



The Scripture of Synthesis

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At the beginning, Master Kumar distributed to the group members a paper with the following text, which he had received in the morning:

The Scripture of Synthesis

1. I AM Existence.
2. I Exist even before and after the Creation.
There is no other.
3. Creation, created beings, planes, planets, all exist in Me. Their existence is apparent. .My existence is real. I exist as them. They do not exist.
4. The beings pursue Me as their Be-ness. I AM their Be-ness. I AM the eternal remainder. I AM Indestructible, Infinite and Immutable.
5. I AM the essence of all that is. The essentiality of all is Me. I AM the essence of the Essential, the Be-ness of all things.

6. Any other that you perceive than Me, the essence in things around you and in you is your illusion. They are all but reflections.
7. In creation the created beings appear big and small. They appear to procreate again big and small. The big and the small, the high and the low, the left and the right are but reflections.
8. I AM the only existence, the original. The reflections are illusions. The original is the only real.
9. The beings and the planets and the planes seem to exist. Verily I exist as them. They don't exist.
10. The truth seeker therefore needs to seek Me, the I AM in him and the I AM in all that surrounds him.
11. The seeker is I AM, the reflection. He seeks Me, I AM the original. I AM seeks I AM. Reflections disappear, the original remains. Such is the way. I AM the way.

I AM THAT I AM is the mantra for the seeker.

12. Know that all seeking is but recognitions and recollection. Recognise Me. Recollect Me in all that is within and without.



Hearty fraternal greetings and good wishes.

In the present ambience, in a small group, I feel like sharing the thoughts of synthesis. These are the basic thoughts of synthesis given in the scriptures. The ultimate scripture is the theme of Bhagavata. The theme of Bhagavata is called the ultimate scripture for two reasons: One reason is, it is the last of the scriptures that came up to us, just at the advent of Kali Yuga. The Vedas are there, four Vedas, the six keys to Vedas are there, the Puranas are there, the Itihasas, namely Mahabharata and Ramayana were there, the Yoga Path was there, the Upanishads with the keys to practice are there, there was a huge literature about the One Whom we call with many names, but who has no names, whom we call God is given many names, but in truth it has no name, no form, no quality, beyond all perceptions, all comprehensions. Such was described in tremendous detail in all the scriptures.

But to experience that One the simplest path is finally given in the scripture Bhagavata, and that fulfilled the life of the great seer Vedavyasa who had been responsible for the classification of the Vedas, Puranas, Mahabharata, of which Bhagavad Gita is a part. After having given a very elaborate description of cosmogenesis and anthropogenesis, the nature and qualities of Nature and the related planes of existence – after such an elaborate work he felt in retrospect: Is this all possible for a man to experience the One divinity and his splendour? Is it possible. He felt it was not possible. It is so great, but so inaccessible to all. Like Secret Doctrine isn't accessible to all, only very few can access to these scripture. He has given truth in a manner which cannot easily be taken in by the readers. Thousands of concept about the theos, like in Christianity, there has been a great variety. In all that what was missing was the plight of the common man, his difficulty. To whom do we write, teach things? To them it should be easily comprehensible and understandable and it should become part of their life.

The practice cannot be different from daily living. If it is away from daily life, it won't bring the experience. Only then it can become experience. In every facet of life there is a way to experience. If that is given, there is some meaning in imparting wisdom. If such wisdom isn't useful throughout the day, such a wisdom is no wisdom. This is what bothered Vedavyasa and through his contemplation it dawned on him and he therefore wrote the final of the scriptures, that is Srimad Bhagavatam. It was the last scripture that came to him, and also because in the sense it is the most splendorous and the easiest way to experience the divine in every walk of life. It is called the Scripture of Synthesis, because it doesn't divide the life into spiritual and material life.

All division comes from the mind, there is no division in creation. Division is not acceptable to the Scripture of Synthesis. It IS in its totality. There is no division of spirit and matter except for the limited purpose of understanding, you cannot divide matter and spirit, matter does not exist without spirit, there is no spirit in experience without matter. You cannot say electricity and illumination are dividable, without electricity there is no illumination. All is indivisible, only the mind divides. For our understanding we divide, to make an understanding we divide. But we cannot divide the spirit and the soul, the soul and the body. Just like we divide the Atlantic and the Indian and the Pacific Ocean. Where do we demark the ocean of Atlantic and Indian and Pacific Ocean? It cannot be demarked. It is all one water for all. Atlantic, Pacific, Indian Ocean – in truth there is only one ocean.

Likewise you cannot divide in its truth where Switzerland ends and where Germany begins. All borders are divisions for purposes of our understanding, but there is no division. When you think of the divine, you should stop to divide. You should stop to divide light and darkness. This division is the thickest threshold that exists nowhere except in the mind of the truth-seeker. We see the one as two, Where does the day concede to the night? It is night only that gradually becomes day and day becomes night. Even if you very precisely look at the horizon in the east or the west, you cannot mark, this is the time for the beginning of the night or the day, because gradually night concedes to the light or light to darkness.

This is the basic problem in all theologies. They divide the good and the evil: You eat the good food. You eat only good things, but.... When there is light, there is darkness. If you can see what is the basis of the two, it becomes basic that we stop the nonsense of dividing. As much as you recognize evil, you are with it. Even in ignorance knowledge can be seen. Even in aversion the non-aversion can be seen. It is one in the other, it is never exclusive to the other. Where you see spirit there is matter. Matter is inherent in the spirit. Where do they spring from?

That is where basically there has to be a fundamental change that has occurred if you want to enter into the path of the divine or the truth. As long as you divide, so long you are divided. That is where synthesis is. Do not cut away anything. You have to knit things together, but not cut away. You may cut the globe into upper and lower hemisphere, but there is one globe. This cutting off process shall have to be replaced by exactly submitting. Chiselling is for analysis, knitting is for synthesis. For that reason we are given a way to recognize the one in all. The purpose of Bhagavata is, in the name of simplification we give 100 000 version, what is the purpose of simplification. He cuts the whole work of synthesis into 4 versions. I would like to give you a very proximate explanation of the 4 verses into 12. Why 12?

Because Bhagavata consists of 12 chapters: The one as 12. 12 is the Jupiterian key, because 12 is the number of Jupiter. The ancient scripture is given in 4 verses.

These 4 verses I shall give to you and you can expand it in your daily living. With this understanding it is possible where all the processes wither away into a simple, normal perception. It gives you the acumen of every humour of life. Otherwise you lose all humour in the effort to try to see the divine. Try to elaborate them for understanding, through a variety of ways, stories. For the splendour of time it is elaborated. It came out as 100 000 verses. Let's get into the scripture and elaborate.

1: I AM Existence.

That gives you the whole theme. We have one as 4 and 4 as 12. Air, fire, water, matter, through triplicity come the 12 sun signs. The 12 are just 4 in their triplicity. Likewise 4 are the Kumaras and 3 are the qualities. It is this 4 that is mentioned as the four-armed cross, as the 4 aspects of the one Divine. These 4 are expressed as the 4 Vedas, the 4 Gospels, the 4 yugas, the one divinity expressing in 4 ways. 4 is the number of Aquarius also. You can find the key of synthesis. Aquarius speaks of the formless, nameless, colourless divinity which forms the basis. Existence expresses as awareness, thought and action. That is the fourfold existence, the 4 arms of the cross. Every time you see the cross, you have to remember the four. We have to remember how we are as the 4. The divinity is four-armed. It is shown as a four-armed person, in a poetic form. The four arms are existence, awareness, thought and action. These four go through the triple qualities of nature.

Essentially the nature is triple, rajas, tamas and sattva, dynamism, inertia and poise. These are the qualities of Nature, 4 are the states of the divine. 4 into 3 is 12. 4 plus 3 is 7. 4 and 3 are the primary numbers at work. That is why you have triangles and squares as the basic geometrical symbols of divine symbols. Manifestations, patterns, they are all conceived as triangles and squares, multiples of triangles and squares. Basically it is only one existence appearing as many.

First, "I AM Existence." God is existence. Existence means, soul is existing, plant is existing, animal is existing, man is existing, planet, planes. From ant to Adam and Abraham, one common thing among all is existence. There is nothing which is not existing. All that has come into human mind - including devils and ghost, angels - are in existence. Existence is common to all. God is equally posited in all, he is as much in a stone as he is in the creator, in the cosmic fire. There is no difference as far as existence is concerned. The difference is in terms of awareness, but not existence.

The chair on which we sit is existing and we are existing. The difference is the awareness is not the same in the chair than in us. Learn to respect the existence which is there in all without exception. There is nothing that exists without existence.

You speak of a giant, it is existing, a dragon – existing. The beauty of ultimate truth is, it is existing. Therefore: "I am Existence."

2. "I exist even before and after the creation. There is no other." The creator comes out of existence, when it is time to create. Creator is not the beginning. There is the creator of the creator, which is always existing. Therefore I exist before and after creation. We have to think of that, all other gods are subsequent manifestations of the One existence. Therefore that existence exists in all. Therefore the stone is worshiped as much as the light. Worship of man, angelic form – you can worship any form, because in that form there is existence. If you see the form in terms of existence, there is nothing that cannot be worshipped. In so-called evil persons there is existence. How can be an evil person without existence? The essence of all is existence. You cannot deny anything, because any denial is a denial to you, but not to existence. Existence is existence for all times.

So when light comes, darkness also comes. Where is the night? What is important is to lift up our awareness, to include our awareness, to include the duality, but not to include one in favour of the other. The whole human activity has been excluding one thing in preference to the other. Health and ill-health are together. Dawn and dusk are together, birth and death are together. The moment something is born, death is also born. After birth we are progressing towards death. From the day of birth can be known death. Just like when you know there is a dawn it is only leading to dusk and dusk to dawn. One exists when the other exists. Beyond

the two there is one existence which knows no other. That is why I exist before and after creation, there is no other.

We are in the awakened state now, in sleep we are in the non-awakened state. What is the difference? We do not know how we are, this means, we are not aware, we are not awakened. Can we say we don't exist in the night? Existence is with awareness and non-awareness. There are those who know and those who don't know. So known and not-known have their basis in some higher aspect. When light comes, darkness comes. The moment you put on a lamp, already darkness comes. An unlighted candle – no light. If there is no fire, you don't get smoke. When you have light, you have darkness. See the ignorance of some religion to fight eternally with others. There is a way to transcend both. That is why the scriptures say: Look at the light which is beyond light and darkness, the light beyond the light and the darkness. There is a state which is beyond light and darkness.

In Purusha Sukta we say, Aditya Varnam ... Purusha means the one who builds the form and lives in it. He lives as us, we think we are living. He lives as we. Ocean lives as tides, tides think they are living.

"I exist even before and after the creation." Only because there is eternal existence, the creation springs from it. God does not create, it is a wrong understanding. God as existence is always. He is just given. From this be-ness there is an awakening of nature. Such awakening details into three qualities, and that awakening exists as basic material. The nature creates all this. That is why the Lord says, "I am not creating anything." The nature brings forth. What are we creating? – nothing. Your awakening is merged in existence. The moment we say, we awoke, it is not because of you but because of existence. How does the awakening happen? Happening of awakening is nature's work. Therefore awakening is in the hands of nature, not yours. Just like you cannot sleep as you will. You may try to toss around in the bed, but sleep comes when it comes, it does not need permission. It can come in the class. It can overpower us, and when we want to sleep, we cannot sleep. It is not in your hand, it is in nature's. When to sleep, when to get up, it is all in nature's hand. It is nature that works.

You have a word in German, "Stille", when the breathing stops, when breathing almost stops. If it totally stops, there is no existence. The stillness when experienced, you get lost in it for a while, if nature permits. If nature does not permit. - The whole game is a game of Nature with existence as basis.

Existence is in everything, it does not undergo any mutation. Mutation is to awareness, not to existence. There can be a greater and a lesser awareness. Sometimes we understand things very easily, sometimes it is difficult, it is the state of awareness. Some are very awakened in the evening, some in the morning. Awakening has degrees. In stones it is almost asleep, in plants it is like in a dream, in animals it is further awakened, then in man, in angels it is more awakened. All these are variations of nature, but not of existence. If you want to experience truth, you have to see the essence of it as existence. As long as you see man, woman, humans, no one is man or woman.

Creation, created beings, planes, planets, all exist in Me. Their existence is apparent. "My existence is real." The original existence is, other's existence is only appearance. The house is on a land. The land existed from the beginning of the planet, not only since the beginning of Switzerland. What is the basis of the land? What is the basis of the sun, the cosmic sun? Nature. What is the basis of Nature? I AM. It leads you to One Existence upon which all is existence. The silver screen in a movie is the basis for all the images. But the screen has to be lit before the images happen. Without screen there cannot be images. Light enables images. Nature enables all the imaginary. No nature, nil, none, naught level. If there is no nature, it is nil, none, naught. That is what we are asked to contemplate upon. If you get into the imagery, all imagery is mutable. Light itself is born out of existence. Light is an emergence, it has to merge.

Saying God is Light, God is Light, is a secondary understanding. God is even beyond light, light has a periodicity. A universe is an emergence of light. After that it has to join back existence. Some time the movie on the screen has to end, it cannot go on. That is how when we aim to become with god, aim at that which is existence, don't aim at anything less than that. That is why it is a poor translation of the Bible into English saying, God made light and

darkness. It is a neutral. From him there is emergence. This emergence is though time. According to the previous closure there is an opening. That is where time and nature come together. According to a time known to nature it emerges and merges again. Time is circular, it is seemingly involutionary, but also evolutionary. Evolutionary is also involutionary. From 21st Dec. to 21st June it is evolutionary then involutionary. Nature unfolds and folds back. All created beings, the planes happen from the subtle to the gross. My existence is real. We see, hear, smell, touch. Who says, I am tasting, smelling, seeing, hearing? Who is saying? I AM. I AM existing as all this. You are not separate from existence. There is no independent existence to various limbs in our body.

If we eat the croissant and walk to the seminar hall, can you say: "I and the croissant, and the cup of coffee are walking to the seminar hall"? I AM. All that is coming out of him is his body, he wills through all that as himself. That is synthesis. When you are in synthesis, you can move the tree there, talk to an animal there, because existence is all there. For the entire city the electricity is deployed from one point. It is one through all. One through all is two, one as all is one. In the state of awareness it is also true, but there is gradation. When it comes to awareness, comprehension, there is difference.

You cannot laugh with a person who doesn't comprehend. There is a story in the biography of Yogananda. He met a great guru in the Himalaya. On the way he sees some primitive worshipping a stone as Shiva. He looked at him: "What are you doing?" And he moves further. He could not meet the master for 3 days and nights. Why all the difficulties? Everything is wrong with you. What you are trying to see is what you have neglected. If it is not in the stone, it is nowhere. He is in the stone. From where has it come? From the teacher who taught you the science of Kriya Yoga. He left to the Himalaya, leaving the teacher. What you are trying to find in the Himalaya you can find also in your teacher. You cannot find in you what you were trying to find there. Join your teacher if you really want to find the truth. It is there. Going is your choice, but it is all here.

The 3rd statement. All is apparent. I exist as them, they do not exist. Which is first, which is second? Existence is first, be-ness is first. Beings are the formations of the be-ness. Be-ness is only there in a form. That is individualized consciousness, ego, separated from the total. There is gold, gold only has become ring. Can you say there is gold and there is ring? Can there be the ring without the gold? It is gold only as ring. Gold can be ring, bangle, necklace, but it is all gold only. Suppose gold is not, where is gold ornament?

In our normal language we say: How much gold is there in this ring, as this ring? There should be a ring first and gold separately. Where is the form of gold without ring? Forms may undergo change. You can change the ring, but you can't change gold. So he says, I am the essence of all. I am the base. Neglect not to see me in anything and everything. In that which you see as a utility and inutility. See Me within you and around you. This link-up is a recollection on a daily basis. So:

4. "The beings pursue Me as their Be-Ness. I AM their Be-ness. I AM the eternal remainder. I AM Indestructible, Infinite and Immutable." Infinite, because we cannot measure it, it is beyond all measures, also beyond measure, you cannot say, it is this much, indestructible. The superstructures can come upon it, like cosmic systems, planetary systems.

5. I AM the essence of all that is. The essentiality of all is ME." If you go into the detail of all the forms, it is atom, and in the detail of it there is proton, neutron and electron. Proton and electron is electric. Neutron is the neutral point. The basis for that trinity awareness is the basis, and existence is the basis for awareness. For all this there is permeation of existence.

5. "The essentiality of all is Me. I AM the essence of the Essential, the Be-ness of all things." It can be the colour, the form, it is Me. He shows the dimensions by which you see God every second, every moment. If you go by qualities, you are confused: He is an active person, a lazy person. Liking qualities is different from liking the basis of the qualities. The donkey and the horse are equally acceptable. A sinner and a Gnostic make no difference for Jesus. They said: "Why are you with all the sinners?" – "There is no difference to me." Difference is to those who see the qualities of nature. They disappear, when you go beyond the qualities of nature. Light comes from existence. If you are standing with nature, you are on a mutable base. On a mutable base, you are always mutated. You need to take to a non-moving basis to see the beauty of all movement. If you are in the stream of a great river, it

has a fantastic movement. How you can see it, when you are in a river? When it is moving, what can you see in the stream? Taking base in a moving stream, you cannot experience the beauty of it. "I AM the essence of the essential, the be-ness of all things."

6. "Any other that you perceive than Me, the essence in things around you and in you is your illusion. They are all but reflections." I will give you an example. Here is a camera, the pictures of the masters the white walls, the orange curtains. You see all this. Imagine it has become pitch-dark, do they exist to you? They continue, but they are not there to us. What is not there is shown as if it is there by light. God is light, god is light, like this you speak. God is power. God is intelligent activity. The trinity are products of nature, but then there is the essence, the existence. The essential part is truth, the nature part is not true. Each one of us is a movie as awareness, because everyone has a movie. Tonight we sleep, I hope so. The group life, if you go to very deep sleep, many times it takes time to know where you are: "I am in this place. What happened in the darkness?" What is there in light is not there in darkness.

In Upanishads there is a son asking the father: "What happens when there is no light, no fire?" There is also light. Take to the inner fire, the inner side. If you are with the existence, all things emerge from you. The one who feels, "That I AM" is in life as existence. That is the background of all that is, be-ness, existence. May we live in the awareness of the background." That is Bhagavata. If you are that awareness of the background, it is not awareness as such. It is two things. For the awareness there is a background. May we be awareness of that background. "May we live in the awareness of the background." Then comes, "May we transact light in terms of joy."

All transactions of light are like movies. Why do we go to movies? For joy. A movie is a source of joy and humour to the one who lives in the awareness of the background. "May we transact light in terms of joy." All our actions should be transactions of light. It is not seen as a conflict when you take to the background. To the movie there is death, quarrel, joy. You only can say, Thank you.

I told you in the May Call group life, when a person gave troubles to Buddha, Buddha said only "Thank you". He demonstrated only be-ness. Jesus said: "We live, we move, we have our being in Him." All being is nothing but His be-ness, because He lives in us. The background Bhagavata speaks of is the background of root matter, of time. When we link up to him, everything else links up to you. When we link up to him, it is neither him nor she, but it.

Vedas don't speak of fear of God, God is your very be-ness, the essence of you. If you fear the essence of you, it is ridiculous. Fear of God is an invention of the religions. Scriptures are expressions of truth through the one who experiences truth. They live forever, they cannot be destroyed. Religious books all get destroyed. Scriptures don't get destroyed, because they all are based on THAT. IT is not he nor she.

Some promote a very fiery god, others a religions of a male god. A substantial part of it is female, because it is nature in three qualities and five elements. They are based on one which is neither he nor she. The divine femininity is a substantial part of truth. To say that femininity cannot reach God is another false statement. A lot of that has happened in Kali Yoga in the name of religion. Religion has become a male club. It is not a males' club. Today masonry all over the world exclude females, they cannot experience truth. Religions that frighten people with God cannot experience the truth. It is all your illusion.

"In His name we live", we do a meditation, "in His temple we live, until He opens His eyes in us. ..." So we are a reflection of the original. Even if the reflection destroys itself, the origin is there, it is not destroyable. Any other that you perceive than Me, it is your illusion.

All other things are but reflections. Nature reflects to everything. In every reflection existence is there. When the reflection goes, the essence is still there. In a hall of mirrors, you see so many forms of you. If you break one side of mirrors, the reflections break. Mirror images are the planes, the reflections. Nature has made a creation of mirrors, a seven-layered mirror.

If we have known ourselves as god, then you can call yourself Bhagavan. Bhagavan Satya Sai Baba, Bhagavan Rajneesh, they know that all this is illusion. Remove the mirror, you are also I AM. When you come out of the illusions of trinity, beyond it is only existence. Existence and awareness are together all the time. Sometimes awareness expresses. God in creation

is said to be male-female. A part is active, a part is still. In meditation you are pure awareness and existence. When you are in Samadhi you are in existence.

We need to know what we are teaching. That is the problem. What are you teaching through all the discipleship? We have so many things in the name of truth seeking, but what is truth seeking? A small group may have to go to the essential things. A big group goes more to stories. Today I give the coffee in its strongest form. You can add water to it and make it big. The tree is seen in the seed. Each one of us has the seed, is the seed. Each one of us sprouted according to awareness. The sprouting is according to awareness. Sprouting is common. Some trees sprout into mango trees, some into apple trees. The nature is different, but the sprouting is the same. What we are saying is the most common. It is the least common measure. In the goal there is nothing different. In the periphery everything seems to be different. We are straight away attempting to link-up to the core. From the core you can easily understand how it is detailing. When you are in be-ness, you can see the becoming. When you are on a non-moving basis, you can see the movement. When you are in a movement, you cannot comprehend the movement. In creation the created beings appear to be big and small. Small rocks, small hillocks. Why are you after big things? It is an illusion: this is a small hillock, let us go to a big mountain.

7- "In creation the things appear to be big and small, they appear to procreate again big and small. The big and small, the high and the low, the left and the right are but reflections."

Hanuman became big and small, changed form at will. It is possible for a one who is in be-ness. M. Morya drew the huge form of Mme Blavatsky through a small hole. She could not understand, but it is possible, because it is all mutable. When Hanuman was flying to Lanka, an angel opened his mouth and said, "You have to enter the mouth and come out again." He smiled, "I am in a hurry, please let me go." The angel did not want. The angel said, "Enter my mouth and exit again."- "Open the mouth as big as I am." He raised his figure to be Mount Kailash, she opened her mouth so the mouth was so huge, then Hanuman changed his figure very fast to small entered and exited before the angel could close her mouth. These are the facilities of those who live in the background of existence. It is not the background of the three qualities. The background of the three qualities is awareness. The background of awareness seems to be nothing, but that is everything. That is what Mme Blavatsky said, it is seeming nothingness, but it is everything. From seeming nothingness to apparent something the whole creation is. From seeming nothingness to apparent something – big and small, high and low – what is low? We don't know. We think below is infernal, but all those whom we call Nagas live there. The initiates of time, the knowers of time come from the holes of the earth. What is low, what is high is according to your own preferences.

There was a great devotee of the path of synthesis. The Lord pushed him much below the Muladhara. The Devotee said, beautiful, because it is all existence. So when you are linked up to existence, nothing can be done to you, you don't feel low nor high, small or big, they are only reflections coming from nature. The big and the small, the high and the low, they are but reflections. There was a great devotee born with a diabolic. He was asked, how is it, he said, fine. In so far you see the One in all, it matters not where you are. You should be to a life of acceptance but not to a life of preferences. That is what Lord Krishna demonstrated in his life - choiceless living. Live life as it comes. If you have preferences, you suffer, because you prefer. As much as you prefer, so much you suffer. You always sit on the right side, the men, but if there is nothing there, you can sit on the left side. In the train you have to look ahead, it is not acceptable to look back, but when you get a seat looking backwards, it is not acceptable to you: "We suffer because we prefer." (That is a bookmark).

You will encounter the contraries when you have preferences. Master CVV ensures that you have the contraries, so that you are out of that corner. Therefore he pushes you into that corner which you don't like. Non-acceptance is suffering. Not only for people whom you don't want in the group, those whom you like to be around us, they leave. Those whom you don't like, they are around us. Why the sickness of choosing? If you don't have the choice, there is no contrary. If you have the choice, there is the contrary.

"I AM the only existence, the original. The reflections are illusions. The original is the only real."

If we reflect into the original, we become the original, if you reflect into other things, you become other things. If you reflect into the power, you become victims of power. Likewise reflecting about money, wealth, health. Those who always think of health immediately they fall into ill-health. If you always reflect about existence. You don't reflect about existence. What you regularly reflect, you become that. If you reflect about things that are problems to us, slowly those things and persons become attracted to us. Reflect upon the one who would burn away all the reflections..

"The beings and the planets and the planes seem to exist. Verily I exist as them. The don't exist." I AM in these things, the reflections are an image of God, an image cannot exist without God. But if you tend to be with the original, even the image tends to be with you. Think of the original, of which you are a copy. I AM the original, and I AM the copy, both are existing in one word. The reflected is in the human form as man. Man is said to be a double being. The man is the reflection of the original. Can shadow say, I AM existing? Shadow has no existence without you. Without that you are not there, So try to see yourself as a reflection. "I and my father in heaven are one", Jesus said. The "I" is a reflected I, the name of God is "I AM". I AM the man shall have to disappear into "I AM the God": When will the shadow cease to be? In darkness there is no shadow but you also don't exist. In light there seems to be a shadow. Then you start feeling, NOT ME, but THAT, Namaha. That is what the great master Pythagoras says, the High Twelve. The sun on the equator or on the equinox day at 12 o'clock your shadow is just under your feet, you don't find it. Equinox, equator, high twelve. Equinox and equator are your Sushumna. High twelve is up here (Head). Nowhere is seen you shadow, but the shadow is there. I AM is the original, it has to be contemplated by the image. For that reason we say, I AM, THAT I AM, I AM THAT I AM.

"The truth seeker therefore needs to see Me, the I AM in him and the I AM in all that surrounds him." If you seek them, you don't seek me, or through them you see Me. Colour, sound symbolism, ... it becomes a grown head, but not ME." Therefore the truth seeker needs to see ME in him and all around."

This is the essence, the truth seeker needs to see Me in him and all around him. All contemplation THAT I AM. Contemplation, how long you do? Until you become hungry. Water: That is THAT, THAT as husband, THAT as wife. The more you see THAT, the less you see wife. At the level of THAT everything comes in.

Another inversion we suffer we try to see many things, but we stop seeing the divine around us. What will happen? The daily life is like a laboratory experiment. See how much we can see THAT in all that you see. When you open your eyes, seeing means the recollection of THAT. Seeing is not seeing through the eyes, it is recollecting, recognizing: THAT is there. I see the male and the female, but I see THAT as male and female. Try to do this as much as possible during your daily routine and in your daily meditation. All thinking is nothing but recognition. There is no path if you turn this way, it is THAT, if you turn away from it, you are lost. It is no such a long path as the path of Jacob. It is here and now. This is the practice for instant experience. It is not a long path because it is the moment of recognition. That is the path, you have become I AM. You are I AM. You forget it, that is the problem. That was the problem of the creator also. It is so simple, but it is difficult, because we have complicated ourselves. That is why a statement says: It is difficult to be simple.

One is happy to be simple. If you wish to be simple, it is difficult, You have so many things in your life. That is the fastest way. Where is the way? You turn just 180 degrees, one half round. So there is seeking of the way, the path. From this moment you can be experiencing THAT in all around. We fail because we have other patterns in us. If we fail, we try again. You see the synthesis of all. Scriptures reveal themselves to you, Keys come up to you. When you start seeing THAT in all, you can't reject anything. Who are we that this should not be there? The creator cannot say, There should be no diabolic. Let the left and the right be there. That is why the Hierarchy includes. Any teaching that tries to criticize or admonishes – the neutrality comes to you when you see THAT in all, when you look to all you like and not like. In all that we don't like. The scripture of synthesis says, don't see likes and dislikes, see the synthesis of nature. When you are with the stable, you become stable, If you are with the unstable, you become unstable.

The truth seeker therefore needs to seek Me, the I AM in him and the I AM in all those surround him.

The seeker is I AM, the reflection. He sees Me, I AM the original. I AM seeks I AM. Reflections disappear, the original remains. Such is the way. I AM the way.

I AM THAT I AM is the mantra for the seeker.

So each one of us I AM THAT I AM, this constant recollection can be with you. It is simple. You don't have to approach so many occult sciences, they come to you, because they are all part of THAT.

"Know that all seeking is but recognition and recollection. Recognise Me, Recollect Me in all that is within and without."

Recollect and recognise in you and in all. We go into some detail in the afternoon.

This is according to the original author, it is only a translation of it. Thank you.

THAT I AM is in Sanskrit called Soham, Soham, Soham. That is how Soham has come as a practice. People speak of OM, but Soham. What we are speaking we should know first.



Saturday, 14th June, 2008 afternoon

The nature comes out, it becomes light. It is nature's quality to emerge. It is not the quality of THAT. It is beyond all limitations, emergence and merging. All that activity is that of nature. The original is called Shiva, and the nature that springs from it is Shakti. Shiva and Shakti. It is the nature that unfolds. It unfolds eight times, with it there are nine folds. So the nature and its eight folds, so it becomes nine, nava. This nine-fold nature as it unfolds, existence is also in it, because existence is all over. Unfoldment is an envelope of existence. What is envelopment by the light can only be comprehended, it cannot be seen. Knowing is seen. As we know light, we cannot know that which the light enveloping. But we know that there is electricity and so there is light. Knowing is seeing. From the first envelope which is the light brilliant unfolds into a triple, and the triple are the trinity, and through the trinity the five-fold creation of elements happens. Thus there is the three and the light primordial and the base that is THAT. THAT along with the light finds unfoldment in nine steps, together with it it is ten. Therefore Purusha Suktam in Veda says the One comes down as ten. Ten is but one. The zero in the number ten represents the creation, and the one is in it an even beyond it. That is within the creation and is beyond the creation, it is hidden beyond, as I explained with an example.

Once a house is built there is space within the house and outside the house. So imagine the house as a creation, a universe. A universe is an envelope of a very small part of the space. THAT within the creation corresponds to space within the house. Once you build a house of seven storeys, meaning seven planes and seven sub-planes, which are within each plane, in all these 49 planes there is space within and without. Space is unbound, but part of the space is seemingly bound here. The space is seemingly bound, not really. The space within is called Purusha, the cosmic person, the space without is the absolute God. The space within has not changed its states, because in and without is to us, but not to the space. If you build a room in this space, the space inside and outside is the same. By boundaries we say inside and outside. We name the space here as prayer hall, the other we call the kitchen, the other the sleeping room, the living room. We define it according to your activity purposes, but it is all the same space, be it in the bathroom, the prayer hall, inside or outside. It does not undergo changes. Within or without it is the same. How much it is without, meaning beyond creation? It is beyond imagination. What is within an envelope of light is what we call a field of activity.

The nature as much as there is a field of activity, so much the light comes. There is a circle as the first symbol, because when the nature expresses in all 360 directions, the rays of light emerge. When it emerges, there is a point beyond which the rays do not go. The lighted space is called the field of activity of light or of nature. That field is what is referred to in Sanskrit as Kurukshetra, the field of action. All that we speak of in terms of cosmic system, solar system, planetary system, it is all one globe of light. That is also called the cosmic egg. It is an unfoldment in a three-dimensional sphere, not a circle. That is why anything that comes out of it is also a globe to start with. All planets have spherical forms. We too, when we first emerge, we are a spherical form, like a small bubble. What is being said not is, which light is formed in such an area of space, it is surrounded by darkness. That is how darkness and light have a sphere. The darkness tries to contain the light and let it expand.

The light likes to expand. There is an activity of the rays of light expanding, and an activity of darkness to contract the light. The light tries to expand, the darkness tries to contract. Expansion and contraction, that is how the pulsation takes place. The beings also, they expand, but to what extend? It cannot exhale beyond a point, just like the light cannot go beyond a point. That is why all the scriptures speak of the mother of darkness and the mother of light. The queen of darkness and the queen of light. It is from the very beginning, when light emerges, the birth of light gives birth to the birth of darkness. When there is a plan for growth, there is already a plan to merge it. This activity has to be accepted by proper knowledge. This we call the law of alternation. Alternatingly light and darkness appear. Mme. Blavatsky often speaks of the law of alternation, of periodicity, of pulsation. Law of alternation between light and darkness, law of pulsation, where there is the expansion and contraction, the centripetal and the centrifugal function, and the law of periodicity.

There is a period for each plane. Mundane planes have shorter periodicities, subtle planes have larger periodicities, but they all have periodicities. That is the beauty of yoga, you can know the time of your departure, when you know the time of your birth. The knowers know, but don't let the others know, because they are not affected by the knowledge, the others are. Birth, growth and death, that is how it is. You see even astrologically. Jupiter stands for expansion, Saturn stands for contraction. You have to work out an equilibrium between expansion and contraction. Jupiter and Saturn is a pair of opposing energies.

Likewise you have the love of Venus and the power of Mars. The power of Mars can be antidotes of the love of Venus. You have Mars and Venus working the seeming opposites in the zodiac. The working is through opposition to each other. The equilibrium means, when there are equilibrated forces. Saturn is equilibrated by Jupiter. Jupiter does not allow Saturn to crash to whole thing, Saturn does not allow Jupiter to eternally expand. Jupiter-Saturn, Mars-Venus, then Sun and Moon. Sun is distributive, Moon is receptive. Sun is a distributive pole, moon is the receptive pole.

In the zodiac of signs there are 6 pairs of signs, not 12. The Lord of Aries is Mars, its counterpart, Libra, its Lord is Venus. Mars, through opposition they counteract each other. The exalted planet in Aries is Sun, and Moon is exalted in Libra. Sun and Moon equilibrate the sun sign. Likewise you take Taurus, the Lord is Venus, it is opposed by Scorpio, the Lord

is Mars. Likewise you take Gemini and Sagittarius. That is an axis of Yoga. The next sign is Cancer, a female sign, the counterpart is a male sign, Capricorn. The lord of Cancer is Moon, the Lord of Capricorn is Moon, they rule. The exalted planet in Cancer is Jupiter, Saturn is exalted in Capricorn. This arrangement, why it is so, we find that the entire zodiac is so conceived by nature, that there are 6 pairs of opposites. In Leo the Sun is the Lord. In Aquarius, the higher moon called Soma is the crescent moon on the forehead of Shiva. In Virgo we have Mercury as the Lord, and Pisces we have Jupiter as Lord. There are 2 situations where Mercury and Jupiter seemingly oppose. In Gemini the Lord is Mercury, Sagittarius' Lord is Jupiter. In Virgo again Mercury is the Lord and in Pisces it is Jupiter. There are two that are not so opposed as other pairs, but even between Jupiter and Mercury there is a certain opposition. Mercury is the intellect, Jupiter the intuition. When intuition is excessively at work, there is no reason, no logic, no method. Expansion is beyond all value. That is why Jupiter is controlled by Mercury, Mercury is inspired by Jupiter. Virgo Sun is exalted, Mercury in Pisces. All signs are arranged in a manner that all is in excellent cooperation. Opposition is not to be seen as something to constrict us, it shall be seen as an opportunity of neutralisation to step into higher consciousness. Pythagoras says, the opposing angles are complementary to each other. What one lacks the other has it. Jupiter lacks control, Saturn holds to contain. If we keep on eating, that is a Jupiterian activity, there is a point, either you say it is enough, or some lady says, stop.

The female finds the male as containing her. It should be seen as a protection. The coconut shell contains the coconut inside. The coconut contains the water. The water cannot contain it. The cup contains the coffee, how can you drink it without the cup? It is not easy, but without container content has no form. One is contained, the other is the container. If there is a sun, there is a black sun, if there is a moon, there is a black moon. All that is black is not to fear. Black is there, whether you like it or not. That which is born, dies. Why don't we accept death? Not knowing what it is, we don't accept it. Most of our non-acceptance is out of not-knowing. When something not known is offered to you, the immediate instinct is to negate, but the second instinct is, let it give a try. One gains the state of neutrality. There are three malefic planet and 3 beneficial planets. Sun, Mars and Saturn are seen as very powerful.

When we think of business people think of profit, when we think of attainment, there is a possibility of loss. Every attempt to win creates the possibility to lose. Wisdom is to see the two together, the pro and the con, both. The pros and the cons, the positive consequences and the negative consequences together give us the holistic view, analysis and synthesis. Why I speak of all this, even as the light steps out of the pure existence, there is darkness. that is why there are stories of the divine and the diabolics. The diabolics try to hold the divine until a period is passed. In all this there is a golden middle point where there is no fight. Between the left and the right there is not fight in the neutral point. That is the path of the divine to descend. The higher planes have more light and less matter, the lower planes have more matter and less light. The spirit is more enveloped in matter, when spirit is almost obscured in matter. At the highest sub-plane of the seven planes, the matter is obscured, but it is there. So it is a gradation of light, that is what we call gradation of awareness. There is a vertical evolution and a lateral division. In all planes there is lateral. So that is why the vertical in us, the central aspect as Sushumna, and the aspect lateral called Ida, the other Pingala. One represents spirit, the other matter, in Sushumna both are equally balanced. In the material world spirit is hidden. It is the game of the two vertically and laterally. As I said before, nature evolves in 8 steps and with it, it is 9 and with existence it is 10.

The divine enters into the fold of nature in 3 steps, through Sushumna. Sushumna in the being is in the neutron. Existence is in the neutron more than in the Proton and electron. Without existence there is no awareness, no activity and in-activity. But the ideal position is the neutral place, at the neutral.

For the divine the diabolic and the divine are both equally acceptable. Because in them they have neutralised the two energies. The neutrality is taught in the scripture of synthesis. Be it Jupiter, be it Venus, where there is agreement, there is synthesis. When there is no agreement, it is to the left or the right. In the center there is neutrality. To the above or the below there is no neutrality. If it is above, spirit dominates matter, below, matter dominates spirit. Any domination, any aggression is not acceptable to experience be-ness on earth. To

take to the path of neutrality is to take to the path of synthesis. The reality of the functioning of nature is better understood.

A cat behaves like a cat, a tiger like a tiger. He cannot accept to behave otherwise. One is aggressive, the other is not. If you know that it is a tiger, accept it. You cannot change it, it is the situation. Likewise in human nature we find tigers and cats, crocodiles and turtles. There are people who in a conflict silently withdraw, these are turtles. Crocodile has the ability to hold. Likewise when you see all the activity, neutrality is the best position to interact. Neutrality is the sense of synthesis. The divine descends in three steps. The Sahasrara, Ajna, Visuddhi and Anahata are the four centres in which the neutral energy of THAT exists. If we speak of god's existence in us, it is in that part of Sushumna. That is where we are required to worship, which is immutable, indestructible, eternal. When you join THAT in you, that is where the divine exists in your own form. In each one of us the divine exists in our form. That is the inner one which can form the basis for an objective and a subjective man. Then there is the divine in the same form, just like if you place water in a vertical tumbler it is vertical, not because of the water, but the tumbler. Likewise that pure existence as awareness stands forth in you in your own form. Therefore God says, I AM no other than ME, you are MY image. We need to contemplate upon the energy of neutrality. It is not preference of matter or spirit. Because in that neutrality matter is friendly. Diabolics are friendly and the divine are friendly.

When you say matter, it is the lower kingdom, spirit the higher kingdom. Right and left, below and above agree in the centre. In the centre it is not right nor left. All the four arms of the cross agree. When you go you stand in a process where the horizontal meets with the vertical. If you stand away from the centre, you have the other four dimensions, above, below, right, left. In every thing, every concept you can be in the neutral point. Then you are not affected by them.

A master of wisdom is not affected by the diabolics. He is not excessively overpowered by the diabolics, they cooperate with him. You find so many planets opposing, then you see Mercury as the neutral planet. Sun, Mars and Moon have their opposition, Jupiter, Saturn and Venus. Venus is opposed by Mars, but not Mercury. Among numbers, the numbers are 9, number 5 is neutral. One two three, four are above, 6, 7, 8, 9 are below. 5 is the neutral number. If you take to the neutral number, the other pairs fall into an order. 1 and 9 is 10, 2 and 8 is 10, 3 and 7 is 10, 4 and 6 is 10. That is the alchemy of Mercury. Mercury holds to key of alchemy. It can hold all opposites in the right pairs. 10 is the father, 5 is the son. The son is as neutral as the father. That is why we look to both in a horoscope. Mercury speaks of the ability to be neutral. Neutrality is with Mercury. Mercury can be with Venus and with Mars. It can be with sun and with Moon, with the north node and the south node.

Mercury in the higher circles is called Saint Michael of Christian theology and Narada in eastern theology. He is the messenger. That is the beauty of neutrality. You find it with numbers, colours. The golden yellow is the neutral colour. It is as proximate to spirit as it is to matter. Golden yellow is proximate to blue and to violet, to be a rainbow. Among all arrangements arrangement in rainbow is the most beautiful, and in the middle of the rainbow is the golden yellow. Among all sounds the most neutral sound is OM, In OM the sound U is most neutral. A-U-M. In the middle there is the soul, in equilibrium.

In our system that neutrality exists in all aspects in Sushumna up to Sahasrara. Anahata is the buddhic plane, if you take to that plane, you can settle there, so that you are neutral to left and right. The 12 petals of Anahata are nothing but the 4 aspects of the divine with the 3 aspects of the divine. Three are the petals in each layer.

Qualities are represented by triangles, the layers are described as the four-fold existence. Existence, awareness, thought and action. Narayana, the god beyond, Vasudeva, Sankarshana, and Anirudha. Man as I AM is called man is God. Then there is the comprehension of God-Man in the third state, and the action of God-Man in the fourth state. These are the four states into which we walk with neutrality. It can be experienced with the mantram "THAT I AM". That verticality can experience the descent of the divine. It is called Hari, the descending one. He descends through three steps. That is called Narayana.

When you look to the oriental scriptures, they speak of these names which are keys to their nature. When you say NARA, Ra is what goes to mutability. All beings are called Nara,

indestructible, these naras are put to involution and evolution by nature. It is the basis of Nature which puts them to evolution, the basis is Narayana. If we don't understand the key to sound, we cannot understand the scripture. When we say Saint Michel or Michael, someone has to tell you what it is, but Narayana, you understand. In all languages with original import, it can be understood. Da. Da gives Nara. Narada gives you that which is indestructible. It is not Indian, it is like trying to seek the space through the windows of religion.

Through the religion there is a veil over the key of sound. All keys are very well understood with the key of sound. All languages of the west are born of Latin and Greek, all eastern out of Sanskrit. Sanskrit means culture. What is it that is cultured? The sound is cultured. Every sound produced the related energy. In the second half of 3rd root race Sanskrit was conceived and it was mastered in the 4th root race. Speech came in the 3rd root race and was mastered in the 4th root race, because it is mastered in the heart. The 4th root race had all the keys to sound and magic. Thereafter there is the distortion of the original, when it gets into the next level. Today Latin and Greek carry little of the original sounds.

It has been distorted. There is a story. There is a tumbler at home and four brothers are told to bring 4 tumblers of milk. In three glasses of milk you can mix one glass of water. All the four brothers had the same idea from their ladies, and there was only water in the container. Likewise it is with sound. Today we look at A... Fiction is not fiction, it is a forgotten science. As much as we are able to see we think it is misty. The fiction of today is the science of tomorrow. Today it is a reality that we can fly. 50 years ago if someone said you can send letters without posting them, it seemed a fiction. A few years ago you could not see an event happening on another part of the globe. The fiction of today is the sure science of tomorrow. When it is revealed through science, it is no more a fiction. Science functions not through intellect, but through intuition. It is happening to one of the scientists.

The Lord exists in the synthesis of creation. When it is with him, it can be so with us. To that end the scripture drive us to neutrality. To such a one habit is becoming a joy. To others it is not. When you are in be-ness you can witness the changes of nature. You have to take to the neutrality between two diagonally opposite views. Where do they meet? Day and night, where do they meet? In the dawn. Dawn is important for neutrality. The half-moon neutralises the full moon and the new moon. The equinox neutralises the solstices. Man walks more into the neutrality. Between the two pillars there is the entrance. You can enter the temple only when you are neutral. We see in stories tomorrow how people took to synthesis and became world disciples.

Sunday, 15th June 2008, morning

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

We have known in the seed form the Doctrine of Synthesis as it is presented by the great initiate Vedavyasa in the scripture *Srimad Bhagavata*, the scripture that synthesises all knowledge and all practices of discipleship, whose other name is yoga.

Today we shall have the understanding of the great teacher who lived by this energy of synthesis and who has become the leading star in the firmament to impart the system wherever it is imparted. It is imparted to those who sincerely seek it. Generally wisdom is not given unless it is ardently sought by the aspirant. It comes as a response to the call of the aspirant, and the wisdom comes through the related teacher.

I present you today the Hierarchy of Teachers related to the Doctrine of Synthesis, also relating very important events relating to their lives. The first and foremost teacher of this wisdom and the first and foremost student that received this wisdom are the cosmic person Narayana and then the Third Logos, Brahma. What is given to you is what is said by the Lord Narayana to the creator.

When the creator was in conflict with himself during the process of creation, the Lord gave the Doctrine of Synthesis to the creator, the 3rd Logos. The Lord functioned as the 2nd Logos, Vishnu. Narayana means the indestructible energy, who supports the cycles of involution and evolution. He supports, he does not create. Through the creator this doctrine was imparted to the great cosmic teacher whom you know as the cosmic Saint Michael, in the eastern scriptures called Narada. Narada is the mind-born son of the creator.

There are five mind-born Sons of Will and of Yoga that came through the creator called Shatamukha Brahma, meaning the four-faced one. He has four faces presenting the four aspects of the divinity, existence, awareness, thought and action. In the 3rd action (?) all the four function and therefore he is able to conduct the creation, presiding over it, and he was in linkage to Narayana through the doctrine of synthesis. The basic doctrine is to see the One Lord within oneself and also around oneself in all that one sees. It is a means by which an eternal link is established between the cosmic energy and the person.

Each person in its own core of being is cosmic person only. In link with the cosmic person in him and in the surrounding form he wills, he moves and he conducts the plan. Such is the work of a student of synthesis, whom today we call the world disciple. A world disciple is one who sees the world as the teacher. World disciple is one who sees the whole world as the manifested form of the divine and therefore sees the teacher in every form and sees the teacher in the form of the world. He is orienting to the teacher and enabling him to communicate from every source of the world. Instead of having a small window, you have windows all over and you are open to receive from the cosmic person from all over. When he is a world teacher, he teaches and leads the students to link up to the cosmic energy. Initially he gives the link and the teacher is also respected by the student. It is like we use the switch for the light, and when the light is on, you don't meddle with the switch. The light is permeating all over.

A true teacher is one who gives the right understanding of the divine, the cosmic energy in form or beyond form. There is cosmic energy as cosmic person; that is cosmic energy in a form. He is formless and also in form. It is both, not preference to one. What you think as truth and untruth together is the total truth. You open and learn. So the cosmic person is in form and also beyond form. You can invoke him in your form, or in the beautiful form you can conceive or without form, according to your inclination. The wisdom science never insisted that you work with a certain form, it leaves the choice to the student.

The cosmic energy that visited the creation and instructed the creator for the creation also gave the Doctrine of Synthesis, it is: Linking up to Me you conduct the creation. Whenever you are dealing with Me, conduct the creation. Stay in Me and conduct the plan. My presence is with you and enables free flow of the plan.

The creator followed the advice and created. When there was a crisis in creation, he recollected the source from which he had come and conducted the creation. Even the 3rd Logos had initially problems. It is taken for granted that we have problems. He has created the Kumara as the teacher for all worlds, in all 7 planes of creation who can initiate the one according to the ardent aspiration. The 5th Kumara came to him. The Kumaras are fulfilled beings even from the previous universe, they evolved, became divine and remain eternally linked to the cosmic energy. They are inseparable to the cosmic energy. Their presence is nothing but the cosmic energy. Four came with the creation and the 5th came afterwards, when there was a need for a good teacher. Narada was initiated into the cosmic energy. He received it from the creator, and Vedavyasa, when he was feeling the discomfort of an unknown uncomfot, that there was something not fulfilled in him in spite of all that he did – classification of the Vedas, the 18 Puranas, the Brahmasutras, and also Mahabharata. He said, there is something still missing. At this context he received the Doctrine of Synthesis from Narada. I shall let you know a bit of biography of Vedavyasa.

Vedavyasa is not his name. It is the title. The name of the great One is The Blue Island, Krishna Dvaipayana is his name. There is a blue island in the 7th sub-plane of the physical plane. The 7th sub-plane of the physical plane carries the seed of the cosmic person. Please refer to the book Treatise on Cosmic Fire, where in the initial pages it is given in the footnotes, that at the cosmic person's lotus feet we keep a pillow under the feet. The 7th sub-plane of the physical plane, that is where the touch of his feet reaches. The highest point, 7th initiation, we can reach enables you to have the touch of the 7th sub-plane of 7th plane, Krishna Dwipa, the blue island. Krishna stands for dark-blue, almost black. It is seen as the basis for all the other planes, indigo, because it carries the touch of the cosmic person in its totality. Therefore we say he is now at the lotus feet of the Lord. The lotus feet of the Lord is the ideal we want to reach being born on this planet. For details we can look to the initial pages of Treatise on Cosmic Fire.

Vedavyasa is one of the Vasus we have, the Vasu relating to the physical plane. There are three categories of Devas:

- The solar Devas of radiation, in Sanskrit called Adityas. They are 12 in number. Accordingly we have 12 sun signs through which the energy of the 12 Adityas reaches earth. The sun is like a moon to the higher system, he transmits the energies of the 12 suns, Adityas, when the sun moves through the 12 sun signs.
- Then there is the second category of Devas called Rudras. There are 11 Rudras. The work of the Rudras is to conduct the needed change according to the time. The Adityas represent the solar being that is the soul aspect. The Rudras represent the will aspect of the soul. Rudras help destroying any obstructions. About Rudras we have enough information in the book Rudra. There are 12 Adityas and 11 Rudras. Rudras are the lords of vibration, Adityas of radiation and
- 8 Vasus, lords of materialisation. They materialize the creation in all the 7 planes. The 8 Vasus conduct the materialisation and whom we call Vedavyasa is the Vasu who lives in the 7th sub-plane of the physical plane of the earth, his name is Upadi Chara Vasu. Upadi is like upper. Upadi Chada is he who moves in the uppermost layer of the physical plane called Krishna Dwipa. He fertilises all the 7 sub-planes of the physical plane. He inhabits the island of Krishna Dwipa. Therefore he is called Krishna Dvaipayana, meaning the inhabitant of the island. He comes down before the advent of Kali Yuga in accordance with the divine plane.

A high being incarnates on the dense physical plane of this earth to help humanity with the knowledge which would otherwise have been extinct by the beginning of Kali Yuga itself. It is an age of ignorance, darkness. It is like the midnight hours. Just like you have dawn, midday, dusk and midnight. The four yugas have 4 degrees, like Krita is like the dawn, Treta is like the noon, Dvapara is like the dusk, Kali Yuga is like midnight.

Right in the beginning of Kali was given the knowledge to move through the yuga. Many great beings incarnated at the beginning of the yuga, they were deeply concerned. Even the Lord came down before the beginning of Kali Yuga to help giving the presence on earth. In accordance with this knowledge a great man came down through the then world teacher on the physical plane. Before Lord Maitreya the world teacher was Parasara. He is the teacher who transmitted knowledge of yoga to Lord Maitreya, Vedavyasa and to three other great students who continue to be grand workers in Kali Yuga for the plan.

Parasara was working for the plan at the late hours of Dvapara. He perceived that there is a great being ready to come down, whom we call Vedavyasa. The descent of Vedavyasa is through Parasara. He is the one whose life inspired Jesus the Christ to sacrifice himself for the benefit of humanity for the descent of Lord Krishna. Without his work of sacrifice it would not have been possible for the lord to come down at that time. Therefore Jesus also decided to come down on the banks of Jordan to sacrifice himself totally to help beings on the planet until the end of Kali Yuga. That Parasara happened to be the father to Vedavyasa, and Vedavyasa under the direction of his father classified all the 4 Vedas.

One part relates to ideation, another part to the cosmic song, the 3rd part to the plan of action relating to the cosmos. The 4th part to the manifestation. The 1st cosmic ideation, 2nd manifestation through breath, 3rd action, fourth manifestation. He classified the whole wisdom into 4 parts, so he got the title "the classifier of the Vedas", Vedavyasa. That was a great work.

Later his father Parasara wrote one Purana which contains endless (stories). It was a dictation of Parasara to Lord Maitreya for 50 years under a tree, and even the thick tree got enlightened and exists even today.

In the cave which Maitreya decided to make his abode until the end of this cycle, called Sravasti, in the Trans-Himalayan region called Shigatze - it is really Sravasti, not Shigatze. His father Parasara was dictating Vishnu Purana to Lord Maitreya for 50 years, Maitreya was the scribe of his father for 50 years. Parasara asked a question and answered. Vedavyasa having classified the Vedas at the instruction of his father, classified the huge Vishnu Purana into the 18 Puranas, which form the basis of all knowledge in the Vedic tradition. Then he was inspired to write about the Brahman, the cosmic energy and how to experience Brahma.

It is called Brahmasutras, which can only be understood by men of very high intellect. Even in our time there are Gnostics, they are engaged in contemplation all the time and exist in many areas of Middle East, in Iran, Iraq, Middle East at that time, and even in Europe, the self was contemplated to know. For these contemplative beings these aphorisms on Brahma were given by Vedavyasa, the Brahmasutras.

Having done so much work he looked back and asked, what have I done for the simplest human? Should he not be helped? It is not for supermen-intellec[t]s? God is for all, he cannot be the property of those intellec[t]s. Not all can put themselves to the discipline in Kali Yuga. The time makes it so difficult even for the well-intended aspirants in Kali Yuga. His intention was to give a way to the truth in the most simple fashion.

He felt very uncomfortable in the being. Then came the cosmic teacher, Narada, and he initiated him with the Doctrine of Synthesis. He gave the same doctrine when he informed Vedavyasa, that in the age to come to give the concepts of wisdom, the truth of wisdom. We should be able to give presence of the Lord either in person or by a scripture. Persons come and go, scriptures survive. Let it be in a scripture which give presence to all those who read with the simplest mind and have no other eligibility. The truth is, God exists in and around us, show them how to see the divine in each and every being one encounters to experience the divine in each and every action, in nature, in every situation, so that his daily life would be a continuous experience of the presence. That is how he gave the direction, that helped Vedavyasa to write the scripture Srimad Bhagavatam.

He initiated his son whose name is Suka. As I said, Parasara had Vedavyasa. Vedavyasa had two chief disciples, his son Suka and Suta. The two got from Vedavyasa the doctrine of synthesis. Both of them could experience the divine in and around due to their previous evolution, it was easy for them to get fulfilled in one life and integrated in them the Doctrine of Synthesis. Suta was given the task of teaching the Puranas and Suka only to teach the Doctrine of Synthesis, one Purana.

He was so fulfilled, that he became totally nude. He is the only one of the great teachers who remained nude the whole time, where you don't keep the thought of body. Each one of us thinks I AM. Even the great beings think I AM. The ultimate envelope, which separates you from the cosmic energy and the cosmic person, That I AM. Suka I AM, That I Am, enables the influx of the cosmic energy with you and you function in linkage is one thing, to function as being THAT is another thing.

Jesus said, I shall now rise and go to my father, He remained THAT I AM, and when he accomplished his work, he said, I shall merge in that and be part of THAT. That is called the state of nudity. There is no thought of envelope. That is one exceptional being who could foresee. He never remembered about himself, contrary to the human being who always think of himself. He lost self-consciousness. He has become an integral part of THAT. That is in the Bhagavata, in the story of Lord Krishna.

There were some girls who were fond of Krishna. Some girls got interested and regularly prayed that the mother should ensure that Krishna becomes their lord. Every morning they go to the river and come to the temple and utter OM and the name of the Mother till after the dawn hours. That was their ritual. Their intention was, they should marry Lord Krishna and be an eternal association and be his lady. They didn't inform Krishna about it. He saw the whole ritual, going to the river in utter darkness, doing the ritual for 3 hours. After 40 days of ritual, on the 40th day, when the ritual is fulfilled, they go to the river at 3 am in the morning, take bath. Krishna came without being noticed by the ladies, picked all the clothes and hid them in a tree. The ladies took bath, wanted to take their clothes, which were not there. They didn't know what happened. Then they prayed Krishna for help. Krishna was sitting in a tree and their robes were also there. He asked: What are you doing this ritual. They said, to gain You. He said, If you wish to gain Me, you have to get rid of body consciousness and self-consciousness. If you think you are existing, you cannot gain Me, only when you are not in self-consciousness. It is not easy to get Me with your circumscribed thoughts.

The very first circumscription is I AM, the reflection. It is very strong in us, and we also have the pride of us, separative identity. As long as you have circumscribed like that, you cannot be ready for the cosmic energy. In meditation we suggest to open up our mind and heart to be fulfilled. When there is self-identity, you cannot gain me. They understood that they

cannot gain him. So he gave this proposition of dissolution of the personal self into the cosmic self. Thereafter you have the eternal presence of the cosmic being. In each one of us there is a point – the point of life, of love, and a point of will. The cosmic person becomes a point, and the cosmic person is fully merged. When you don't exist, where is the teacher? Cosmic consciousness. The ladies agreed to do the practice of surrendering the self-consciousness to cosmic consciousness. Thereafter they understand and become in the later parts of their lives great initiates of Lord Krishna

This great being Suka, even when he was a boy, when he was taught the Doctrine of Synthesis ceased to live for himself. It was a great joy for the father to have a son like this, who is much more enlightened than him. Vedavyasa is no doubt in a state of eternal link with the cosmic person, but here is his son, only 5 years old, he is not linked, but absorbed in God. One day when the father looked for his son, he was not in the normal area. He looked around and did not find him. The father got anxious. After some time he did not know where to search. He kept calling his name: Suka. The tree responds Oh, the bird, all the beings in the forest respond "oh". That was thrilling and frightening to the father, he permeated so much into all the surrounding, everything was responding to his call: "I am here". What a being! Can you look at such a being even when you have the illusion that it is your son?

Like a potato he gets dropped in the mother's illusion. The whole nature is responding, but he is not able to find the form of his son. He went further into the deep forest. He found a very remote place with a beautiful waterfall, in a very secluded place. No one knows where it is. He walked up to the fall, moved further. In that pool was a very special lady. Vedavyasa, when he came there, all ladies say, a man is coming and hid behind the trees. They saw him and hid themselves. Vedavyasa said, "Please excuse me for having come here, my mission is searching my son. Did you see him, he is 5 years of age." They said, "Yes, we saw him, with a great Ah, and he moved on. Such a beautiful son." They also said, "Having seen him we were not self-conscious. He looked to the core of our being. We came up, talked to the boy, and he left." The ladies came out of the pool talked to him, without clothes. When Vedavyasa came they hid. The ladies said: "When we see you, we see a man in you, when we see the boy, we don't get the feeling he is a boy, a human being, he is just cosmic energy. We did not feel different from him, it looked as though he is no other than us. It was a great trance we experienced."

The father was really impressed. On the one side there is the feeling of being blessed with such a son, on the other he felt his incompleteness. The son is THAT as THIS, THAT I AM. THAT I AM is a great accomplishment, but THAT in manifestation is like the cosmic mother in manifestation. In the hierarchy relating to the Doctrine of Synthesis Suka stands at the high point. We say: Narada, Suka, Vyasa, Ambarisha. Suka comes immediately after the cosmic teacher. He is the one who lived the Science of Synthesis.

He taught the science to the grandson of Arjuna, the then king of India. From creator to Narada, to Vedavyasa, to Suka. And Suka teaches it to a king called Parikshit, meaning the ardent seeker. Now we complete the story of Parikshit, the grand-son of Arjuna, who became the emperor after the war of Mahabharata. The five Pandus ruled the kingdom after the war and then gave it to Parikshit. His father, Arjuna's son, lost his life in the great war. Parikshit was bought up by the five sons of light. Parikshit's father is a nephew to Krishna, the sister's son, Arjuna's son and Krishna's lady. That man, when he lost his life in the war, Parikshit was born after the war. This boy was in the womb of the mother, when the war was on.

During the last days of war, a great warrior in the opposite camp threw a weapon to see that there would be no more progeny to rule the kingdom from the enemy's camp. That warrior threw a weapon, a thought of a great dimension, a celestial weapon, an invisible fire, you are burned from within. What happened? Krishna directs Arjuna to use a counter-weapon. The weapon used cannot be held, it cannot be withdrawn. He used a similar weapon, and the two weapons stood against each other. But in the meanwhile in the womb of the mother of Parikshit, Parikshit was 3 to 4 months of age. He saw the impact and with folded hands he worshipped the Lord.

From 4th to 9th month each one of us would remember his past lives and what we have to suffer when coming out. Therefore we pray to come out of the womb to resolve the purpose

of our life. Later we forget the purpose and the karma, habits, win over and the purpose remains unfulfilled. Like that, only in the womb you remember and then forget.

Parikshit, when he was in an advanced state of awareness, he said. "The one who saves the world should also save me." He saw a beautiful image with the celestial wheel in hand to protect him. That celestial weapon covered the boy and so the other weapon could not hurt him. The weapon was neutralised and the boy was saved. That weapon had encircled him and consequently the power could not touch him and the boy could rule the kingdom hereafter.

So Yudhishtira gave him the name Devadhata, given by God. When he was born, even from the very first moment he started seeing all this like this (with far opened eyes). The parents thought he was mentally afflicted by the weapons, they consulted the best of astrologers: Is the boy mentally handicapped or normal. The boy looked like a mentally handicapped being, but the astrologers saw that he had a great horoscope, but the boy looked totally different. They found: He looks for the person, for the one who has protected him in the womb.

In the advanced period of pregnancy we also pray and then comes a light from within and pushes from within. That is experienced by the mothers as the labour pains. That is but the light pushing the child out.

Here is a child who is saved by a weapon, pushed by a person of extraordinary beauty. So he keeps on looking for that person. It was irritating for the grand-parents. When he was 5 years of age, Lord Krishna came to the palace of Lord Krishna, he wanted to introduce the grandson to Lord Krishna. The boy runs to Krishna, looks into his eyes and smiles. He was fully satisfied, then his eyes become normal. Because of his intense look he was given the name of Parikshit. Looking into the eyes of Krishna he smiled and Krishna smiled. Yudhishtira said, "What you did we can't know." Then he explained how the boy was saved: "The boy was searching for Me, now his eyes found. He is not only a great king, but a great transmitter of light, he will be a transmitter of My light."

Parikshit grew under the guidance of Lord Krishna and the 5 sons of light, from his fifth year to his 35th year. On his 35th birthday his prayer was always to Lord Krishna. This is the cosmic person in the physical plane, on the physical plane. He keeps on receiving the teachings, accordingly he transformed himself.

On the 35th birthday of Parikshit he was to be coronated. On the very morning he looked at the picture of the Lord and said: How nice would it be if you would be here today, talking to him. Then he contemplated. Then came the grandfather, because he was not coming down to the ceremony. "Though associating with him is a great pleasure, but we have to fulfil the plan, you have to be coronated." Then Parikshit reluctantly came down, and felt, "Would it not be nice when the Lord would be here today." "Yes", Yudhishtira said, "He is the Lord of the universe, he knows what to do, we cannot insist. I have invited, but I cannot demand. What his work is, we don't know. I shall not insist. Let's move."

So they came out of the inner chambers to the steps to go down. At the floor there was Lord Krishna, smiling at Parikshit. It was a great joy. "I have come. How can I not come? It is so intense. Not only have I come for your coronation I brought something." There were 500 milky-white horses. "They were almost divine horses which I brought from Persia for you." Parikshit said: "What gift is this? Before your presence nothing in the universe can subsist. You decided to give your presence to me, that is much more than all the 500 horses." He kneels down, takes the coronation.

After the coronation all the five grand-fathers declared they will go away forever. "By the grace of the Lord we have been able to fulfil the plan. When our role is over, we have to go. When there is no more role on the stage, you can't stay on the stage. You are given certain actions, we did our lot, now we are going, it is up to you to take care. You have known the wisdom of the universe, the wisdom of ruling the kingdom, and the presence of the Lord." Parikshit said, "I cannot take the responsibility on my shoulders what you five have taken over." They said, "No, it is for you to take up. Our blessing you have, but it means nothing, because you have the blessing of the Lord." He looked at Krishna and asked. "Should it be so?" The Lord said, "Yes it should be so." When the role is over, it is a burden. Krishna also has to leave. Parikshit said, "Please grant me one wish: I shall have your presence in my heart eternally." Krishna said, "Yes, I have come for that purpose. I bless you all the time."

You live and move in My presence. You have done such an intense practice. I am with you at all times. "The Lord went out and he never saw him physically again.

He ruled in such a great manner that the people forgot all his ancestors of the lunar dynasty, the great rulers. His coronation is the beginning of Kali Yuga. Therefore the sons of light and also Lord Krishna left. He ruled with Lord Krishna and did not let Kali in almost for 300 years. He did all the duties for every class, his attitude towards plants, animals, the four classes of beings. For 300 years there was no way for Kali to enter.

Then he saw a very low quality man beating a cow left and right and a bull. He was beating the cow and the bull. The cow and the bull kept on shedding tears. The bull represents the life, cow the law. Then comes Parikshit, when the cow was put to torture by a man in a black form. Parikshit drew his sword and wanted to chop off the head of the person. The person looked at him, a reptile, a form of Kali. He said, "You are still here." Parikshit said, "Why do you say: You are still here?" He saw Krishna in him. Krishna is still on the planet in this form. Kali saw Krishna in the eyes of Parikshit. Then Parikshit realised that it is Krishna seeing through his eyes. He said, "Don't touch the cow and the bull. Whenever you do this, you have no place on this planet." The person, Kali kneeled down before Parikshit saying: "It is my time, you don't let me in. How can it be?"

He is also an aspect of the Lord. At midnight hours it is all darkness. Can you change the whole plan? Then Parikshit said, "O.k, I grant you five place, you can stay in all the five places, as long as I rule it shall be like the Lord ruling the kingdom." Kali said, "Five places you give me?" - "Where there is excessive crave for gold, be there." See how in the 18th and 19th century, there is such a craving for gold, killing people. That is Kali. "The second place I grant you is the gambling ground, where there is gambling, casinos, there you can stay. The third place I grant you is the places of prostitution, there you can stay. The fourth place is the place where there is much usage of consumption of alcohol. There you can stay. The fifth place is the place of butchery, where the animals are regularly killed. These are the five place." Where there is a lot of animal killing, there is more Kali. Master DK writes in White Magic: "Even we who have given the choice, we prefer to move in India. The reason is, we are peacefully oblivious, unmindful of the daily killing of animals on earth." That is why the master said, "We are joyful to move from north to south, from east to west in India."

"These are the five places I grant to you." Kali said, "These are more enough places for me, Parikshit."

One day people complained that too many animals were penetrating into the human settlements. When the animals disturb humans, you have to set limits to them. When the humans aggress the forest, you have to set limits. The people came and told him that animals, especially tigers, were aggressing the villages. So the king went with a band of soldiers to drive the animals into the forest, so that the animals don't adventure to get into the villages. That is how kings are known to be animal hunters.

So in hunting animals one day Parikshit goes on and on and forgets food and drink. At the end of the day he was very thirsty. When he looks around, he finds a small ashram. Normally, when a king comes near an ashram, it is the duty of the ashramites to offer to the king what he needs. Parikshit went into the ashram. The saint in the ashram was in deep contemplation with open eyes. The eyes were open, but he was not here. It seems that he is looking at you, but he was not looking. His name is Semika, full of poise, meditating for the general good of the beings. He was not seeing that the king was coming into his ashram.

The king was desperately seeking water, he could not take water without the invitation of the hermit. He loses his patience and the crown fell down. He lost his tolerance, took a dead snake, put it around the head of the saint. Parikshit found water and went away.

The son of the saint, Sruhi, meaning the horned one, found his father with the dead snake. Kali took advantage. The small boy was full of light, but full of rajas. He sees his father in deep meditation with the big snake around the neck. He cannot disturb his father, he was weeping. He asked himself, what happened. He meditated and got a replay of what happened. He saw the king, throwing the snake at his father. Immediately a lot of anger came to him: "Whoever is the king that has irresponsibly set the dead snake around the neck of my father, he shall be killed through the bite of the serpent."

He named the serpent, it was a celestial serpent. He invokes the celestial serpent to kill the king within 7 days from now. The father awoke, saw the boy weeping. The boy told him, "There is a snake." He removed the snake. "You don't know what happened. A king came and threw the serpent around your neck. Within 7 days Takshaka shall kill the king, within 7 days time." Then he asked his wife who the king is. He was so disappointed. He said, "What a curse I have done. What wrong have I done that I have a son like this. He is God in the form of king, you don't know what he is doing for the kingdom for 3 centuries, and you cursed him! He could even have killed me for what I have done. When the king comes to an ashram, we have to give him all honour, food, we have to serve him. Such a king came to our ashram, I could not honour him, and on top of it you cursed him. You have brought a great doom to the whole kingdom."

He immediately called one of the disciples and immediately sent word to the king about what had happened, and that whatever the king wanted to give as punishment he would accept.

The disciple informed the king and said. "I bring you a message of great sorrow, you shall die within 7 days through the bite of the celestial serpent Takshaka." The people were dumbstruck, but the king received the message in great poise. He had a replay of the whole event and saw, it is not he, it is Kali. He realised that time has come for him to leave. This is an event, which has to come.

He accepted the curse. If he had wanted, he could have neutralised the curse. He said, "No, I see the divine in the curse, the divine message that I have to leave." Therefore he tells the boy, "Tell your teacher that I have accepted the curse and let not the boy be punished for having cursed me."

The disciple was surprised and ran back. The king called a meeting with all the wisest of the wise in the kingdom in the evening. When all gathered, he told them what had happened to him. They should tell him stories which would enable him to live in the presence of the Lord, right from the beginning of the cosmos, the cosmogenesis, anthropogenesis, with all his avatars, "and then I will pass. Until then I would be listening."

The wise men were discussing how to shape a program to tell the story, how to proceed. They didn't know what to do, and he wanted all the details of the work of the Lord in creation, and above all he said, "Tell me technique of transcending the world, of consciously departing from the world, so that when the time arrives I would depart with much ease."

How to transcend death was the question, besides listening to the stories of the work of the Lord. They were not able to decide. Then from the east came a great golden light, took form in front of the throne and transformed into the teacher Suka. He said, "I teach you what you want, I teach you the Doctrine of Synthesis, I teach you all 7 days and nights so that you get the doctrine of the Lord."

The nude one came, he said "I'll teach you." He came from nowhere into the royal court. Even the wise men never saw Suka before.

They withdrew into a single-pillar building surrounded by water, no one can enter into it except by the will of the king. Before that, the king coronated his son. He coronated him and went into the single-pillared structured protected by water, like getting into the column of Sushumna. The teacher and the disciple withdrew into the innermost chamber. Suka started teaching and Parikshit listened without winking the eyes.

Suka was the teacher, day fall, nightfall. The seventh day approached. On the seventh day the serpent came down and took to the form of the Brahmin, shaved head, diamond rings to the ears, golden bangles, silk attire, full of light, he was walking from the point where it manifested. He was walking, because he had a duty to fulfil. Behind him he saw another Brahmin, who always was following him. His name is Kaushika. He saw that someone was following. He was moving in the same direction, he is not overtaking, just in the same direction. Takshaka stopped and asked Kaushika. "Whatfore are you following me?" The Brahmin said, "I am not following you, I am moving to the king's chamber." "Whatfore?" "I need some money for my family. I have let down my family financially. I wish to do a lot of penance, but my wife and children need enough to eat and stay. I therefore go to the king."

Then Takshaka said: "You know that the king will be dying today. Tomorrow morning he won't be able to fulfil your desire." – "I will bring him back to life and make him fulfil my desire. If the king dies by the bite of the serpent, I will bring him back, seek my wish from

him.” Then Takshaka said, “Do you know the power of Takshaka?” “Yes, I know, he is the most poisonous one, but I have the ability to bring the king back to life.”

That was very surprising to Takshaka, that there was someone who could counteract him, seemingly a poor Brahmin. So Takshaka said, “In this case, I am Takshaka.” He turned into a serpent. “The moment I bite the tree there, the tree will become burnt to ashes.” The Brahmin smiled, let it be so. Takshaka bites the tree, that becomes a heap of ashes. The Brahmin touches the heap of ashes, utters some sounds and the tree stands there as before. There is a bird on the tree listening to the conversation, which was turned to ashes and came back to life.

Takshaka said, “All you need is money, why not shall I give you the money and go away.” The Brahmin saw inside, that it is not the will of the king to continue his life. He wanted to take it as a possibility to depart. Therefore he said, “Ok, give me the money and I will go.” Takshaka goes, takes into a miniature form, gets into a fruit that is taken to the king, enters the chamber. The king had already reached the state of transcendence. When the serpent came, he passed away very consciously, in the same presence than he was before. He passed over in full consciousness to the divine.

This Takshaka had overdone his work, he had pride that when he bites no one can change it. Therefore the Brahmin came. The bird told the king, “You have to punish Takshaka, because he bite the tree.” That is how when we overdo or underdo a given job, it has consequences. He had consequences because he over did. Parikshit had accepted, he had no consequences. Takshaka overdid and had consequences.

From the Lord, to the creator to Narada, to Suka, to Parikshit the Doctrine of Synthesis is given. That is the scripture of Bhagavata. The same doctrine was given by the Lord Krishna, who is Narayana, before he departed, he directly imparted the Doctrine of Synthesis to Lord Maitreya. That is the teaching which Lord Maitreya holds.

What you do is not important - are you eating, drinking, travelling, is not important. Stay in the presence. The transformations happen, you are not working for them. In the presence of a magnet an iron piece gets magnetized, it doesn't have to be magnetized himself. In the presence of yeast the milk transforms into yoghurt. For milk to transform itself to yoghurt, it takes long. If you have the presence of the divine, everything is transformed, transfigured and transcended in you. It is the fittest way of discipleship, where you only do one thing, to stay linked when you wake up in the morning.

Each one is I AM. Immediately you have to say, THAT I AM, It is not me who woke up, it is He who woke me up, so let him act rough me. Stay linked to the one existence. Contemplate upon the one existence, which is in the 4 higher centres of Sushumna. You can also visualize the Logos with 4 arms or contemplate him in you and the light in all, as much as you can.

By virtue of our previous habits we see other things, but each failure is not counted, but each effort is. As much as you stay linked, so much the transformations happen in you. This is what M. CVV said, “Whosoever invokes Me, I give my presence and repair all the defects in his body, transmute the cells and give a golden body, so that he can consciously depart from the body and not experience death.”

Experience the presence is importance. As much as we are in the presence, so much we get transformed. That is the easiest way. There are many stories in the scriptures of beings who stood in firm link to the divine and saw in all only the divine. Those are the stories narrated in Bhagavatam. This is what I wanted tell to the shortest group life and to the shortest group in the shortest form to you all. May you be blessed and may you try to stay in the presence.

Start in the morning until you go to bed, stay connected. Things can happen easily. That is also called a path of surrender. Jesus taught it, but it was not understood. Staying linked we can do acts of wonder. Because when you stay linked the divine glorifies you, only you should not think you have done them. You should be grateful to the divine what happens and enjoy in your being the divine acts that happen through you.

The difference is between a sea and a pond. One is a small pool, the other is unlimited. Jesus said, it is not me, it is the father in me, the father wanted to glorify me. The glory is for me, but the act is from the father. That is introduced to the Hierarchy, the Doctrine of Synthesis. The intricacies of the stories are better known to you when you stay in presence

and then read. If you just read, just as an intellect, the book is not interesting to you. If the presence is not with you, you read the pages. Before you read a scripture, you have to see: "In your presence, with your light, I try to understand the beauty of the scripture." In the presence, if you read, it will reveal. Otherwise you will gather a lot of information, head loads of information. If you wish to read Blavatsky's writings, first invoke her presence, then you understand. Don't think books are separated from the authors. Think of the Masters. Whenever we read Bhagavata, we think of the whole Hierarchy. If you read Ramayana we invoke Valmiki, when Bhagavad Gita, we invoke Krishna. In the presence we read. May you read it so that you get the scriptures' presence. May the Lord bless us all. Namaskarams.

