupiter is 12. When once you are introduced to this energy, the progress you make is by leaps and bounds. 12 years experience is gained in one year, 12 incarnations in one incarnation. That is how you gain the ground. You cover the mileage faster. What you normally accomplish in 12 incarnations through yoga practice is accomplished in one incarnation, but it demands sincerity, through a long time. In the traditional yoga practices it takes 12 incarnations, when a student sincerely practices yoga. But in this, with the advent of the new energy, it can happen in one incarnation. If you read the theosophical advices, it is said therein that your master guides you in 12 incarnations before he appears to you, meaning he gives the impulse and waits 12 incarnations until you complete the yoga practice, only then he can approach to you. 12 incarnations you cover in one incarnation. It looks like a promotion talk, but that is how it is. Take it or leave it, but it is like that. It is enough that we regularly practice, and how to practice we will see tomorrow. Thank you one and all.



Thursday 29 May 2008, afternoon

For the 99th May Call many groups have brought many gifts for other groups. The group of Argentina, the host country, they have brought out sayings from Don Pedro Nahum. The Argentineans know him and others may have known by mouth to ear. You may have heard. The photograph is displayed and respected in the group life here. As one can see he is a very handsome man, a man full of fire. A disciple of Jesus to begin with, and later he could gain the presence of Master Morya, Master Kuthumi and Master Djwhal Khul. He was a very fiery man. He worked day and night for 30 years to manifest the teachings of the Theosophical Society and those of Alice Bailey in Argentina. He was moving within 3 cities, which are distant to each other by 1300 km. One city is Buenos Aires, another city is Posadas, now we are in the region of Posadas, and the 3rd city at the feet of the Andes called Mendoza. He formed a triangle for working. Between the cities the distance is 1200 to 1500 km. He was a man who broke for his life the laws of economy. To him money was never a conditioning factor nor did he live for earning money. He was moving from place to place by trucks speaking to the truck drivers who were his students and reaching places and teaching books. His teachings were always during the midnight hours until the early morning, because during the day the people had to work for the living. He respected it and travelled by day. He was a very special man. He made people read the books along with him, he never allowed anyone to record the teachings nor even allowed to make notes. He said, listen and register. That is the oldest method.

In ancient times the teacher taught and the students listened, and it is to the student to register and to remembers. It is called the method of sruthi, mouth to ear. He was reading books and explaining to his followers. He had as many as 1000 followers. Relentlessly he was teaching them. They were living in the forests of Argentina and learning. Stay there day and night for a few weeks, learn and then go - a very hard work, but he was a man of iron will. He has created enough fire in all those who followed him. If I happened to come to Argentina it is because of him. He was saying to his students that another teacher would come and teach meditation. He will give you the technique of yoga and also the rhythm and the technique of discipleship. My work is to teach the books. When he came to know of me he suggested his followers to listen to me. In 1992 I came here. I took the plane and was here for about 3 weeks. By that time he was sufficiently old, not because of age but because of the work he did. He was planning to leave. Julieta is the daughter of Pedro Nahum. He was ready to leave so he invited me.

He attended to my teachings in Buenos Aires and Posadas, and after Posadas he symbolically handed over to me a mate. Mate is the traditional tea they drink here. He gave me a silver cup of mate and said: I have done what is to be done, you please continue. I wish to leave. Teach them meditation, I did not teach them meditation. Give them the discipline of discipleship which I did not give. I have ignited fire in them, and they all carry the fire of aspiration. They are all very wild people. They have fiery aspiration, but they are wild. I know that you can handle fire. I am glad that you have come, I symbolically hand over the work to you and I will leave by the time you come next time. I know that you will come many times to Argentina. So I listened carefully, accepted the silver cup, which is held in my house in a good place, and next year when I was starting for Argentina, the day I left India, the same day he left the body here. He was very sure that he would not meet me for a second time. I left India to Europe and came to Argentina. As I landed in Switzerland I had the news that brother Pedro Nahum departed. He had good extrasensory perceptions. He lives in the heart of all his followers and continues to inspire. These sayings are made for distribution to the groups.

The first statement is:

"The path is fire and it burns." One should know that. It is not a rosy path, it is a path of fire. It is as pure as fire. It burns, if you can accept it, join the path. This is one statement.

"The first is the first." It always remains the first. Agni means the first one. Agni... that is how the fire is defined in Veda, the foremost in creation is the fire. First always remains first. Nothing can surpass it.

"Never say no before beginning something." You should not start a sentence with no. Such people cannot do much, because the word expresses negatively to them. In the language of masters "no" is almost not used. Among the languages Japanese language is a language where no is very little used. Among the schools that practice spirituality the Zen schools do not use this word. There is a way to speak without uttering the word no. It is a discipline by itself. He says: Never say no before beginning something.

"If at least 2 or more agreed on this, we should be able to change the destiny of our country and even the world." This is a famous Lebanese saying, and Brother Pedro Nahum, his origins are in Lebanon. It comes from Jesus Christ. He promised to his followers, if 2 or more of you agree with each other, you

can already feel my presence with you. It is difficult for 3 persons to agree, that is the power of Kali, only 2 will do, the 3rd will join the 2nd or 1st one. If three persons come together and function as one soul in three bodies, they can substantially change things around. That is the law of the triangle. The whole creation could be made with the triple energy. Therefore Master DK introduced the work of the triangles. So he said, if at least 2 or 3 of us agree, we could change the destiny of our country or the world.

"If you really want to learn the path of fire, you would do better to forget what you have already learned." Bhagavata also says the same: If you meet the teacher, it is better to meet him with a virgin mind, not with a crystallized mind. Abandon the knowledge that you have so far and meet the teacher with a virgin mind. By that you would progress faster. That is said here. "If you want to learn this, forget all that you have known" – because before meeting a teacher the student receives knowledge in a way that is not useful. That information in him will not allow to come unpolluted.

"Do not hesitate when you are going to begin an act." Even when at the beginning you doubt it, you will destroy it. Bhagavata says, the doubter is bound to fail. If you practice yoga with a doubt, you would destroy yourself, you don't belong to the normal world neither to the other world. So never doubt what you do, that which you begin.

"Take care of God's things, God will take care of yours."

These are some of the statements which for the groups released on this occasion. I congratulate the group that you could bring out a very handsome picture of him, with the waterfalls in the background. For him the waterfall is everything. He explained everything about the waterfalls to his followers. I explained a few details of the waterfalls. Along with these sayings, an Aquarian model of the Aquarian Master is also published – small is beautiful, that is the Aquarian saying.

All the mantras we have been given are in this booklet on the one side it is English, on the other one it is Spanish, It is a good presentation. To ensure that we don't do mistakes when singing the mantras, the CD is already released so that you don't make mistakes when singing the mantras. And as a third gift the Argentines have brought out the photos of the Master on a CD. They will be distributed to you after the end of this session. .

These are from the WTT USA. They have brought out the calendar with the photograph of the Vedic devas. You have a calendar behind and the picture of the deva on the front. The pictures of Lakshmi, Ganesha, Saraswathi, Shiva, The Miami group will distribute them to you at the end of the session.

The Spanish group brought out the images of the Masters, one Master, many images, that is at least how I believe. To me the Master is one and he has many forms and images. And you are all the images of the Master. That is how the ultimate truth is, that each one of us is an image of God. That images are respected and followed, since they have given out themselves as an example of the Master. So the Spanish have brought out a picture that was given out at my 60th birthday. I think this is known to all the groups by now.

The Spanish also have brought out a bookmark and the bookmarks are also in Spanish. They are all brought out on the occasion of May Call, maybe you can one day translate them into English for further translation into German: Three bookmarks. They will be distributed later.

There is another gift of seven Violet Flame invocations coming from the Grupo Litoral of Argentina with seven violet flame invocations, which were given to the groups in Venezuela during my last visit to Venezuela. These Violet Flame invocations found an expression through me when I was in England in Manchester in the house of my son in law and daughter. Suddenly one midnight I started receiving these invocations. I wrote 7 of them. Since 7 is the number of the 7th ray and the colour is violet, and as I was on my way to Central America, with the help of Sister Anna I made small books and gave to the members in Venezuela. And they already are with the groups who know the importance of the violet flame. But when I went home during the Durga Pooja time many more invocations came. Including these seven invocations 108 invocations are published now. It is a great step to this preliminary step.

The work with 7th flame energy is very familiar to me right from 1975. I was wondering because never the mind turned to 7th ray utterances. 7th ray has certain special expressions, they are all very sacred and secret, I have been working with it over 33 years, from 75 to 2008. So when they started I was wondering why they were coming in a form useful to all. Normally the 7th ray work is in secrecy and silence. The master taught them in every continent. The ashram is on every continent and many countries. I realized that it is the 33rd year, when I finished, of manifestation of the violet flame on this planet in this cycle. And 33 years of working with violet flame in secrecy. This is a later revelation, but when they came in a neutral mind I received them. They are of use for those who want to work with the 7th ray energy. 7th ray as you all know relates to rhythm and order. So the book is brought out in violet, inside is also the print is violet print.

There is a lot to speak upon the violet flame, but only one thing I would say here. It is the entry door into the subtle, This entry door opens in every interlude of time. The interlude between inhalation and exhalation - there is an interlude between inhalation and exhalation. There is a door which is opened with the help of violet colour. So it exists at every moment.

We live by so many respirations every day. Every dawn is also an entrance door, when the night is transforming to day and the day to night, there is the point on which the violet is perceived. That is another entry door available twice a day. Every week there is an entry door, which commences from Friday evening and concludes by Sunday morning. It is practiced by some theological schools as the ritual of Sabbath, from Friday evening to Sunday morning. In all religions Friday is sacred. The evening of Friday is much more sacred. The week concludes by the evening of Friday and commenced by the morning of Sunday. So that is how it is in the scriptures that on the 7th day there is an interlude. Starting from Friday evening there are 2 angels opening the door to the subtle realms. Therefore Friday evening 7th ray energy commences and continues through Saturday and concludes by Sunday morning. That is how it is in temples of 7th ray. The Passover of Christ was also on Friday evening. This we call Good Friday. That Good Friday was an important moment, because between that evening and Sunday morning 3 moon phases can take place: The scriptures say, 3 days passed by, but it is only from Friday evening to Sunday morning – it is 3 days by the counting of lunar calendar, it is in HPBs books. Friday evening is always a Good Friday to enter into the temple. Likewise the 8th moon phase is another entry door. Likewise new moon, likewise the entry of the sun from one sun sign to the other, the solstices and the equinoxes. So there are so many occasions in the year to enter through the door of the violet flame depending upon man's orientation and the quality of his activity. Like that there is a lot on violet about which I spoke the last time in Miami. The violet invocations can be read every Friday by the groups, for that is the entry to the Hierarchy.

Carmen has been working with the energy of the 7th ray over 25th years. She is an ardent follower of Master St. Germain. Whenever I think of 7th ray activity, I think of Carmen. I give one book to the Spanish group, sister Aurora, the president. One book to Dorle for Germany. One book to Argentina to Alicia, One book to Switzerland, Anna. I'm very choosing in giving, because they will take care with the publishing in their languages.

This is the book on prayer. Ardent prayers can bring down the divine energy surpassing all obstructions. Prayer is the most powerful means to link up to the divine. Man's ability to pursue God is found to be falling short in the purpose to experience the divine. What can be done? He can turn to him and pray. Many times man is very limited in his abilities. With this limited ability we cannot accomplish much. Great accomplishments can only happen with the divine. But man's ahankara doesn't permit appropriate orientation to the divine. Many times situations come when man is helpless. When all your efforts fail, when your intellect is no more useful to you and your knowledge does not come to your help, the only solution to you is prayer. So how a helpless man prays when we are hopelessly helpless - we are not only helpless, but we have found that we are helpless - in such situation what would you do? Kneel down, pray.

These prayers also came to me while I was in Manchester. I don't know if it is because of Manchester or because of my daughter's house. There prayers happen very often, my son-in-law is very regular with prayer. In his house the violet flame invocations came. There are 3 books here. Brother Chuck comes into my mind for the book. He is already in the corner. I give another book to my most ancient group of French, the Belgian group, they come to every May Call – to Lucie. They have gone through enough to know we are helpless. It is the ultimate wisdom that comes to us that we are really helpless. Unless we linkup to the divine with prayer. The 3rd copy will go to Sister Linda, the lady of Pedro Nahum.

Then there is the book on Health and Harmony. These are all articles published in Paracelsus magazine. They are found to be of good use for those who would like to get into the intricacies of health and how harmony could be gained.

The violet flame invocations, the prayers and the Health and Harmony book, they are all brought out by a young man who is doing the camera work here, Ramana. He is with me everywhere. He started journeying with me since 5 years. He comes to Europe, to North America, Central America, not South America. He is a regular companion on my tours. At a very young age he has accomplished his personality life which I see as a blessing to quickly conclude the economic, domestic and social work to be able to work with the Hierarchy. This must be a great blessing. It is not possible for all. If it has become possible, it is a blessing. He now came with his good lady, because he became married in last November. He introduced her to the health and harmony book, together they have proof-read this book. So together they come and receive the book as the blessing of the Master:

One book goes to Martha Paillet and her group, and one to Argentina via Roberto.

The German book on "Mantrams". German mantra, German Tantra... What I admire and also feel jealous of is the precision with which the German brothers bring out the books. I would say if all our groups bring out the books in their form, binding, it is just excellent, very precise, excellent. It is a model to follow. Our brother Ramana has set his mind upon the German model. That is how keeping that as a role model he brought out "Prayers" and "Health and Harmony". Mantram is everything, because sound is the key. I spoke to you of mantrams this morning, practice of mantrams would enable transmutation of body cells. It is the second version in German language. First I request our sister Simone from Switzerland to receive a copy of it. And a book for Chino to propagate German language in Argentina. A book to Doris. One book to Irene and one book to Rodolfo.

Now in Spanish. Sarasvathi - la Palabra. The word. This also relates to the discipline on sound. The book on Mantrams, Sound, Jupiter, they all relate to the sound key. There are 18 hymns on the sacred word. It was discoursed on one May Call in Switzerland. Normally May Call is 9 days, like Mystic Mantrams. Sarasvathi is also a 9 day May Call in Switzerland, Hercules was also a 9 day group living. This is a good book for those who want to know how the word which was with god, how it expresses to us, descends to us and fulfils us besides fulfilling the surrounding. These hymns are from Rig Veda. At the request of a friend from Israel I did the seminar, He is fond of the concept of the word. So I request Alicia from Spain. Brother Oscar from Santa Fe. One book to brother Ferrufino from Honduras. One book to sister Constanza from Colombia, one book to our brother Valentin, he is the chief of publication in Spain. One book to sister Rosario and two books, one for Santo Domingo and one for Cuba. Any person from Santo Domingo, to take it to Cuba?

The German group has come with diamonds for distribution. They brought diamonds, one for everyone. This is a global work commenced recently. The diamantine network for social justice, for the inclined people to work. Already 300 triangles have formed in our groups to work with this work. It is almost 900 persons engaged in this work as it is given by Hierarchy it is for manifestation through the governments. All those who do not know the work and all those who are already in this work who are present here we may gather here Saturday night so that you can be informed again and that you can join this global work of social justice. Each one can receive a copy and read. Gather around a member who knows English and try to understand. Eventually it is already there in Spanish and German in electronic and printed version. Inform yourself until Saturday, so that you can join the work on Saturday night. I deliver all these copies to Sister Rosy for distribution, so that she has some work to do.

These are some bookmarks, now English bookmarks. This bookmark comes from World Teacher Trust – Global: "Yoga is all about seeing the truth and being the truth. It is not thinking about the truth. All thinking is wandering." That is one bookmark. Since I am coming to the Yoga seminar, a week before my departure Sister Sabine asked if I can send a sentence for a bookmark. This came to me and I gave it. "Stop thinking, start practice." Thinkers are in one way in a disadvantage, because they think about everything and don't act upon. You should not fall into the loophole of thinking.

There is one group in our groups who don't even move. Forget about wandering, they don't even move. You know that group? They would be the best to distribute the bookmark. The Puerto Ricans don't move from Puerto Rico. There is a saying that they have a coki (?). Our Costa-Rican group members are immortal. They have come for this May Call and I feel particularly happy that they have come for the May Call. Sister Marguarita will distribute the bookmarks. From the very beginning I feel very free with sister Marguarita.

Some bookmarks from the origin of the World Teacher Trust, Visakhapatnam, India. In this life somehow I am asked to play the role of a teacher. Life gives unexpected turns. So to be a teacher is a turn that came in my life as a divine will. To me it is always funny to be a teacher. I speak to myself. "So you really feel to be a teacher." The answer is, nunca, never. That is why I continue to be joyful in spite of teacher. If you don't feel that you are a teacher, you teach better. If you don't feel that you are a doctor, you heal better. If you don't feel that you are an accountant, you account better. All feeling is glamour. That is the best sentence we have from Master Djwhal Khul. He wrote a book on glamour, and the essence is in one sentence. "All feeling is glamour." If you feel you are a disciple, you are not, if you feel you are a teacher, you are not, If you feel you are a Master, you are not. Mastery is a state where there is no feeling. Feeling is replaced by being and be-ness. I remain friendly and joyful in the group lives.

The bookmark is: "A teacher does not insist that he should be followed, he never insists. If he insists, he is not a teacher." His work is to inform, not even to influence. Just inform the truth, the path to the truth. No insistence that you should do this and that. So the teacher does not insist that he should be followed. A teacher invites to join a journey, a journey of joy, wisdom, love and light. He is on a journey, if you join him, you join a journey. This bookmark I request my brother Heinrich from Denmark to distribute to all. He started very early in life and has become very bold. His boldness is boldness form all feelings. He

keeps his awareness quite high and meets situations however challenging they are. He will distribute also the prayer.

That is the last, also from Visakhapatnam, which Brother Maxim from Belgium will distribute. "Self-consciousness leads to you pride, as much as you thing of yourself, it leads you to pride."

Then there are sweets from the region of Salta... Then there are "Occult Meditations" in Spanish. If it is done regularly as instructed, there would be very fast psychic unfoldmend leading to experiencing the soul. They are given to Master CVV by THE MASTER. It needed much courage to give a commentary, and it happened with his blessing that these comments came out and they have helped many. I frequently meet group members who say that these meditations have helped them. There are many in India who come to me and say that these meditations have an impact on them. I give one book to Patricia, one book to Sister Haydee, one book to Cecilia, another book to Mariana. One book to Titolara, one to Daniel, one book to Clemente. He is the younger brother of our brother Jesus. He is a mystic turning out to be an occultist. He is a person with whom one can safely develop friendship. Now we get into prayer.

In the evening there were several musical presentations of group members, giving expression to the joy of the May Call.



Friday the group made an excursion to the Argentinean side of the waterfalls.





Saturday 31st May 2008, morning

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

It was explained that in the fourth state of consciousness man stands in chitta. The first is being, that state of the supersoul in us, then individualized soul, and then the light of the soul called buddhi, and the reflection of that light upon the mind which is called the higher mind. These are the four states of the involution of the supersoul.

Thinking of this fourth state the patterns build by human beings through series of lives are associated. That is why the individuals behave according to the patterns they have built up. Some of the patterns could be in due and ancient order, meaning, they are in tune with nature, and some of these patterns could be not in tune with the patterns of nature. The double nature which is man confronts his own consequences. The conflict is between the patterns which don't need any mutability and the patterns which require corrections. In every human being there must be some patterns which are divine. They can be very few or they can be substantially good in number. The mundane patterns could be dominating the divine patterns, where the consciousness gets imprisoned. The matter imprisons the spirit. Subtler the matter, the consciousness finds its flexibility and freedom. Accordingly men are flexible and rigid. The rigidity comes from the conditioning of the matter. It is like a hard matter and a soft matter. There are some desirable patterns and some undesirable patterns emerging from past actions and experiences. Each person has to find anchoring in those patterns which are harmonious and rectify the patterns which aren't harmonious. To do this he suffers from a person's inabilities. He cannot change them, he needs the support of the higher energies within himself.

In the third state of consciousness he has the light of buddhi. The light of buddhi does not flicker. The light of the chitta which is conditioned by patterns flickers, just like the light of the candle moves, but the light which is in the room is stable. The electric light does not flicker. The light of the candle flickers. Chitta is stuck in matter through the mind. It is the highest part of the mind, but is in contact with the material world, and hence is subject to the trends of time, of place. Through chitta man is in contact with the world of material. So it is affected, it is not seen as a stable state. It is not a stable platform.

The platform of mind and that of chitta is not seen as a stable platform. Therefore you cannot stand on it. Master CVV says: "When the stage is not stable, the statue cannot stand". Everything finishes on "sta", stage, stability, statue, stand. "sta" is the root word, it is the root sound to indicate stability. Stability is in the higher planes, not so much in the lower planes. In the plane of mind, there is no stability, in the plane of senses it's even worse. Therefore it is wise that we try to ascend a little and take to a placement which is stable. If one can stay in buddhi, then he remains undisturbed. If he gets down from buddhi, stability is not there, equilibrium is not there, because there are many thoughts, rays of thought can sweep away even intellectuals, the thinkers. He always sweeps the emotions.

It is for this reason it is not considered safe to stay in mind or even in chitta. Stay in the buddhi, interact with the world and stay in buddhi. To stay in buddhi we have to practice, because that is untouched by the winds of time. If you stay in buddhi you are not oriented to the cold of the place or the head or torrential rains. You take it as a natural happening around you and not with you. Sometimes it is hot, sometimes it is cold, sometimes it is rains, and sometimes there is wind. It can be rainy, windy, it can be winter and summer. The four elements are always in a state of mutability. The air, fire, water, matter, they always keep changing their permutations and conditions. This can be accessible when you stay a

bit away from these forces, otherwise you are affected by them. Even if your body is affected by them, you can stay stable inside. You can see that it is happening to the body and not to you.

Don't say, I am sick, the body of 5 elements is sick for various reasons, I am never sick. All mutations are with personality and to the body. So take refuge in buddhi, that is the higher light in you and try to stay there. If you stay there, you gradually develop the capacity of staying uninfluenced by the surroundings, they do not pattern you. If you are getting patterns it means that you are with the mind. It has emotions. The lower planes are ever mutable. The higher planes are ever immutable.

Permanently stay in the immutability, that is the first step in yoga. If this is not achieved, all that is done is being done on a mutable platform. It is like building superstructures on mutable platforms. It is like building on the surface of water. So they suffer from mortality. When man is mortal, all structures are also mortal. He himself being mutable, his actions also die with him or even before. But the acts done by initiates like Buddha, Pythagoras, Jesus, any Master of Wisdom don't suffer any mortality, because they are in the immutable state. When you remain in immutability and conduct acts, service, acts of good will, they continue to be. But if you are in the mutable part of your being, they suffer mortality.

That is the difference between novels and scriptures. Novels don't stand the test of time. A novel of the 70ies might have been sold in millions, but nobody remembers them today, but the scriptures stand the tests of time. Thousands and thousands cycles of time, because they are received and transmitted from the buddhic plane, not from the mental plane. To be immortal means to be in buddhic consciousness, which Sri Aurobindo called the supramental. So transcend the mind and stay in Buddhi. That has to be the primary objective of every student of yoga or discipleship. This practice initially has to be at fixed times during the day to stay in buddhi. Buddhi is the light, that is why conscious meditating on light is given as one method.

And then visualize that stable state in you. By habit the mind gets away from it. Bring it back to it. It will again go away. You bring it back. Try to stay stable with the light that you fix in your heart centre and throat centre. Even if you feel it doesn't matter, try to bring it back. This has to be done over long years until a habit is formed. As it goes away, bring it quickly back. This has to be cultivated, when you practice regularly. If you do it at the same time, it is more helpful, because the devas help you, provided they know that you contemplate at a given time, not whenever you like. If you do so, they cannot help you.

You have to fix a time which is convenient and regularly carry out this practice. Do not get discouraged when the mind runs away from the proposal to see the light in you. Only through practice the habit is created.

This habit is called dharana, the 6th step of yoga. Dharana means to hold. What are you holding? The mutable concepts which you all are is linked to the immutable consciousness called buddhi. This happened to you will slowly bring stability in you. This practice can be complemented by avoiding non-essentials in your life. Non-essentials have more mutability than the essential. Gradually eliminate the non-essentials, slowly. The practice must always be subtle. If you are aggressive, you will be repelled from the practice.

Parents who are aggressive to the children experience the repulsion of the children when they are grown. Hold to friendliness, which is friendly and subtle. Brute and gross won't help, it has a rebounding effect. People who carry out practices which are very aggressive are very hyper in the activity will meet the contrary very soon.

Master DK says: Make haste slowly, gently. I hope you all read in your childhood the story of the turtle and the rabbit. The turtle moves slowly, a rabbit can move fast. Once a rabbit met a turtle. The turtle generally is slowly. In favourable conditions it comes out, in unfavourable conditions it withdraws from objectivity, that is a great facility, the ability to withdraw and get again out. And the turtle moves slowly, it has its rhythm. Rabbit moves fast, Rabbit jumps hither and thither, and rabbit is hyperactive compared to turtle. Because it is hyperactive it makes a proposal to the turtle, it comes from hyperactivity. The poised live in beingness, but do not have too many proposals. They are in tune with what is already proposed for them by the divine. They don't invent other proposals what is the original proposal.

And then there is the state of rajas, hyperactivity, where a dozen proposals come every minute, and they want to do many things, many more things. They want to do every good thing they come to know. All good things are not for us to do. We do our lot. If you think of all the good things everyone is doing, you will die. In homeopathy we call such persons persons affected by the miasm of psora: He is doing some good acts, so I should do it. I hear some good singing by a lady, so I want to hear, he hears something else and wants it to do. Wanting to do is different from doing. Start doing, you are more focused in it. When you spread your wants all around, you don't do already. Do what is at hand.

So the rabbit proposed to the turtle, Can we have a running race. It is clear to the rabbit that it will win. The turtle said, if you think so, let it be so. So they have set a target. The turtle started moving slowly but consistently. The rabbit knows any moment it can overtake the turtle, so it jumps hither and thither. At every point it hits at the turtle he says, you are too slow. The turtle smiles and continues his work. The rabbit is proud, hyperactive. While it was jumping hither and thither, just before they reached the target, the rabbit jumped into the bush, it could not come out of it. The turtle went by, the rabbit could not come out of it, so the turtle reached the goal before the rabbit. This example is generally given to the students who take to discipleship. Make haste slowly, be consequent and don't get too much into non-essentials. There are already so many side-issues during the day, if you get into them, you miss the main.

You come to the group life to experience the soul, the group soul, but the moment we land and see group members, we also internally land in our personalities. When we live in personalities, we only see personalities. Some are agreeable, some are not. You get into this thing and the head reels. What is important is not to loose the main issue. The main theme is to be consistently worked with it. Any side issue which is again the main issue, we should not let it in. We are serious about yoga practice, discipleship, so you should ensure that the main theme of meditation is to be worked with it and other themes gently avoided. The purpose of meditation should be known as gaining stability, not to gain illusions of visions. Please note it. How stable is oneself is the matter of discipleship.

The stable ones do not falter, because they care to stay stable in buddhi, not only while at meditation, but also while at work. They don't separate from the buddhic centre. Staying in the buddhic centre they permeate into the mind, senses and the body. It is permeation. As I said, the basic quality of the soul is to permeate, it is not displacement from buddhi to mind, mind to senses, senses to objectivity. Just like the sun rays, the sun ray emanates from the sun, permeates through the atmosphere and touches the earth. Nowhere on the way it is broken. It is almost with the sun as it is with the earth, that is permeation, that is the basic quality of the soul.

Staying in buddhi you can work with the body. That is the basic practice to be practiced throughout the day, not only 15 minutes morning and evening, that doesn't work. These 15 minutes are diluted even by the illusions during the day. You are travelling, with the family and friends. Stay in buddhi and conduct. This meditation is not just for 15 minutes in the morning and evening. The meditative attitude has to be throughout the day, then you are in it, then it is easy to come back when you are in a meditative practice. For that the technique of contemplation, dharana, is given.

We are required to recollect that each one of us is a projection of THAT, therefore the recollection is THAT I AM. THAT I AM has to be recollected, not only me, but also those who are appearing before me are also I AM. That would enable you to stay stable. There is nothing in creation that is not a projection of THAT. The absolute essence called God, everything is a projection of it, as much as it is in you it is also in others, in your wife or your husband, child, anywhere. If you carry this awareness, you are continuously related to the light of the soul.

That is why you will easily transcend from the state of the mind to the buddhi, the non-essentials are easily removed. Non-essential talks, movements get gradually eliminated. That is what is called detachment, from non-essentials. Only essentials remains. Let that be a practice throughout the day. Then with that attitude you get into the practice of meditation. You have greater facility to stay stable with the light and see. This has to be practiced, while in objectivity as a practice of meditation ad ta fixed hour a day. Then only you would stay stable. Then you buddhic consciously solidifies in us,. Otherwise it is like thin air, nothing sensible.

If you hold mercury, buddhi is compared to mercury. But there is a chemical process by which mercury is solidified. Likewise the mind is solidified when constantly in buddhi. Then it does not mix up with the worldly thoughts and actions anymore. It is in the world, but no more of the world. Such a disciple is in the world, but is not of the world.

From the milk you gather butter. There was the butter before. It was in the milk, it cannot be seen, but we all agree that there is butter in the milk. Through continuous churning of the butter you can get it from the butter and keep it in the milk, it does not mix up, it stays afloat in the milk, but doesn't get absorbed in the milk again. It is in the milk, but not integrated. Earlier the butter is integrated in the milk.

Through regular practice consciousness gathers into a form of light which is solidified in us. It is no more integrated in the body. That is what is referred to as etheric body in the books. The master says, the etheric body is the fourth ether, a golden form of yourself. Until that is formed one cannot feel save. Until the butter is formed, if you leave the churning process, the butter remains in the milk. Therefore the practice has to be continued regularly for long years. That is emphasised in the science of yoga.

Human beings cannot get out of their patterns easily. You want to regulate your food. As look as you don't find that the food is very taste to you, you think you have regulated the food, but if you encounter

very tasty food, the pattern in you gets lively again. Likewise when you meet a person of the opposite sex of your liking, the tendency of sexuality springs up.

All tendencies in us spring up like seeds in the chitta. Chitta is the seed divine, and the patterns are released as patterns around the seed. When the weeds are strong, they don't let the seed grow. When the personality is strong, the soul is attracted. Therefore we have to make sure that we get out of these patterns we have developed over lives. When there is an opportunity relating to a pattern, it springs up. Since about an hour you are all silent. Can it be said yo after another half an hour? The moment the class is over, you have an opportunity to talk, then we keep on talking, talking, talking. Mostly all our virtues are by the obstruction to do otherwise. We are wise as long as the opportunity to do otherwise is not available. Lack of opportunity cannot be seen as our natural tendency. If you are not hungry and see a tasty food and don't eat, that is regulation of chitta. If you have an associate and talk to him only what is necessary that is chitta. When you meet your boyfriend or girlfriend and don't touch him or her, that is control of chitta. Or if you have opportunity of getting much money, but you don't touch it, that is control of chitta. You remain with essentials and not with non-essentials, then it called the state of discipleship. Thousands of things come again and again in our lives and they don't let you know vertically, they only bind you horizontally. So for meditation please note that you are contemplating buddhi. There are many methods of meditation, which I let you know later. Whatever is according to your quality, you can do, but it is important that you rise to buddhi from chitta.

- The first arm of the cross is without form.
- Consciousness in a form is a second form.
- Buddhi is the third arm.
- Chitta is the fourth arm, by which you are connected to the word of matter.

The practice of meditation is for that to pick a form of light, of a flame, a Master, it is given by Patanjali, or your own form, the own countenance, which is smiling. You can contemplate on it. When you smile, the light is there. If you don't smile the light isn't there. Light is small in every face. That is why the accomplished ones have a smiling face. They don't have a weeping face. It is not a laughing face. It is not like a laughing Buddha, it is a smile, there is allegria in the face. The eyes shine forth better.

So you can contemplate on your own face which is smiling, or the source of respiration or upon OM and the source from which is coming. Or THAT I AM: THAT I AM – THAT is God. That only existing as I AM. Doing that mantra as a thought. You repeat it, THAT I AM, it could be a master as an object of contemplation, that the Master is no different from you. Feel that God is I AM. Or you can have your smiling face and see that your face is I AM. Or you enquire into the source of uttering OM: Or you may think of searching the source of pulsation that is happening in you. These are all the methods given by Patanjali.

These are the methods given, more or less. You can pick up an object, but you don't change the method. The problem is the mind. Why do we do that? Because of consistency. We chose a consistent practice, by this we form something in you. Don't keep changing the practice every few ways. There are many paths to light. Once you have reached the light, you can see that all paths reach to the same point. You are climbing the mountain from one side, there can be many sides, but don't look to other paths until you are at the peak, then you see that there are many path, but is you change the path many times, you would remain at the food hill. If any practice is at your liking, you can pick, stay and unfold it, a brilliant white lotus, and stay there. You can fix a form of the mother or a master and remain with it, do it constantly. The patterns don't allow you to do so. Don't leave it at the Devil's Gorge. Our interest in side-issues is our devil. Each one has created his own devils with it, there are no other devils we have to fear, we are too small to fear them. We are too small for the devils you find in the scriptures. Our devil is our pattern. We think in the same pattern, we don't let other patterns come in, other's viewpoints isn't right. It is a path of no return. To be able to be flexible in relation to a higher concept, flexibility to include all the viewpoints is a superior consciousness. The lower consciousness fixes the mind. The practice of meditation is to get out of fixation. Fix a target of duty to your mind. The mind gent easily oriented to it. What is most easily attractive for your consciousness take to it.

The patterns we have created over so many lives, they can get you away, but come back. It has to be supplemented with the practice to eliminate the non-essentials and stay with the essentials. Both have to be given equal importance, abhyasa and vairagya. It is given in Patanjali and Bhagavad Gita, practice and daily routine.

Then you are more or less able to stay stable with the object of contemplation. In your mind's eye you have fixed the target. Then you contemplate the object of contemplation, dharana, the 6th step. Contemplate the object to reach it is called dhyana. Hold the object of meditation stable.

Fixing is a big step of consciousness, then relate to it to become one with it, that is called dhyana, meaning meditation.

Through long years of meditation the two become one. That is you have become light. That is called Samadhi.

These are the three internal modifications that happen to you. Among the 8 steps of yoga the first 5 steps of yoga are exterior. The three steps, dharana, dhyana and Samadhi are interior steps. The 4th step is the link. It leads you inside and from pranayama you turn inward. In pratyahara, the 5th step, you turn to chitta, you call absorption of your being from the mind, senses and the body. Then the 6th step is contemplation, 7th step is establishing relation with the object of meditation. The 8th step is transformation of union with the object of meditation. You establish in buddhi and become buddhi. You feel that all is illumination. That state of mind is the object of yoga.

By this you have transcended from the plane of mind to the plane of buddhi. From that stable state you can visualize everything better. From that state on the visions are real, it is as real as we see Joseph now. No doubt exists in the mind, it is as real as our seeing in objectivity. That is the work of light into which we have to walk with the practice of yoga. Staying in that light we can see better.

Thereafter you would have many good visions relating to your plan of action. It is not the whole plan that you visualize, only that part relating to you is made visible. Envision the plan as much as it relates to you. Gaining so much is called samyama. That state of samyama is called the state of light in the head. Depending of the requirement it gets the light of the state.

If someone is talking to you, you get the essence of the talking. If you go to a place, you get the essential message of that place. If you read a book, then what exactly the author wants to communicate you get in a nutshell. Especially the teachings of the masters, they cannot be grasped with the other mind which is subject to continuous modifications.

Mind that suffers from modification cannot get the message from the books, cannot get the context of the author of the book. It gives generally inspiration to the mind, but not gets the real impact of the book. If you have gained that state of mind of the supramental, you can hear better, see better, experience better. You can see your patterns much more clearly, it is as objective as these flower points on other objects. You are away from them, you can see, these are the things that have bound me so long. That is the real awakening.

What we see as awakening normally is a bigger state of dream. The realizing will give you the understanding that all this is a dream. You can see the activities of the day as dream. You can be away of the body and see the dream. You know how the dream is, how the awakened state and sleep is, because you have withdrawn from the patterns of chitta and established in buddhi. You can visualize a divine cosmic person in you in golden light and visualize him and even visualize that you are joining him. Then you become that, not in the next moment, but through the continuous practice you have gained what you cannot gain over hundreds of lives in another way. It is a most ancient practice to visualize, to see that you are sitting at his feet and be near to his heart. Let his waves come to you and help him lift you up to him. This is the way you can lift yourself into the third arm of your being.

As I said we are fourfold. From 4 to 3 we move, Then there is the distance gained from the mind and the personality. Unless a respectable distance is gained from personality, he is in the grip of personality. We can visualize that you are in the top of your head and see through the whole system. Then we can visualize the 7 chakras, the 7 seers, the planetary movements. Patanjali says by contemplating yourself as the pole star you can understand yourself as the solar system. That is how the seers have recorded everything about it.

If he comes out of his own patterns through this samyama he can also find how these patterns form in him through many lives. We have very fondly assumed a pattern in every incarnation, and we are all in the patterns. When you are out of them we can see in which patterns we were in past lives. It is that buddhi science, he can also visualize the patterns of the other persons. That is how a master helps the followers, because he sees the patterns, but he doesn't inform them about these patterns, because it doesn't help. He doesn't inform, because the person will not accept it, but he will help him to overcome the limitations. Once the state of samyama is gained, first he sees his patterns and he is out of them and smiles at them, they don't condition him anymore. Slowly they don't condition him anymore and he doesn't supplement energy to them, so they stop functioning. That is what Master DK gives as "energy follows thought". The patterns of thought we have are but bodies. You supply energy to it you enliven. For long years when you don't attend to these patterns, they get weakened and then disappear. He will not speak of them. Speaking would be a response. If advice is asked he would suggest a practice by which the patterns slowly disappear. At this stage telepathy happens. It is very easy.

By contemplating one's own form he would get away from the form and see the form. For all the practices, working with dharana, dhyan and samadhi, the 3 steps of yoga, is of paramount importance for transcendence. Once this is gained, much facility is gained. There are so many facilities gained called siddhis, the fruits of yoga, many. The third step of yoga. There is no use in narrating them, better get them through practice. This is what is the path of yoga. The whole is for transcending the personality patterns thereby you have gained the freedom from your own limitation. That is the freedom and liberty the science of yoga speaks of.

It has nothing to do with political freedom, that is a myth. Replacing monarchy by democracy is like replacing the left hand by the left hand. Party A or B is the same, it is all power play. Sri Aurobindo said, don't bother about political freedom, bother about your freedom. Through democracy we have brought in more problems. We introduced more difficulties. Political freedom and freedom through yoga is different. Who is in the freedom of yoga can also bring freedom to their nations. Great masons could bring freedom to great nations like America, South America, Asia. The one who has gained freedom could bring freedom to the human community. Free yourself from yourself. Through the self of personality the soul has to be reached. See how we can work with it, taking to a way of life. Yoga does not demand that we walk away from life, from family, that we walk away from our work. You can be where you are, but have a different attitude. It is demanded to live in freedom, but not in any outer changes. Let it be so, Thank you.

Today after the invocation of OM and the related invocation there will be a short meeting about the Paracelsus magazine. Those who are interested in it please come. The magazine is actively working in Europe. We would like to inform for the groups in South and Central America in the name of Paracelsus who also worked through the hierarchical plan. There is a lot of knowledge in it. Brothers and sisters that are interested in that magazine may stay here after 12.30 for 45 minutes.

The lecture was followed by the Blessing of children.



Saturday afternoon there was the General Assembly of WTT-Global



Saturday, 31st May 2008, Evening

We gathered here to get informed about the diamantine network on social justice as a humble contribution of the group to the Hierarchy to constitute a channel for Hierarchy to establish social justice. With the participation of different nations the Hierarchy holds a synthesis of social justice. The hierarchy has a plan to manifest social justice, and we as a group want to work with the Hierarchy to constitute a channel between the Hierarchy and humanity by doing a rhythmical work. Sunday is considered as an ideal work for this work, when most of us have free and most of us do service work on Sunday. The work relating to this diamantine temple for social justice can be done either at 6 am or at 9 am or at 12 noon. Three options are given, so that the group can find its convenience according to their possibility.

The work relates to building a diamond with the help of the mantram OM NAMO RUDRAYA. It is partially known to the group. And it can build the diamantine temple with the invoking person in the centre and the 10 directions guarded by the 10 Rudras and the centre is guarded by the 11th Rudra. We build a diamond visualising a horizontal cross. Sitting towards the east we visualize that the energies from east, south, west, north... All these lines of light are connected above, which is one more direction, and all these lines are connected downwards. That way we build a diamond, it will be self-protective. This is done during the morning hours by the ancients. So when they moved even in the jungles they were protected. The Latin-American groups started working with it protecting themselves and their governments. We started doing it on the global level, because we are in an important time. 60 years of giving out the Great Invocation is gone by, in 2005. The idea of the Great Invocation was to manifest the love, light and power of the divine on earth. Later the work of triangles was introduced in 1945 through the teachings of M. DK. The science of triangles is known since ancient-most times and is used in the esoteric schools since long times. It is externalized for the benefit of humanity. The whole wisdom of Pythagoras was worked out in triangles. Likewise in the East trayee vidya was given, the science of the triangle. The whole creation is manifested through triangles.

Forming triangles and working with them was part of wisdom and also part of Masonic work. All masons know the power of triangle. Triangle is seen as the source of which everything can be brought out. That triangle is in use since long years. Master DK gave it out for the New Group of World Servers, so that three workers that identify on the mental, emotional and physical level, so that the practice of discipleship manifests more rapidly. Now there are groups all over the world, and we are as many as 108

groups now. 36 times three, that is the product of 3. And 12 is 3 times 4. 4 to 3. It is an important work of the groups, and we can offer to this work in the form of triangles and invoke the cause of social justice, so that all nations would have governments according to synthesis. When there is isms prevailing,... the best is the hierarchical system. We contribute so that the hierarchical work can be facilitated. In this we make our humble contribution for the good of the world. In this context the global diamantine network is seen. Papers are available to those who don't have yet known it.

There is a national and continental coordinator. Carmen Santiago is for South and Central America, Rosy for North America, Doris Zwirner for Europe, R.P. Joshi for Asia. Three persons can form 3 triangles, 3 times 3 is more powerful. With you as a centre with 2 and 2, it becomes a circle, that makes it easier. Every person can form 3 triangles. That is the maximum. Minimum is 3 persons. That is the first step. You build the diamantine network, that is invoking the mantram 11 times: "OM Namō Bhagavate Rudraya", likewise the partners build also a triangle and visualize that the other triangles form other triangles, and the three triangles form one, and you connect the diamond to the national triangle, and the triangles of a continent form into a bigger diamond, and the continental diamonds form a bigger diamond. The triangle merges into the national diamond offered to the national government and later also associated with the national diamond. We are building up the nations by merging it with the continental diamond and ultimately you visualize that the continental diamonds merge with the global diamond, whose energy would help the Hierarchy in manifesting social justice.

For this the nation where you are residing is the nation for which you are working. In Iguazu you work with 2 other persons of the country. It needs not necessary be of the same nationality. So we don't make cross-currents, we build triangles. It is by the law of karma that we are in a nation which isn't our nation. We have identity with the globe much more than with the nation. Ultimately we build a global triangle, the triangle is with the persons living in a nation.

You are familiar with the devas of directions through the work with the fire ritual. We first chant the OM 3 times, then we align our mind with the buddhi, align buddhi with individual soul, and align the individual soul with the universal soul. That is the basic form of meditation.

First step is invoking OM 3 times, 2nd is aligning the 4 states of consciousness and then building the temple with the devas of the 10 directions. I Invoke Indra... (text) and then we remain in silence for 15 minutes, where we take this temple and do this merging with the 2 other temples, with the national and continental temple.

In the fourth step we are visualizing the global diamantine temple. Then we utter forth OM NAMO BHAGAVATE RUDRAYA 11 times, so that it is built with the will, for the manifestation of social justice: May the devas of the 10 directions.... Then we make a small prayer: We bow down in homage and adoration... It is mostly a prayer by Maser DK, only one line is added with a line, because it is worked out with the Master CVV, MM and M CSG. The rest of the invocation exists since 1945, but it was known only by a small circle. The "From the Point of Light", there is a text before and a text after. The note on Rudra is given from the book on Rudra. The prayer takes 33 minutes. Then the time is over.

When you do the work, you kindly inform the national or continental coordinators. We keep a record of it just to know how many triangles form for this work. We started this work on the full moon of Aquarius. We have as of now 340 triangles as for the information available now: 33 triangle in USA, Every Sunday these members are working as a humble contribution as a matter of cooperation with the matter of hierarchy.

There are slightly corrections. We thought of Brother Navaneetam, but he found himself inadequate for the work. The work is done in R.P. Joshi, a very adequate worker of the WTT. He took to it and developed 108 triangles in 2 weeks. He is one of the very good disciples we have. Another change is that we thought that the prayer is done on 6 am, but as per the difficulties of the groups, we have offered 3 options, also 9 or 12. And the 3rd option. We give the continental coordinators and their ID for any contact information.

Earlier the work introduced was Paracelsus. This is a work we can do sitting at home. It is a process of visualisation. In India with the spirit we have, he arranges the triangles, 73 triangles sitting in triangles. In Hyderabad there are 30 triangles who sit together and do it. In Mysore... In big cities it might not be possible, but in smaller places. I offer it as a flower to the feet of the Master.

When you are building a national, continental and global temple, we forget for a moment our small personality. It is a good movie to the mind, half an hour movie on Sunday, and you get a really good energy. When it grows beyond the individuality, it gets a grander purpose.

All questions are better asked to the national and continental coordinators. It is also planned at the request of the brothers that my voice is recorded with the 7 steps for those who want to listen to it, but you can listen to it. It is only to respond to certain demands. That will reach you slowly.



Sunday, 1st June 2008

Sunday morning there was a fire ritual and afterward a scarf with the sign of Mithila was given to the youngsters to inspire them to follow the path of self-discipline. With this ceremony the seminar ended.

