

Celebration 101st May Call Day, Núria, Spain

Seminar: First May Call of the 2nd Century of the Master Yoga

Núria, 26th May – 1st June 2010

with Master K. Parvathi Kumar

(These notes are only for personal use. They are incomplete and might contain mistakes, lp)

About 350 group members from many countries all over the world assembled in the beautiful for the celebration of the 101st May Call Day. Wednesday evening after the prayer sister Sabine gave a warm welcome to Master Kumar, Kumari Garu and all the group.



Hearty welcome in Nuria, hearty welcome to the group life, and hearty welcome to the 1st May Call of the 2nd century. We are in an excellent valley, surrounded or encircled by mountains, very exclusive and also in a great height. All is set for good prayers in this area.

OM – Evening Prayer



Once again hearty welcome to the whole group. May we cooperate so that we rise ourselves into a higher state of consciousness than what we normally have. Only cooperation makes it possible. Cooperation from higher circles is always there. Only cooperation between the humans is the basis for peaceful co-existence and also forms the basis for the manifestation of light. The light when it decides to manifest it manifests, but if we learn to cooperate, the manifestation will be a celebration. We are living very momentous times.

Apart from living our individual lives we are developing the consciousness relating to human ity and the planet, as a part of our being shall be dedicated to the well-being of humanity as a whole. Individual welfare no one needs to tell us how to work for it, but it has to be in tune with the bigger centre called humanity. Humanity is one centre, individual is another centre. The correlation between these two in terms of activity is what is to be worked out.

Personal conveniences, personal profit, personal growth can have to be subservient to the well being of the surrounding beings and the group. The groupal welfare shall have to be in preference to the individual welfare, only then there is the related initiation of transformation. Thinking of self-good only is no good. Common good and cooperation for common good makes the individual attune to a greater plan. Man has always been self-centred, he has to orient to the bigger centre called humanity, and next step into it. That is the path, from individuality to group consciousness and from group consciousness to that of humanity as a whole. When we read or we listen, it looks so nice, but when it comes to action we are worried about personal health, personal economics and personal growth. It is all just self-centred. The self-centred person cannot grow. Sacrifice of self-centredness is what is seen as sacrifice. Not worry too much about oneself, but towards those who are around oneself. Group in preference to individual growth. This cooperation can be expanded from the individual to the family to the group, to the bigger group and then ultimately the one group called humanity. There is a gradual expansion through release from self-centredness. The circumscription shall have to be obliterate. We remain ourselves and move forward. Let us have this basic recollection which is the basis of the group activity. Thank you.

I promised the organisers that I end by seven, I do. Tomorrow we will be a bigger group.

Today we take the message from mine to others. Namaskarams.

Thursday, 27th May 2010



For the inauguration of the seminar there was a fire ritual. After the breakfast all members presented a rose to the Master. He expressly said that the people should not touch his feet, but just look into his eyes. He greeted all with a warm smile and shook their hands – a very personal way to express the bond of cordiality. There was a presence to be felt in the room of the many people having come with sincere aspiration and goodwill to this group living. It was a touching and very uplifting atmosphere.

Hearty fraternal greetings and good wishes to all the brothers and sisters for having taken trouble for joining group life. In spite of the difficult times we have been able to meet. Where there is blessing, there everything is possible. We have gathered here to experience and thereby celebrate the first May Call of the second century commencing from the Vaisakh Full Moon. Blessings are generally subtle and unseen, but they are there. We have been experiencing the blessings of the Presence from time to time and we have been proceeding in that presence. As much as the Presence unfolds in us so much peace prevails within you and the peace leads to a much better experiencing of the presence. In that presence slowly the world would better and we can see the divinity at work. Divinity is within the creation and beyond the creation.

It is to our good luck that we can experience the divinity in creation also, it is not experiencing the divinity beyond the form, it can be experienced within the form, from the form to formless it is one Presence, which is ever present. The key to it is a Master of Wisdom. We cannot experience it, they have to help us to experience the presence. And as much as the presence is experienced, the contrary in us is neutralised. The light and darkness find their equilibrium in the centre, from where we grow. That centre is in us, and through that centre we can experience the cosmic existence. From individual you become groupal, global and universal.

Today you see through YouTube, but in meditation you see inside, there is also a tube and you go through the tube in the heart and you go through. Through the heart one can reach everything. That is what is reaching the pulsation. As I said many times, the heart says, here I am. That is why it is called in Vedic language hridayam, hrid I AM. This means here I am. It expands in every respiration. We need to stay with the pulsating principle and wait there till the bird leads you into other dimensions. One name for that bird is Anura.

Nuria gives the experience of that, the great bird, here is the experience of it, with 7 valleys, and it is in a higher altitude. The higher altitude in the cave you have to move. It is 1967 m height here. I think it is such

a height. Many people would have the pulsation in the head as headache, you can bring it down to the heart. You cannot be comfortable with the head pulsating all around, because we are not able to live in the pulsation at such a height, therefore lift up from the muladhara to the Anahata, the heart centre, there the pulsation can lead you through the tube to the centre of the heart.

There you can experience other dimensions of divinity than what you can see. The heart says, be with me and stay here. We can see and listen and comprehend by that. It says, I can take you to heights and show you, that is what each one needs to practice. Pranayama is not a doing, but a happening, be with the heart and the pulsation. Be with it, wait there. Normally people get asleep. We wait at the heart. We would go from normal pulsation to subtle pulsation and move into higher circles. That is what the bird does, it is called the bird of...

The whole thing is but a bird which is right wing and left wing, it is divine and diabolic, both exist. There is the being and existence. The existence is in difficulty when there is no balance with the right and left forces. Too much spirituality makes impractical. There are many impractical persons. Anything related to the world is not effective. There are others who are just mundane, their material is in great domination and mind is in matter. Most people are with the mundane plane, but the bird which is the vehicle of the creator, micro and macro, it is in the middle, we are the micro creation. In the cosmos it is also in the middle plane, buddhic plane. IT is equally distant to the material and spiritual plane. It can lead you to the seventh plane and also to the most dense aspect of matter. It can lead you to experience all plane at work.

In all planes it is the pulsating bird seen as the omnipresent God. He is global and also local. That is the expanse of the symbol of the bird called Garuda. All birds are known as anuras. Anuras means beings who don't have the body from thighs down. They don't have below the legs. Nura is the thighs. Anura, no thighs. That is the bird. Gain proximity with the bird in you. How do you gain proximity to a flight? The flight doesn't come to you, you have to go to the airport, where there is the runway. We need to go after the runway to take the flight. That is what we call going up to the heart. TO wait at the threshold of the buddhic plane. There you would listen to the sound of the heart. Waiting there is the practice. When we do this we will suddenly be given an entry into the flight.

The bird also brings the divinity from higher circles to the buddhic plane. The bird can bring the divine down to your buddhic plane or it can lead you from buddhic plane to pure existence. It can take beings to higher circles or it can bring the divine to all planes. Working in the heart is the key to working on all the planes. Practice is important. This practice enables to unfolding of the heart. If you let the heart unfold and also let the mind follow the heart, you have a gradual unfoldment with conscious experience. Do not let the head to be ahead of the heart. Let the head be one step behind the heart, then it is beautiful, because the head comprehends from behind, the heart synthesises the experience. If you go with the head ahead, you land in confusion. The playground for every aspirant is the heart. As we keep doing it you would gradually get the ability of dealing with objectivity in subjectivity. See how the objectivity is dealing with us. (Outside everything is full of clouds just now). You have to deal with subjectivity. We shall have to get into the centre of subjectivity when objective activity is not to be. You cannot bring the objectivity into subjectivity, you cannot bring the bureau to your house. At home you are supposed to be at peace. How can you be peaceful when you don't find it in your own being? The senses need to look within more than outside. From leading you to objectivity they gather you back to subjectivity through all the 5 channels, it is a fivefold withdrawal. They withdraw from 5 channels to the centre. Such a mind is re-gathered, but not a fragmented mind. Mind is fragmented through expression through the 5 senses, and further fragmented through speech.

When you withdraw successively, you withdraw your six-fold outer expression inside. Through all the 6 channels we re-gather. When you re-gather your mind is much more firm. (?) It is one mind that has fragmented into 6 parts. Each part is stable by itself. The 6 brothers come together, then it is a ... situations. Generally in the world the brothers don't agree with each other. When there is a total agreement, there is brotherhood, otherwise it is not there. The six brothers gather together, then there is stable mind. You know the story of 5 brothers who were always together, they were strong, the Pandavas.

They were so strong together, not so strong if they were not together, and the Lord tries to bring back the 6th brother to the team. If he would also have joined the team, there would not have been any war. There are 6 brothers to one mother, one son was abandoned in his childhood, and the one was abandoned in his childhood who became the cause of the war.

When we have all 5 senses together, but not the language, you will have difficulties with your sight, listening, eating habits. You have a tongue that can defer all the good quality. Acid tongue always itches to judge others, very critical about others, it always causes a total destruction of the others. The 6th one had a bad tongue, he had to die. He is the critical, judgemental tongue. You have another tongue, that tongue is beautiful, with which we can will the world. That is why the Greek philosopher said, beware of your tongue, let it not be a poisonous tongue, let it be a tongue of good report. That is why the fundamental training by the grand master Pythagoras to keep the student silent for 3 years. Only for eating the tongue is used not for speaking. They have to be withdrawn to the centre. That is why it says the lord holds the horses with the reins. The horses are like the senses, they run in every direction. That is why Hercules was also given the first task to catch and tame the wild mares. These are the wild ones which have to be brought together. Then you have what you call a stable mind.

What is a stable mind? An unwavering mind. No wavering of the mind. (Master takes a light of oil) If you withdrawn your awareness from objectivity, that is the practice. Then it can be said that we have entered the path of Yoga. The wavering mind is always around you, it cannot be stable. If it stays stable and focused and is not in rounds and rounds of the surroundings, it is called stable consciousness. It is a consciousness in the mental plane which is now stable. That stability has to be maintained as if like the flame unaffected by air. That is called pratyahara (?) in yoga. Yoga is substation of all sense activities. If the 5 horses would run into 5 directions, what would happen to the one in the chariot?

Bring the horses back into the centre. The stable mind is already a light, it is consciousness. Our consciousness is disintegrated into 6 channels, and in case you think of another channel, it are 7 channels, sex. All these channels we should be able to work with at will but not according to their demand. You think you are seeing, but many times the sense of sight dictates what you are to see. You want to listen to chaste music, but you are then into other music. You are listening to chaste music, some friends come into the room, they are more inclined to chatting than to chaste music. Gossiping is more interesting than chaste music. There are different kinds of pudding. All the different senses lead you into different directions. Don't think god will bless you with a stable mind, you have to learn it. There are regulations for this given in every religion. Getting a stable mind is not the end, it is the beginning.

For religion it is the end of things. That is why Yoga begins, where religion stops. Religion gives the basic code of conduct, If you follow religious dictates and instructions, you would have a stable mind, a mind that does not go horizontally, does not put you too much movement into objectivity. Not too much eating or indulging into other sex. You are more awake with your economic activity, your family, moderate with your 5 senses and speech and sex. If you do this for 10 to 12 years, you will see the comfort of a stable mind. Up to now you don't know.

When it is too cool, some heating system is a comfort that is a temporary comfort. But when mind gets stable, comfort gets to a secondary state. A higher state of comfort is experienced. That stable mind is already the light of the mind. Normally even that light is lost by people who indulge in gossiping. Now the light is reinforced. In darkness you try to see in the light of the cell phone. There is some light. In darkness it is helpful. That is why man has the facility to help inside. This light can lead to another light that is called buddhic light. That is always light, it has no flickering. It is not fickle. It is light, that is all. In that light there is no days and nights, it is the light beyond darkness, the buddhic light. By orienting the stable light to buddhic light, you will get the inner of the bird. That is why application of the mind to the heart is strongly recommended, with the help of respiration. And there is nothing useful to do. There is always something to do. When there is nothing necessary to do in objectivity, apply the mind to respiration and reach the pulsation principle that is eternally at work. The bird of pulsation would lead you to buddhic plane. It will further lead you to objectivity.

That is how you have atma - buddhi – manas, that is the order. The light of the buddhic plane is atma, the light of the soul. Soul is the English word we have. Atma is “alma”(Spanish). So the alma is ever shining. That shining of the alma is called buddhic plane. The sun cannot be seen, it is so lightful. The light expands through the whole solar system, it is also so with the soul. In the light of the soul called buddhi things are very clear. From Buddhi you have the further descent into the mind, where the light of buddhi shine. There is a big light and there is a small chamber to receive the light. This light by dimension is small. The light of mind is good enough to interact with objectivity. The light of the mind can also get back to the buddhic plane. From buddhic to atma, from atma to paramatma, from soul to universal soul, from there there is the individual soul, the buddhi of the soul and the mind, these are the four brothers, the four chambers of the one. The universal soul tries to reach the circumscribed form. The individual soul has its own light, it is the buddhi of that soul, that light of buddhi reflects on the mind, with the help of reflected mind the mind goes into objectivity. It is all one, the super-soul, the individual soul, and the light of the mind is only one awareness working at different planes of awareness.

Once you gain the stable mind and apply it consistently and constantly on respiration it leads you to a light which is not the light we know, it is THE LIGHT which enables you to see the darkness. To them darkness is light. That is how the dimensions changes. The basic work is to develop the stable mind and application of that stable mind to the pulsating principle of the heart. I many times explained that this centre of the heart is a threshold to enter into the inner world. Until then it is only words, buddhi, super-soul. Mind can fall into the illusion, buddhi does not fall into illusion so easily unless affected by pride buddhi does not suffer. The pride are humbled and the humble are honoured in the kingdom of God Jesus said, only you have to ensure that you are humble when you are in the buddhic plane. Pride can affect buddhi. Therefore the bird with which we are here can lead you to buddhi, to experience the self, can also lead you to experience. You would know the I AM, the wisdom of the buddhic plane would be able to work effectively in the objective world with the stable mind. A true disciple does not limit himself from objective activity, he brings light to objectivity. He withdraws to the buddhic plane and experiences the atmic and paramatmic planes and enables the descent of the light through him via the buddhic and mental plane. Mental plane is needed to effectively manifest the light in the objective plane. How can you manifest the light in objectivity unless you have contacted THE LIGHT?

You have to daily establish the contact and then bring that energy through the soul, buddhi and mind into objectivity. You cannot straight away manifest light. To be a carrier of light, you have to become an instrument of light. The bird leads us into the realms of the 7th plane of buddhi. It can give you the same blessing as the bird, the bird is the vehicle of the Lord. It is the carrier of the existence into the different planes. That is why the symbol is the Lord upon the bird. Only then the bird is fulfilled, when it becomes the carrier of the Lord. Each one is a pulsating principle, a bird. On our mount the lord stays, then it is called the anointed one through whom the light functions. That functioning is the very goal for discipleship. This is called the path of Yoga, it is not self-realisation only. Beyond that it becomes a vehicle for the Lord to function on it. The bird enables the descent of the Lord from highest circles. He descends up to the buddhic plane so that you can experience the most high in the chamber of the heart. That is the principle that expresses in the whole creation. The solar system pulsates, the planets pulsate, the humans, animals pulsates. At all levels there is pulsation, beyond pulsation there is divinity, pure existence. Pure existence intends becoming active. There is the mergence of the pulsation and the light coming together.

The pure existence, when it lets the impulse to unfold, four things happen at the same time, not only light. God said: "let there be light and there was light". Light, time, pulsation, illusion, four happen at the same time. Light itself is an illusion, beyond the light there is the existence which is beyond illusion. The cosmic light is called Aditi, meaning the primordial light. There is activation of the one. The cosmic nature is Maya. When the impulse comes the clock starts working, tick, tick, the work is on. Time, cosmic nature, illusion and pulsation happen together. You just picturalise this symbol.

Time, since it has a cyclical movement, it is symbolised as a serpent. The pulsation is a folding and unfolding nature. The cosmic nature is symbolised by a lady. Those 4 are depicted in a way where the Lord is resting on a serpent, at his feet is the cosmic nature and at the proximity there is the great bird.

This is the symbol given for meditation, to let you know that there is only one pure existence expressing as space, time and illusion. That is how we realise the 4 cosmic intelligences at work. The nature unfolds through time and the planes of existence are formed. The bird is said to be on the ground and also in the 7th sky. That is the path of the bird and the path of yoga. It is also called the part of the...wings of the bird. In the Veda there is a hymn like Purusha Suktam. There is Suparna Suktam, 49th Suktam. Su-parna means good wing. The bird carries on each wing 7 sub-wings. We have to catch up to this bird and seek his cooperation in the heart to reach the ultimate truth and on the way you see many beautiful things which are catchy you not to come back, but a true yogi returns to help the others to reach the higher realms. All Masters of Wisdom help us to reach the higher realms. The Nature has nothing to come in your way. When we catch up to one of the 4, the other become friendly. If you associated with one, the others are cooperative. If you don't associate with any, you stay in a fragmented life. One moment is nice, another is terrible. In the Veda there is no good times and bad times. All time is good. That is how the path of yoga enables you to associate with one cosmic principle and experience the cosmic person. It is just a flight, and overview of things, we get into details in the afternoon. I will narrate to you very briefly the story of Garuda, which is very relevant to every aspirant. I gave a seminar about it in January 1995 about the story of Garuda. I give a very short introduction in the afternoon, so that slowly we move to experience the presence by the day after tomorrow. Thank you.



Thursday, 27 May 2010 afternoon

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

The story of the great eagle is the story of the permeation of the omnipresent god and his existence everywhere. It also contains the story of the serpent and eagle. It is a story which is a prominent one in the Rig Veda, from where the other Vedas came out. As we all know, the one Father for all the species is Kashyapa. He is the creator for all the species. It is a form of the creator himself. The creator himself impressed formations and they are called Prajapaties. Prajapaties represent the rounds of creations. 10 times 10 are the rounds in which the creation descends and ascends. From out of the one who is all-fulfilling, nine come out one after the other. These 9 are related to the nine numbers. The fulfilling one descends through nine rounds and again ascends, after 9 it is one zero. One to nine are the numbers. They represent in creation the Prajapaties. There is an excellent presentation of the Prajapaties in the writings of Madam Blavatsky. You may please collect all that she said about Prajapaties. They are called patriarchs, and one among them, the chief one to all the species is called Kashyapa. Most of you in Europe know the Celtic culture. The Celts considered Kashyapa as the god. It is the god from which all the creation came. They do not go beyond the Prajapaties.

Our story begins with Kashyapa. Kashyapa Prajapati has many qualities in him. These qualities are known as the ladies. We are souls and we have the qualities. These qualities when the soul functions

through these qualities, the beings coming out as qualities. It is said that he has two wives, Aditi and Diti. Aditi means Light, Diti means Darkness. Through them he conceives beings of light and of darkness. And then he has another pair of wives which are Venata and Kadruva, meaning the soft ones and the hard ones. These are qualities personified. Qualities personified we get the stories. When you are hard, hard talks will come out of you. When you are soft, other soft thoughts and actions come out. When you are in knowledge, the actions that you carry out bring the light in you. When you are with ignorance or darkness, ignorant actions will come out of it. Diti is the darkness, Aditi is light, Kadruva is the hard one, Venata is the soft one. Sometimes we are hard, sometimes soft. Kashyapa is the one through whom the qualities came out. Likewise he had other wives, Sumati and Ruchi. Kumati means good behaviour. Ruchi means thirst for life. Taste for life not all have. The other quality, Sumati. People with good behaviour. Just good behaviour is not helpful. There are many who have just good behaviour, they don't have the taste for life. Like that he has so many pairs of ladies. So there are many qualities and each quality has its contrary.

The story relating to the bird ... He is in relation to the ladies Kadruva and Venata. When you speak of the divine and diabolic beings, it is the story of Diti and Aditi. Many times we have heard the names of Aditi and Diti. All the 12 suns come through Aditi. Adityas they are called. The 12 qualities of the sun when the sun moves round are the 12 sun signs. All sun activity emerged from Aditi. And then there is Diti who gives birth to diabolics. That is the primary story. It is a chapter by itself. It relates to Cancer and Capricorn. It is the story of the 2 solstices.

And there is the story of Venata and Kadruva, which relates to the story of the serpent and the eagle, which relates to Taurus and Scorpio. The cardinal cross with Cancer-Capricorn, when it comes to vertical movement, it comes to Scorpio-Taurus.

We now limit our narrations to Venata and Kadruva.

The Prajapati Kashyapa one day talks to the 2 ladies. If they have any wish they can express. Can we have anything – Of course. The first one, the hard one, Kadruva, ask. The hard want to be the first everywhere. They are heavy. For everything they want to be first. She said, I will ask first. The other lady, she waits. So then the lady, hardness, Kadruva, said: I would like to have thousands of children, who have tremendous power and their movement has to be swift and they remain generally unseen. Such children I would like to have. She made a lot of descriptions of the kind of children she wanted to have.

Then Kashyapa looked at the other lady. She said, I may have 2 children, and they should be individually much more powerful than the other children. That is how the story begins. I want to be better than the other man. That story never ends. Comparison, there is always someone more intelligent than you, you are unhappy. There is someone who is stronger, taller than you, more handsome. Always there would be some ahead of you. I think not of what I need but what is better than that of my neighbour: My neighbour bought 2 cars, I buy 2 cars. Competition is considered healthy in the normal world, but not in the world of the soul. To live in spirit and to experience spirit does not need any competition. The whole competition is due to comparison. Whatever the elder sister has is ok, but the 2 children shall have to be much more capable than those of the other sister.

There is always someone who eats other things than what you have eaten, where you land when you are comparison. If you eat more by comparison you will become a slave to money, power, to patters. There are so slavery due to comparison and the related competition. The spirit of competition is instilled to the children from the very beginning and this brings in bad attitudes.

The competition unconsciously creates hatred to the one who is ahead. That competition is healthy is not accepted in the world of the soul. Good habit imparts good abilities, but not good virtues. People are confused between habits and virtues. To get up early in the morning is a good habit, but not a virtue. To do physical exercise in the morning is a good habit. Virtues are compassion, lack of stealing instinct, yama, niyama, these are virtues. Habits make you able. Ability can be diabolic and divined. Abilities supported by virtues make you divine. Otherwise it makes you diabolic. The masters of the black lodge

have as much abilities than the masters of the White Lodge. The abilities came to them through right habits. If you are able but not virtuous, you are a danger to the society. You are not useful to society just to be good. Intelligence suffused with virtues is needed.

So the second lady started a game. The first lady, the hard one, just informed what she wanted. The second lady also said what she wanted, but in relation to the other lady. She said "I want something better than the other". Already she is a hard one, now the soft one expressed that her children should be better than those of the hard one. Kadruva, the hard one, for the first time understands that virtue are not all virtue. She sees that the other has a plan against her children. She thought in her mind, ok, just let it be so.

These are not stories of 2 ladies, but a story of things which always happen. The obedient one disturbed the hard one. Do not disturb a sleeping lion. She woke the lion up. When she silently conceived a plan, she knows that her husband is able to give whatever she wished. So because the husband is so powerful. Queen number 2 with the help of her children will have a plan to make me small.

So she meditated about the imbalance which was about to happen. She made a plan that she and her children will be her slaves.

We know the story of Hari Babi, where monsters came as the slaves. The hard one, Kadruva, conceives a plan to make her sister and her oncoming children as her slaves.

So both of them had children, according to their qualities. 500 years of pregnancy, conception, it is a different cycle of time. It is the time between the hyperborean and Lemurian. There were egg-born species. After 500 years the eggs of the first lady grew and out came the snakes. The other lady she laid 2 eggs, and nothing came out. The first is busy with her children; the children are very magnetic and have the ability to transform into a human form. There was a section of the serpents called nagas, and then there is the other section called serpents, sarpas. Serpents can only move horizontally. The first category, they can also move vertically and horizontally. These serpents called Nagas. They are very magnetic in their qualities. These nagas are a special species in Creations. There were Nagas in the northern part of India called Nagaland, also in the north part of the globe we now call Mexico. It is as much larger than what we know now. It comprises,...

Nazarenes know that they are white serpents. They have the knowledge of magic, of time, of disappearance and appearance. This is how there is a section of nagas, and then there is the section of serpents we know.

The whole serpent is held on the head of a serpent with 1000 heads. And then there is another serpent which is a necklace of Lord Shiva. Generally all serpents are considered to be divine. There are many masters in the form of nagas. Then there are normal serpents. Some of them carry gems on their hood. That is what all initiates like to be, OM Mani Padme Hum. The gem in the lotus is called the mani in the padma. The gem is in the thousand-petalled lotus. That gem is something like Chintamani, which has the power of manifestation. Even today in the subterranean region huge caves with gems.

The other lady saw all these children, who have tremendous potential and they were growing fast. The occupation of the first one is nothing but her children; she became a very loving mother. She looked at the 2 eggs she had laid. They are big, they don't break. So on one side there is the quality of comparison and on the other is impatience: I have to do something. You then do something what would not have to be done. Patience is therefore the fundamental teacher. Saturn was not yet born at that time. Because it is still a story that is beyond a certain stage of creation. Patience is the best quality one can have. The ability to wait, not to do things in haste. Your sister has a boyfriend, your sister progresses to marry, your boyfriend does not propose marriage, this situation causes impatience when there is an apparent injustice. And comparison: she wanted to have better children. There are so many intricate principles at work which we have to understand. When the knower relates the stories of Mahabharata, it is all beautiful.

Out of impatience comes out the problems. She broke the egg and there was almost a great being full of light. The eyes, one gets blinded seeing him, he was so beautiful, with very strong shoulders. So beautiful and handy. But he was built only up to the hips. The rest is not built. He comes out and looks at the mother and says: "why are you in such a haste?" Where is the need for the haste? It is your quality of impatience out of competition and comparison and of jealousy, this had lead me to this situation, you did not let me grow completely. Mother, by this quality you will never succeed, you will be a slave, relating to the qualities. You suffer slavery, when you continue with these qualities. I can't be of any help to you, because I don't have the inferior part. He is one anura. He is a being of great ability, but without thighs and feet. He said she would land in slavery due to her qualities. It is very easy for ladies to weep. When a lady weeps you normally become compassionate. He told the mother. Through slavery you will get rid of all the bad qualities, but the other one will lead you into slavery, don't break it. You have damaged me by breaking the egg.

Saying so, he flew right away to the sun. Anuras fly to the sun and remain intact. When you go to the sun, you are scorched on the way. But he went to the sun and told the solar god, Hola, I don't have the lower part, but that does not mean that I will not be useful in creation. Please allow me to be the one to be the chariot of the sun. It is a very special chariot. It has 7 horses and one wheel. The chariot of 7 horses has only one wheel. How can it run with only one wheel: How can it run? There are wheels within the wheels, 7 wheels, each wheel is driven by a horse. How to drive that chariot? The chariot in which the solar god sits has only one wheel and seven horses. The seven horses draw the wheel which has 7 wheels. Every planet has a different sphere. So this is the kind of chariot, where he said, I can move the chariot. I will make sure that you are timely, not late not early. I will take care of the chariot. It is a mysterious chariot, it is never repaired, it does not go to repairs, and the driver cannot take rest. It is a duty of 24 hours on the horse. Make sure that 7 different speeds are maintained. The sun is on time, Sun is a huge concept by itself in the Veda. There will be a much deeper explanation at a time. All this is in the book of Madam Blavatsky.

So he went to the sun and he said, I will drive the chariot of the solar god. Never a being comes to him. So here is a being that comes to him and talks to him. The Lord accepts him as a charioteer so that he can do the job in a relaxed manner. A single wheel automobile. He has to release 7 different rays, create the basis for 7 races and 7 planets. So he found a being who can be a good friend in the work. That is the work of the first child the lady has. He is called Anura by virtue of the creation, but by virtue of his aura he is called Aruna. It is all change of letters. Aruna is the red-orange light you see before you see the sun ball. He appears to declare that the sun is coming. In the morning before you see the sun, on the east you find red colour, very beautiful. Then maroon, orange, golden yellow, after that the ball will appear. The birth of solar system, the father of all beings in the solar system. His arrival is announced by Aruna, and Aruna is worshipped as the soul as much Aruna is the proximate light of the soul. If you see Aruna the prophecy is that you will see the soul. Seeing Aruna is a great practice by itself. Anura has become Aruna and has become the charioteer of the solar god.

Instantly he became a worker on the solar plane, a helper on the solar plane. The lady called Venata felt pity for what she had done through jealousy and comparison. Especially when she saw her sister, it was for her like salt added to the wound. It is a mental wound. You are called a stupid only once, but you remember again and again and again: He called me a stupid, he called me a stupid. He said so only once, but you repeat it, that is the mental wound. The sun gave the message to the patient: Be patient, you will have a good son. The other lady in the meanwhile she goes on with her plan to enslave the sister. She waits for the right moment.

With a pause of 10 minutes we get into meditation

(There was a strong rain with hailstorm outside, so it was sometimes difficult to understand. There were some intricate explanations where it was difficult to follow with typing, so the notes don't give the clarity of Master's explanations. In case please refer to the original recording.)



Friday, 28 May 2010

Hearty welcome to all the group members. This place Nuria is essentially a place for meditation. Meditation is a happening, it happens better when the elements cooperate. The apparent non-cooperation of the elements is the true cooperation of the elements from within. There is a subtle cooperation of elements at this place and there is a very congenial and harmonious happening of meditation. Even from most ancient times, this place is seen as a place of meditation and contemplation. Even from Far East, beings were coming here only to meditate. When the 5 elements cooperate, what remains is the song of pulsation, and it is the song that compels us. It is not heavy breathing, when I speak of the song. It is a subtle breathing which is much more nourishing than the heavy breathing. When the five elements of the body are in cooperation, we don't have to live so much with inhalation and exhalation, but with pulsation. It expresses as inspiration and expiration to move the body. When you move the body, there is more inhalation and exhalation, when you don't move it so much by a comfortable thinking, already there is a comfort. And the next is the comfort of the mind. The comfort of mind comes through practice of virtues, not otherwise.

As I said yesterday, virtues are different from habits. Good habits may not result in a harmonious mind, a comfortable mind. Comfort to the mind is the result of practice of virtues. What is said in Patanjali yoga, ahimsa : alignment between thought, speech and action, regulation of sexuality, absence of stealing instinct, not exploiting others, external and internal purity, study of the teachings of those who are ahead of us, equal attitude and observing the divine behind everything that is seen and listened to. That is the ten to calm the mind. Meditation is a mockery when the mind has no comfort. When mind is not at comfort, the only single way is to practice virtues, otherwise the mind is agitated.

In the story we had been narrating yesterday there are two sisters, they were very agreeable to each other. One wanted to show that she is more than the other. That is how the disbalance started in an otherwise harmonious situation. They have been married to Kashyapa, he is like blue sky, nothing touches the blue sky. Anything can happen under the blue sky, but it has no impact on the sky. There can be white and black clouds, thunder and lightning, sky is sky. That how the kind Prajapati is, untouched by all this. He granted wishes to each one of the lady. One lady wanted high stated beings as children for her. She is power-oriented. She asked for powerful beings to be born to her, and in good number, not one, or two, or three. There were no population problems at that time... The husband Kashyapa said, it is granted. The second lady tried to be over-smart. She said: I would just have two children who are more powerful than the children of my older sister. That was the beginning of all the problems. You can ask whatever you wish, but not in comparison to another. Comparison is an act of ignorance. She asked two children who are more powerful than the children of the other sister. The elder sister did not feel happy, what kind of sister is she? She could have asked whatever she wanted, but why did she ask in comparison? So the inharmony has given way to conflict.

The husband said, granted. He did not say it was not alright. It is the sky, it is neutral. Neutrality of the divine, of a teacher cannot be understood. It is such a neutrality that each one gets in his way. According to the beings he gives to them. Kashyapa is not responsible because of these wishes, he gives whatever

is asked.

So the first lady was nurturing a malicious thought towards the second lady. She always thought, why did she ask this, does she want to enslave me and the children, that her children are more powerful than me? Then what happened I informed, that she got beings with much power, in the form of nagas and serpents. Nagas are different from sarpas. Sarpas are considered as serpents, nagas are divine beings in the form of snakes. Nagas are those who can move vertically. Serpents can only move horizontally. In us, there are nagas and sarpas. The thoughts that elevate us, lift us up are nagas. The thoughts that enable us to move into objectivity are sarpas. All thoughts that enable horizontal movement are sarpas or serpents. All those thoughts that make you move vertically are nagas. Verticals and horizontals have to be understood. Nagas I explained many times, that they are the ones who have a state of no-non-movement. Ga means movement. A-Ag means non-movement. Na-a-ga means no-non-movement. It is a state which we can experience, when we are contemplating, when we don't move. We sit pretty like a cabbage or a potato or a stone. There is no movement. When we say there is no-non-movement, there is no movement horizontally into the objective movement.

Objectively nothing is moving, the head is not moving, the parts of the head, the hands, the fingers, the tongue are not moving, nor the legs, we don't cough, sneeze, no looking hither and thither. It is a state of no movement. It is a state of no objective movement. Subjectively there is a movement. When you are in activity you are in movement. It is the state of GA. When you are not in activity at all apparently, it is A-GA, but interiorly it is movement. There is the movement of breathing. If you move very strongly, that is movement that is not NA-GA. It is breathing, but apparently non-movement. It is all the state of naga. The plane is moving so fast that we don't experience. That is how when you have that perception, you have the perception of naga, that is seen as occult sight. There are people who don't move inside but move outside. But there are people who don't move inside and also not outside. There is Samadhi, there is a state of the subtlest no-non-movement state, suspending the outer movement and engaging in the inner movement is the first step for engaging in meditation, and slowly those movements are also suspended. You cannot say you are moving vertically when you are moving horizontally. Is it sunrise, cloudy, these are all thoughts relating to objectivity. Inside there are no clouds, movements or rains. It is a different way, it is not sunlight nor moonlight, it is the light which is the basis of the sun and the moon. But before that, to get rid of the thought related to objectivity, we need to look to the teachings of the teacher which should enable you to move into more stable thought. The teacher gives much information about the subtle planes of existence. When you are more engaged with such thoughts, you are less engaged with gross thought. To be localised means we are surrounded by local thoughts, - that is Nuria, we are at the altitude of 1950 m, it is cold, the conference hall is not within the building, etc., so many thoughts related to people whom we see. How do you be localised here? Think of an ashram in the mountain range, it helps de-localisation. Think of the subtle planes explicated by the teacher, subtle form of the teacher, subtle form of lotus, plants, horses, houses or even vertically oriented serpents. It is a way to disassociate from mundane thoughts we are normally associated. Even those are all forms, be it a lotus, a white horse or elephant or the sunrise or full moon, they are all forms of light. Eliminate the form and see the light. What is the basis for that light? That light has basis as darkness. What is beyond that darkness? This is how there is a way to ascend the thoughts up to a point of a silent mind. All who are engaged in that work predominantly, with ascension they are all students of naga or of yoga.

So the lady conceived beings who are predominantly horizontally or vertically. They move up vertically. If you close your eyes and utter OM once, along with the sound you can go to the head centre and be, that is how a naga can be. They don't even have to utter OM, one inhalation and one exhalation is enough. With the help of one respiration you can move up. Nazarenes means, they are such peoples. Naza and Naga are interchangeable sounds. We all wish to be like Nazas or Nagas. That is why we meet again and again, but the basic purpose is lost, non-essentials become essential and essentials become non-essential. That is the basic inversion we suffer from.

Let us continue with the story and from time to time we get into concepts of wisdom. So the elder lady gave birth to two varieties. One category can move up at will, another category can move around

horizontally, crawling on the belly. And the two can even go into the holes of the earth, not very deep. The first category can also go deep into the earth also, Nagas can go down to Patala, the lowest plane of the infernal plane, it is no problem. They can be at the tip of Muladhara, and also relate so Samadhi of Muladhara. One is called Ananta who became the bed of the Lord to rest at Sahasrara. The other takes to the counter, he takes to the lowermost point of creation of the being. When you speak of Atlas holding the earth on his head, he is also a Naga. The others crawl only on their belly and the stomach, there are thoughts which can move vertically and lead you to the highest and the lower plane, and there are other thoughts which are very special. Together they have all possibilities.

The other lady, along with the first lady, she laid eggs. The eggs of the first lady opened. The eggs of the second lady did not open. She had the habit of comparison and competition. Having seen her eldest sisters' children she developed jealousy and when her eggs did not open she got into impatience. Jealousy, impatience, competition by comparison they are all preparations of vicious thoughts. These thoughts live in groups, not individually and they can possess you. The virtuous person is possessed by virtuous thoughts. Likewise a vicious person is possessed by vicious thoughts. Whatever is the way, you are possessed. They are the potential layers which put you to future slavery. If a person has such thoughts, they are always living in comparison. If they are jealous and competitive they have the necessary potential to create problems to themselves.

So this lady broke up the egg and a half-prepared being came out, from head to hip. It is called Anura in Sanskrit. That is what was the topic of Anura came because of Nuria. A half prepared being, a being of great ability and light. He told his mother that she is suffering from certain thoughts that will cause more problems to her in future and have given problems to him – impatience, jealousy caused the premature breaking of the egg. High beings don't touch anyone. They see what is happening to the other beings by seeing what is in them. He saw what is in his mother. He says : " mother, it is very sure that your impatience will enslave you". He saw what is in store for the mother. Then he flew high, reached the sun and expressed that he can cooperate with the sun by driving the sun's chariot. I presented it to you yesterday. The sun's chariot has one wheel, it is three wheels in one wheel, from which come 7 wheels, which are all one wheel. It has three centres. One centre of consciousness, one of force and one of matter. It is a wheel that never waves, never stops. It is drawn by one horse which is also 7 horses simultaneously. One white ray has 7 colours, 7 qualities. That is the chariot which this half-formed anura takes up to drive. And he is the one who gives his presence to us at every dawn and dusk in the form of all variations of red and orange. That why he is called Aruna. By his colour he is called Aruna, by his form he is called Anura. It is an anagrammatical word. The etymological key has to be applied to unfold the wisdom. It is a key which you have to learn. Astrological key is another key, number is yet another key, sound is another key, colour, meter are yet other keys. That is what is called chandas, meter. There is a meter by which sun is measured in relation to the earth. The movement of earth is according to a meter. The movement of moon is another meter. Likewise each planet has metrical movement. Also on this planet each kingdom has a different meter. Humans are one meter, man. According to their qualities the meters change. Animals have another meter. For man it is 84 years. For small beings small numbers. Bigger beings, bigger spans of life. For a planet a bigger span, more for the sun, more for the central sun. There is a metrical key that has to be applied to see about which plane we are speaking. A plane on earth is compared with a plane of pitris. Our 30 days is one day for them. Moon is said to have that kind of plane. Then Sun. On the plane of Sun 365 days is just a day. When the scriptures speak of years, the year of what plane is not said. For Jupiter 5 years of our time is just one year of his time. Likewise there are different metrical comprehensions when we speak of numbers and figures. There are so many zeros with 432. It is from the book of Brahma the creator. There are some insects around the light, very short-lived beings, for those beings a life of a human of 84 years is absurd. For a bird, a mouse, the span of life is so short, it has its own comprehension of time. From ant to Adam the meter scales. Some people compare everything. Many people say, a group life of 5 days happened very fast – for them. For a person who is not tuned to this activity the 5 days look like 5 weeks. He will count numbers. Even in our own lives, when we are joyful we feel life is moving very fast, but when we are very sorrowful we feel life does not move. We can feel the differences of metrical concepts. When your travel is very comfortable, you feel you arrive very soon. But if your travel is very odd and painful, you feel, how many more kilometres do I

have to travel?

By this explanation you can understand the difference, but can you measure it? Measuring is a key. All hymns in the Veda are presented to their keys. Max Muller knew nothing of the keys to the Vedas and had done much harm to the Veda. Knowing nothing he explained the Veda. It not only shows you ignorance, but also your pride. Children have different status according to their level of awareness. All look nice, but among humans there are beings, divine beings, a few humans. Though all look human they have different behaviour. It is a beautiful key by itself. Each key requires a life dedicated to it.

Anura informed his mother : "you are walking into slavery you carry it in you". You have qualities in you by which you become very soon a slave. Don't mistake me for having said so." The mother said, what shall I do now? – Take care of the second egg. It contains all matter in it, all possibilities in it. From Brahman to Barcelona he can expand. Such is his ability. Mine is also like that, but your limited action has limited mine. Take care of the second egg, don't touch it, let it grow and break.

So the first lady has seen how the kind of being that her sister conceived through the first egg came. Though limited he was such a powerful being, but he also warned her sister. He could give the right teaching to the mother. What would he be when he is complete. She thought the other will make her a slave, this makes her be a slave. People do this out of fear. You develop logic for fear and cause much problems.

This lady saw she will have problems. Let my younger sister make a slave of me, so that her child will also be a slave to me. That is the moment when we stopped the story where we were yesterday. I had to retell the whole thing, it is the ambiance of the place, it is the story of the frog and the well. The frog climbs up the will and then falls asleep and feels back what it has climbed up. That is how it is with teaching. Therefore the teacher must have patience. Also the students must have patience. We come to the same point where we were yesterday and move a bit forward, otherwise we will repeat again this afternoon and come where we are now.

One day the two ladies went for a walk. They say in a great distance a beautiful horse. It is beauty in the form of a horse, completely white. It is a product coming out of the milky ocean. I told you yesterday that this Prajapati Kashyapa had another pair of ladies, Aditi and Diti, they gave birth to children of light and of darkness, beautiful beings. The horse is also. They wanted to get the thrill of life. One lady gave birth to birds and one to... These are all happenings related to the diabolics and divine, presented in a beautiful way. There is still another pair who prepares the planets. One lady prepares the planets and the other sees that the planets move correctly. Concurrently around May Call so many group live happen. When we narrate we cannot concurrently narrate, but one after the other.

From that churning of the ocean many beautiful things came out. One is a horse whose ears are very vertical. It is considered a good horse, because the celestial horse has the vertical ears. You see people having ears like this (Master shows) they listen better. Let us not deviate. The second lady said, what a beautiful horse, so strong, full of noble qualities. It is completely white. Then the first lady said, it is not all that white, it has some black stripes. The second lady said, it is completely white. The first lady said, not it has stripes. They got into discussion. When we have strong viewpoints you are getting weak.

For the second lady it was completely white. There was non-acceptance of the views. The first lady said, ok, tomorrow we come back, it is now getting dark. She knew that by tomorrow we can make it black and white. The first lady said, if it is all white, I shall be your slave. The second lady said, if it is black and white, I shall be your slave. Therefore wisdom books said never get into arguments, arguments get into bettings and you will fall. Leading to betting, betting will result in the fall. Fall is for both, only thing is one will fall earlier than the other. All gamblers will fall, it does not help. It is a message.

The second lady is very confident that the horse will be black and white and the first knew it was white and wants to make it dark in the night. He called all her children in the night. She explained to her children

what happened and that the horse is all white but that I made a bet and that it is all black and white. You have now to cooperate with me, because I did everything to keep you good in my mind. For a mother her children are everything. They try to do anything possible that their children are best. The lady Kadruva had a fear that the other would win. It was only fear. The children, some of them said, what you did is not correct, the nagas did not agree. If you want we go and speak to the other mother and cancel this. But the mother is insistent. There were very few who were very cooperative with the mother, carrying in them suspicion and fear in them, they said, we cooperate what shall we do? She said, the black ones from you shall hold to the hair of the horse. The next morning they saw that there were black stripes on the horse, so the second lady accepted her slavery. This slavery was only due to some qualities she carried in her. The first lady out of suspicion and fear created a fate for her by manipulation. By habit the second lady became her sieve. Another 500 years passed by, the one sister was a slave to her. The husband was silent. He was observing, non-indulgent.

If two persons are fighting it is better to remain observing. So he observed. He blessed the children who did not cooperate and he remained silent for the rest. Slavery is slavery, through slavery the second lady got purified. She learned that she should never entertain a thought of competition and comparison. The slavery helped her, all kind of jobs had to be done for her as a slave. 500 years passed by. Then the other egg opened. It is like a sun on earth, instantly broke the egg. Such a being had no likeness before. It is a state of apurva, never before. The elder sister thought. The being called Garuda was so elevating, that she had nothing to fear. He is a slave, she thought, he is my slave. You know Aladdin with the spirit. The slave can do anything for you, you feel more proud that she was giving orders to the son and the mother. For some time Garuda has observed the situation and he learned from his mother what exactly happened. He did not say anything about the past. Wise men don't cry over spilled milk. What is the use, why and how it is spilled? It helps not. You can't retrieve it. He learned the present situation and went to the elder mother and said, Mother, what would you like to have as a gift to relieve us from slavery. Then the mother said: Get the elixir of life, the drink of immortality. If you drink it you have continuity of consciousness. That is what we are expected through the practice of this yoga. That we will continue to know who we are after this life and continue after until we realise the truth. If we drink this elixir, we don't have to do anything and we don't die.

So she said, if you wish to deliver you from slavery get me the elixir of life, which was received through a hard work of the divine and the diabolics. Garuda said, done, I'll do it. The moment you'll give it to us, you will be relieved, she said to him. Garuda accepted this discharge of an obligation, it is different of a bet. Here he wanted to know the wish of the mother.

So when it was agreed to by the elder mother, he took the blessings of the elder mother, went to his mother, asked her for her blessings, then went to his father. So far the father was not in the dilemma. When he went to the father who knew what happened. He said to the father, if you bless me I will be successful. Wisdom coupled with obedience fulfils the action. As much as you walk into wisdom so much you have to be obedient. The head is bent down, not up. They walk with the head down so that they can see what is over there and not fall.

He got the blessings of the two mothers and the father and went on the great adventure. Such a huge being, on the way to father himself, he found serpents that eats as much as possible. There is an elephant very huge. At that time the beings were all giants. At Lemurian times everything was very giant. Elephants and sarpas is Cancer and Scorpio, number 6 and 8. It is a combination one has to notice in Astrology. From Cancer to Sagittarius it is 6 houses, from Sagittarius to Cancer they are 8 houses. The fight in you is never ending. You don't end it until you take up the fight with 6 and 8 in your horoscope. The planet in the 8th house and the next planet in the 6th those from that house are in fight, they can be resolved astrologically .

The father said, eat them up, so you don't have to fight against hunger. With one stroke he eats the children. He was looking for a way to land and eat. It is an energy, they put on the head. He was not finding a strong tree. Finally he found a huge banyan tree. Banyan and Ficus Religiosa are very sublime

trees, there are many beings for meditation. Generally banyans and Ficus Religiosa there you find beings in a subtle form meditating. The tree saw Garuda, He carried many divine beings which come with the feet up and the head down, from the sun to the earth. They would not at any time disconnect with the solar energy. Though they come down through the solar ray, they continue to meditate on the solar energy and keep contact with the Sun.

We are in our own world now, our house, our job, family is most important. When Garuda had landed on the tree, he landed where these beings were contemplating the divine in meditation. The branch broke the moment he landed. If they fall on earth they will kill you. He prayed them to not to fall, he took the branch by his feet and flew again to the father, he was in a crisis. He is hungry and there are the seers of the branch. Where is he to deposit them? To ensure their blessing and not hurting. The father understood though he couldn't speak because he holds the branch with his peek. The father told him to go to a lake and deposit them near a lake and ask the beings to bless him. The name of this seer is Balakilya. There are captions on him in Spiritual Astrology. He started on his journey. We continue in the afternoon. Thank you.



Friday 28 May 2010

Good Afternoon. We have done presentation for the groups by the working numbers of the groups, printing the teachings and circulating the teachings has become an activity by itself. There are two books made ready by the German group and there are five books printed by the working group of Spanish group. It is our tradition to release the books at the group livings.

I release the German books: The German version of Uranus.

The Teacher, according to Vedic tradition a teacher represents THAT. The great grand Master gave an aphorism on what a teacher is.

The book on Service.

Service is the way to liberation. Some thoughts related to service related to the law of liberation through service.

The book on Sanat Kumara. It is a complete doctrine. The teachings contained had printed last year 2000 books on hear own and declared it to be distributed free of charge. Then in the last 6 months 2 high officials ordered 50 books each and distribute it to the friends. Who reads it says that it is a complete practice by itself. Sanat Kumara is the beat teacher who taught it to the best student. To give it in the modern language is what has been done. We are not selling, but distributing. This book has come out for

the benefit for small groups that are working under the inspiration of hierarchy.

Saturn Regulations of Master CVV. They do good work to those who read one section per week. This is the final one from Spain.

Between last May Call and this May Call there were two occasions where I had to go to hospital, one time on account of my mother, on the other it was because of my wife. In both occasions I had to give a teaching in the hospital. I went as an assistant to the patient and ended up as a teacher and assistant to the doctors. One in Tamil Nadu and another in Hyderabad, Andhra Pradesh. Our group members found it is useful information. Sabine Mrosek suggested we can print it in as small way to distribute it to the doctors in the West. And we can also distribute in India. It has developed into a 4 language book, the four languages spoken in a group life like this German, Spanish, French and English. We thought we would do the book in India and the layout done in Europe: New Age Hospital Management.

These books live long, longer than the creator, because they are leaves of wisdom and the Master blesses them with immortality. Even when we leave the body they continue to live inside. It is a very sacred work to bring out the wisdom in modern form. It is not a small work. Around the clock, all the years bring out the books. The May Calls in Europe they are thanks to brother Valentin. He did the first May Call in 1988 in the Italian Pre-alps, then I came to Spain for a very intense short group life. Valentin, he has a team of brothers here about 40 in number. When I was brought back to the airport in the taxi Valentin said: " Master, wherever you do May Call, whether you do at North Pole or South pole, I will participate", so I had to do May Calls here. I am happy that the work has gone so far and it will continue. And that is all due to the blessing of the Master.

When I say the Master, he has no name and no form. He is the omnipresent one whom in the modern time we call THE MASTER. That master when he functions through a few high beings and he is functioning also in future through every instrument tuned up to its quality. The altar contains those through whom the Master prefers to function. They are not the only ones, there are so many throughout the globe where the Master functions through and helps the beings. The idea is to respect all to assemble. Wherever good work is happening, whenever good service it taking place and wherever the most-ancient thought is represented without the colour of any religion there all those are to be respected. It is like one electrical current through so many instruments. Recollecting the omnipresent god is only possible through the stories of such ones. In a way the stories of the Great Ones is only the One God functioning through that form. The omnipresent God forms himself with his celestial power of Maya which is called Avatar. When he makes a form out of himself, he is an avatar, but when he functions through an instrument who is ready to let the function happen they are called the teacher, and whenever great work is done through a human form anything that helped humanity to move forward by leaps and bounds, we should notice that they are the ones who are anointed. The anointed ones. The one who is possessed by God. Jesus Christ was frequently called the anointed one, because the omnipresent God had always been with him and had always worked through him. He is called Jesus in this part of the globe and Amadeo in other parts. Names are only forms for the energy to come through. Whenever we say THE MASTER, it is the energy throughout and around.

The story of Garuda is also a glorious act of the omnipresent one in the form of an eagle and it remained immortal, as long as the creation is. He went on his journey to pick the elixir of life. He is very swift, he moves up. He crosses the physical, astral, mental and the buddhic, everywhere he was respected. Then he was to get into the blissful plane. It is the plane of ananda, of bliss, which is beyond the plane of buddhi. At that threshold, he met the celestial king. The celestial king is the most powerful one, invincible. In fact he is the executive of the whole creation, he works for the 3 logos, they are like the board of advisors, The fourths one executes. The omnipresent god is presented through will, love, and intelligent activity. As an intelligent being we execute by the help of the omnipresent god. We are the 4th one of the omnipresent trinity.

The celestial king is guarding the whole creation and is called Indra in the East, meaning Idandra, the one

that protects all THIS, THIS means the creation, THAT means beyond creation. "THAT exists as This", that is how the Vedas say. The creation and the beings is not different. There is a protector of the creation, he is the king who protects life. So he stopped Garuda: "What is the purpose of your coming so far". He explained the case that he has to take the elixir for the benefit of the children of Kadruva then his mother and he would be liberated from slavery. Then the celestial king objected: "It cannot be given that way. It is to be gained by the people, you cannot give it to all and sundry". There is a great responsibility by giving the drink of immortality. It is true, it cannot get into bad hands. Good knowledge cannot get into bad hands. Good milk cannot be put into bad vessels. Garuda said, I agree with you but still I have to take it, I agree with all you said but I have to take it home, there is no other way – Why do you say so? - My Mother is as much as the creator. In the Vedic wisdom mother is given the most high position. After the omnipresent god it is the mother, after the mother it is the father, after the father it is the teacher, that is the order of priority.

If there be problem in creation by distribution, the problems can be dealt with, but slavery of the mother cannot be accepted. Therefore according to the wisdom I cannot do a wrong thing. I did not come for my sake, but for my mother, and I have to take it.

Then Indra, the celestial king said: "In that case you have to fight with me, defeat me and take the drink". Garuda said: "if you say so, let it be". Indra threw all celestial weapons on Garuda. Even while the weapon came he moved his wings and the weapon could not harm him. Then the celestial king used the ultimate weapon called Vajrajira (?), the diamond among weapons. The story of the creation of that weapon is a beautiful story by itself. He releases this weapon upon Garuda, it never gets back without having fulfilled his purpose. Garuda thinks of his mother and sister. Out of respect of this weapon Garuda took a feather out of his wing and he said to Indra: "Out of respect for the weapon a feather is dropped from my wing", meaning he did not respect the weapon. It is the fight between the pulsation and the mind. Mind principle helps to protect whatever is yours, and there is the principle of pulsation in you. For the principle of pulsation it is the mind that comes to life. Most of us know how to work with respiration and work with the buddhic state. We are prevented by our mind to do it. Mind creates illusions, it does not let you work with pranayama to reach pratyahara, Dharana, dhyana and Samadhi. This is in the books, said many times. The mind shows more interesting things to you and you never get back to pranayama. Pranayama gives you internal entry into the being. You will know for yourself that you are the dweller of the body and that you have a body, but the dweller of the body and the body are mixed up so much, that the dweller cannot disassociate himself from the dwelling. We are in a house and live in the house. Many times we live in the house, unless you develop association with pranayama to get into subjectivity.

Abandoning objectivity is never taught. You get out of the body to feel that you are not the body. This can be done through pranayama and through pratyahara you can get into the brow centre and when you know that you are inside and that the body is the dwelling house, just like you come out of the house, you can come out of the body, this can be accomplished through respiration and pulsation. Mind does not let it happen. Illusion is important. The soul is the prisoner in the body. So here the pulsating principle himself is countering the mind. The power of pulsation is presented in the story by which the mind can be sent off. Mind is not killed, Garuda did not kill Indra. He brought him away and moved forward to the elixir of life, the cosmic fire. He had to use his wing to the best of his possibilities. He moved the wing 91 times. It is a key of time. Garuda comes back with the vessel of the drink of immortality. When he comes back Indra says : "before you part mind when you are on the way to the buddhic plane, the mind would like to be friendly with you, cooperate with you and thereby support itself". What happens when the pulsation is not here? There is no pulsation in us. You are there as a soul, but the mind is dissolved. Mind knows the importance of the soul, when it supports the soul and the soul moves up to the higher planes. On the way to the blissful existence mind is the dweller of the threshold. On the way up, it was the obstacle, on the way back it is supportive.

The one who is initiated comes back with a highly cooperative mind, completely cooperative, because the mind knows the power, the love and the ability of the soul. So he seeks friendship of Garuda. Garuda smiles and says, yes I accept to be friendly with you. There is an agreement with Indra, he says: "I don't

mind you taking the elixir, but don't let it reach the people who do not deserve". Garuda said:" I respect your view, I will make sure that it does not reach". He further comes back. Then the omnipresent god presents himself in the form of Vishnu. Vishnu praises Garuda saying that you are the best, the way you have fought Indra, the way you have secured the cosmic fire and the way you have accepted the friendship of Indra pleases me so much that I wish to grant you a boon. You can seek a boon from me. What boon Garuda can seek? There is nothing in the creation which is not at his reach. The king celestial is his friend and there is nothing unattainable to him. What could he seek? Then he said: "I will also give you a boon. As much as you give me a boon, I will also give you a boon". In the creational activity where a form in creation offers a boon to the omnipresent lord of creation. Vishnu smiled, he is also fulfilled, what is it that he needs? He is there only that the beings are happy. There are two who have no personal request and they match. Each one offers a boon to the other. Then Vishnu said: "Give me whatever you ask": Garuda asked : "Ensure that I'm always with you as your vehicle: "I am That That I am. For this creation it should always be. Vishnu said : "I will always use you as my vehicle, I shall move mounting on you", meaning the omnipresent one is always mounted on the pulsation, that is the boon.

When you contemplate on the very basis of pulsation, pulsation is please to descend with the help of pulsation up to the chamber of your heart. It is a beautiful arrangement between the two. The lord descends on the mount of the eagle. Sitting on the mount of the eagle he descends and blessed the beings and causes ascent to the higher circles, When you are with the vehicle of the Lord, you are already the Lord himself, he is the vehicle, The vehicle is always reminding: I AM Here, I can lead you to higher states. That is the truth. In Sanskrit heart is called hridayam, giving the message here I am. Hrida yam is here I am. I have been informing now since 15 years, but the mind always goes away. Therefore working with respiration is an essential step for all ascension. There was a pact with Vishnu, the omnipresent God, and Vishnu advises Garuda how to ensure that the elixir of life is not put into bad hands. He gives a plan. Garuda comes on and shows to the elder mother: Here is the elixir your children can drink. Under one condition. I will leave it here, they need not fear that I take it away. Let them take bath and come and take it. This is because the sarpas were interested, not the Nagas, they don't need it. The mother was happy. Garuda said, I leave the vessel here. The elder mother was happy, now that you leave it here, I release you and your mother, you can move. So he left it on sacred grass. Then the serpents saw the elixir, quickly went to the bathroom, the river to take a bath, took shower and came back. In the meanwhile Indra came and took away the vessel. That was the plan given by Vishnu. Garuda fulfilled his duty, but there was a plan. When he came back it was not there. The serpents were disappointed. They felt that the grass on which the vessel was kept was spilled with the elixir and that some drops were there, and as a consequence they have spilt their tongues. So the tongues of the serpents are spilt as double tongues.

We speak something before and something else behind. That is double tongue. This story is to be narrated when it comes to pulsation only to inform the aspirants how important is the pulsation. The pulsations will lead you to your inner being. Only when you touch the inner being you can leave the outer being. Otherwise you live by mistaken identity. From outer man to inner man, and from inner man you reach the divine in you by which you are transformed into a son of God from being a son of man.

In fact the Veda speaks of 3 birds as one bird. The fourth one is the omnipresent one. The 3rd one is the omnipresent that is present in all others. The second one is a product of the omnipresent one as man as a soul, the man in God or the man. There is the God in man, and there is the man in God. There is the god omnipresent, for the man there is a human form. That is the outer form. With the help of outer form we relate to objectivity. With the help of inner man you relate to your inner being. That is why we have to move from the outer to the inner and then move upwards. That is how from horizontal to vertical. There is an occult meditation which speaks of it, from horizontals meet verticals. It is for the horizontals to meet verticals, not for verticals' to meet horizontals. Go to a guru, reach from the heart the inner. The mind should relate to respiration to reach the subjective. We have 2 minds, only one mind is at work normally, Only the objective mind is at work, not the subjective mind. If you see the presentation of Master DK in the book Letters on Occult Meditations he give a pictorial description of Manipuraka, a lotus with 5 petals downward and 5 petals upwards. The Greek have given a symbol to contemplate at least once a day, it is

Janus. It is a head with 2 faces. One looks to east, one looks to west. The west is the mind. A face turning to east and one to west. Get one of your head with faces into both directions, one objective mind and one subjective mind. For activating the subjective mind one master gives the technique: Visualise something beautiful and it will slowly awaken the subjective. If you cannot imagine, get something for imagining, the most sublime Master, where he is and what he is doing. It is a means of activating the subjective mind.

Where is the subjective? Only the objective mind is seen all the time, the subjective mind is not seen. In ancient times the education was given to train the subjective mind. Once your association with pulsation is tangible, the ascent is a sure prophecy. Garuda is available in the chamber of the heart functioning on the planetary plane also. The whole creation is pulsation. One pulsation for the whole creation. The bird exists in different measures. It is a bird of all measures. The path of Garuda leads you to present you before the omnipresent. Such is the story of the bird given in a very short manner in seed form in the Veda and is elaborated in Mahabharata. All stories in scripture are to be related to us and understood. Otherwise they are fiction. They are a reality when you apply them on you. You are the master key, you have to apply the scriptural wisdom upon you. Thank you for the presence. We will humbly walk into another dimension of the same presence tomorrow. We now try to get back and meet the pulsation, you have almost no time to leave.

Saturday 29 May 2010 May Call Day, Morning 101st May Call



The morning started with a candle light ceremony followed by morning prayer and fire ritual.

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

On the occasion of the 1st May Call of the 21nd century, may we all be blessed by the MASTER. May we continue in the path of Yoga of immortality and gradually become fit to serve the plan for future times to come. Consciously or unconsciously we enter into a path which would enable us to undertake greater responsibility for the benefit of our kind that is the human kind. Only the divine can help the human, and the divine seeks human agents to transmit the Plan to humanity. The path of Yoga is to make ourselves fit to be able to receive the energy of the divine into us, and enable it to transmit itself through us. This is what is sought from those who seek the path of truth. We need to orient to the omnipresent divinity whose other name is THE MASTER. As much as we orient, the omnipresent divinity is willing to enter into us. We shall enable the divine energy to enter into us and we shall also enable its stimulation in us. As much as the energy is stimulated in us, the related transformations happen in us. The transmutations, transformations, transcendence, all this are the processes of the divine if we stand oriented. Once the transformation is complete every one of us becomes an instrument for transmission of those energies. It is not that we transmit, it transmits itself through us. Thus we are called the mediums of the omnipresent divinity. There is not much to do by ourselves, all that we need to do is to orient. Regular orientation is what is sought. Once the orientation is regular, the energies conduct themselves, they enter, they cause the necessary changes and then they transmit themselves through us and we can be a witness of all that is happening through us. Witnessing the energy of omnipresent divinity is real splendour. Yoga says, try

to be a witness to all that is happening. The state of witness is possible to those who can stand in neutrality. If you are not neutral, transmission is not possible. If you believe in doing, transmission cannot happen. You should let yourself open and transmission takes place. The beauty of this working is happening through us. Man believes too much in doing. There is not much to do once you know. The knowledgeable ones know that all happens when they stand in orientation. When you stand in light, the light does the rest. We can be a witness, a joyful witness. We can see the multiple ways the divinity functions and alleviate sufferings and elevate beings. All this can only be done in utter openness to divinity. This is the scheme into which one enters into when one thinks of divinity.

In this path, the name of the omnipresent divinity is the MASTER. The Plan leads to that divinity. The one who orients to it is the one who can experience it and is the one who can be chosen by the divinity for transmission. That is the way it is. It is not an association of hyper- or hypo-activity. A true medium does not believe in doing, but allows the divinity to use him as a channel. That is what has come to us. In the present cycle, a special impulse was intended to be given. The divinity according to the time plan, tries to give some extra-impulse. It is like in a still water lake a stir is created. This was 100 years ago. This stir can be seen as an additional impulse, a little bit more effective impulse. The purpose of that impulse is faster evolution. This impulse, when it was first given in the most high circles, it was received by the supra-cosmic intelligence called Varuna whose planetary representation is Uranus. This energy has been further been received on the solar level by Sirius and thereafter, with the help of Uranus, it reaches the central sun posited in the sign Leo, and through the sun sign Leo it entered into our system. Its original placement in cosmos is in Scorpio, its nature is Aquarius, its entry is through Leo and its manifestation into our system is through Aries. That is how the energy has come up through the planet. To be able to receive this impulse which is first of its kind, the Hierarchy had its own plan. The hierarchy includes Master Jupiter on one side and Hierarchy on the other side, they are the two wings of the Lord. It was intended to get introduced into our planet through the hierarchy of Master Jupiter.

Some Master in Master Jupiter's Ashram, an advanced disciple of his ashram, took birth before. You can imagine how the impulse can change the plan when it is already on the way. It was informed to Madam Blavatsky that at the beginning of the new century a new impulse will come, a descent of the Most High. Whenever there is such a descent, it is called an avatar. It was more or less anticipated by the Hierarchy which informed Madam Blavatsky. Around the end of 19th Century, Madam Blavatsky informed in close circle that there can be a grand manifestation at the beginning of the new century to humanity. It will enter into someone who receives it. So the followers of Madam Blavatsky, they made their own sincere intent to prepare a person to be fit to receive the Most High. It is a human effort, but the divinity had a different plan. It found its expression through an advanced disciple of the Ashram of the Master Jupiter into our planetary system, the energy was transmitted through the planet Halley and when the tail of the comet was touching the planet on the midnight hours of 30/31st March, it descended on the planet through a high form, we call Master CVV. We cannot say that Master CVV was unaware of the situation that suddenly happened through him. In the midnight hours, when the energy was to touch down to the planet the Master was ready to receive it in his room, in upright position to receive it. If something happens during the sleep hours it can be said to be unaware. Master CVV was fully aware of the incoming energies and he was ready sitting in the posture of Veerasana. At the appointed hours the energy entered and there was a huge sound like a thunderbolt striking his house. People were astonished that the Master is in flow glow when this happened at midnight hours. Each time the divinity enters, it enters in a unique way. There would not be a previous event like that. It always happens in a never-before for, what we call apurva. Earlier also on the planet, divinity descended but not in this way. It was a unique event. What would have been Master CVV as a soul to be able to foresee and then receive the energy?

It shows that even by birth, he is an adept of high order and he was waiting for this work. He was born in a very rich family which has much culture. Bhagavad Gita says, each time a yogi is reborn he would either be reborn in a rich family or in a family of yogis. These are the normal conditions because he has already accomplished the personality aspect in the remote past, so he does not have to work for the personality. All personality activity would only be subservient to the divine activity. He does not have to look for his daily bread or his life partner or look for development of development resources or domestic parts of life.

To an initiate it just happens. He reminds the purpose of life and the rest happens, and they happen in a splendid way, not sub-normally. Everything happens in splendour and abundance. The Master was born in a rich and scholarly family. He had a very splendid life in young age. The kings and the rich ones, the scholars were always on a daily basis in his house. He was in a very high social, cultural and religious activity. Even by 18 years he has referred to himself the Vedas and he was quite good with English and Tamil, because the region where he was born is Tamil Nadu. And since he is from a Telugu Brahmin family he also used Telugu. He was using keys relating to Tamil, Telugu, English with great ease and Sanskrit. He was a musician by himself. When he sings people were feeling some kind of a trance. He was a man of multi facets. He was a very deep devotee of Krishna. There was no day where he did not worship Krishna. He was just in the presence of divinity until the energy came up to him.

The energy had a great impact and the master received it with much ease. It needed a Master from the Ashram of Master Jupiter to receive the energy. In all emergency situations, it is Master Jupiter's Ashram who conducts the activity. Where in all general situations it is the Hierarchy of Himalaya who does the work. Master Jupiter's Ashram steps into work at special times of emergency. At other times the Hierarchy continues to work in a sustained manner. When this energy visited the Master from 31st March to 29th May, the Master conducted many experiments with the energy. Many Masters were visiting him from the Himalayas during the night hours. The lady was a witness of the visit from the Himalaya. There were great conversation between the Master and the Masters of the Himalaya. The purpose of the visiting energy was the transmission of the energy to the planet was conceived by Master CVV in a matter of 2 months, April and May, 31st March to 30th April, and 29th May. He released the energy to the planet.

All the 60 days he retained the energy in him, conducted a number of experiments and understood that the energy could confer longevity of life so that the yoga practice can fulfil itself through a long span of life. Longevity is only for one purpose, to attain immortality. Only for that one should live long, not for purposes of eating and moving a little more, seeing a little more. Longevity has only to be sought for one reason, because it takes a long time to get into another body and start working. A long span of life would give you more time to go through the processes of Yoga so that you have continuity of consciousness beyond one incarnation. This is the first thing he found that this energy gives longevity and would give scope to fulfil oneself in immortality. And then the second aspect which he realised was the energy can resist disease and decay, they can wait. Even as per ones tendencies there is disease, the energy resist sickness, disease, decay, meaning you would be continuously be functional and not be out of functioning out of sickness. Because disease waits. Why? They are working with the path of Yoga. Patanjali says the first impediment for yoga is sickness. But this energy, the first thing is there may be a program of sickness in your life, but this energy makes the disease wait outside until you have done the joy. That is the beauty of it, until the work is complete you can stay, waiting.

The first is longevity, the second is resistance to disease, the third aspect is you don't get old faster. You look almost the same after a long time. The old age would not have an impact on you. You would not be like a dried vegetable. You continue through time because there is no decay. Decadence waits outside. Disease waits outside. As much as you work with this Yoga, it waits. If you stop working, they will enter. They will enter because they are already in your program. That program is suspended by the energy because you are working for something useful for you and in future for humanity. It is one of the secrets of Nature. Nature preserves people who are useful for the beings of Nature. As long as you engage in working of the benefit for others many things wait. When you stop doing that kind of work, as if from nowhere, black clouds come and submerge you in what you call death. This is one truth of nature. It is effectively carried out. Only when the work is out one would be functioning. It is like Jesus said: "Now it is finished, I shall now rise and go to the Father. Whatever is to be done I have done. I shall now rise and go to the father".

It is true for the yoga. A yogi knows when the work is done and he can leave. This yoga effectively manifests these aspects of Yoga. And above all, continuity of consciousness is ensured, that is the 4th aspect. Longevity, resistance of disease and of decay, of immortality or continuity of consciousness. All these 4 purposes are already part of the ancient 89 fold path of yoga. The difference is, the new impulse

makes it faster and more effective. It happens faster. In tune with the Aquarian time speed is gained and time is gained. It is a very effective energy which can be transmitted through the mantram Master Namaskarams. Master means the omnipresent energy. In Sanskrit it is called Antaryami. The one that dwells in all that is. He is present everywhere, therefore he is also called omnipresent. That is called by Master CVV :THE MASTER. THE MASTER is in you and me and all. When we offer Namaskarams, we offer to this divinity omnipresent. He conceived the mantram as Master Namaskarams. Later, when he was about to leave the body, he received the Message that he may also give a second utterance as Master CVV Namaskarams. CVV represents the initials of the name of the Master in this incarnation. Venkatarao Venkaswami Rao. CVV therefore. CV Venkaswami. That has come to be the mantra. The master worked with the energy for 11 years, 11 months and 11 days. That is the master number. It is the period and he said the work is over.

In those 11 years, months and days he introduced the energy not only to those who came to him to receive the energy but also to the entire planet. He transmitted the energy all over the planet. He transmitted to all kingdoms of the planet. The idea is quicker transformations of minerals and metals, plants, animals and humans. That is the work. That is why daily sitting morning and evening in Kumbhakonam he transmitted the energy to the planet. He was very clear, he told those before him who were to receive the energy. This energy is for the whole planet, you may also receive. The energy is all over. As a consequence from 1910 there were so many transformations vis-à-vis of the planet and the life on the planet. The energy carrying the energy of Varuna or Uranus, it has a special impact on science. Uranus works with science. Neptune works with experience. Neptune gives the bliss of existence and the related experience. Uranus gives the scientific comprehension. That is why the Master says, this Yoga is a science. I do not look for belief in me. You don't have to have faith in me. You take it and you see what happens in you. There is a global initiation happening through the transmission through the Master. All the later work is only a follow-up of what is already transmitted. He already knew how the energy moves when he transmitted the energy. He said, this energy would first be well received in Europe, consequently there were so many scientific inventions in Europe. Then it would go to South America, then it would come to North America and ultimately it would come to India. Though it is initiated from India, the Master says : "it goes round and comes back to Me". He also said, my work will be known more through the West than through the East. He said many things that were not understood at that time. Slowly one by one, they understand.

So that is how the work is initiated for the general upliftment for the kingdoms of this planet, to lift up the beings more into the light. That is the work. That is the purpose of the energy which we are invoking daily. When it comes to individual, there is a special way of working. Everyday twice you have to invoke the energy. The interval between the 2 invocations shall be 12 hours. If it is 6 in the morning it shall be 6 in the evening. For group invocations it is 6; for individual purposes you can set it individually. When you invoke once the work of transformation starts working for 12 hours. And then again a second invocation after 12 hours. So 24 hours the work of transformation is happening. That is the continuity of transformation is ensured. When regularly, this transformation is happening in you, the body is transmitting and gets off inertia to receive more light. The impact of the energy is on the world? They lose the density so that the inner fire can express itself. There is a latent fire in the cell. The latent fire we see in a stick of fuel, when it is dried there is a greater possibility for expression of the flame. Every cell carries the fire, latent heat. The cell loses the density related to the body. This latent heat is gathered and put aflame with the help of the respiration, we carry out so that the active heat and the latent heat together, they unite to become kundalini fire. When you are working with this practice of this prayer, there would be times where you would breathe very effectively. It is not that you decide to breathe. Sometimes the heartbeat takes to another rhythm. It can be higher sometimes and lower sometimes. There can be many movements in the body, you remain a witness of the activity that is happening within you. Yesterday I spoke to you about the outer and the inner mind, objective and subjective mind. And the Greek god Janus. The month January is named after him. The morning of every new year, you should think of him. Invoke the sound and observe within. Observing within and the practice would enable us to activate the subjective mind. When you regularly observe within you would have a subjective mind. With the subjective mind, you would see what happens in your body. That is what the Master calls that I will do the

repair in your body. You just be a witness while I do the mechanic. I will rectify and develop your system. That is why there is a short prayer: "Master please let me receive your energy into our system".

Sometimes much heat comes, sometimes the body is very light, sometimes it is very heavy, sometimes very cold, sometimes very hot, sometimes you breathe deeply, sometimes very heavy. Don't get into the logic, of it. Let the work happens. The difference between the traditional Yoga and the master Yoga is, I shall do everything to ensure that you are a column of light. Just offer yourself to me. In other yogas you shall have to do breathing exercise etc. So many instructions. Here there is only one instruction: Invoke the sound and observe it. The Master says : "I will be inside. The moment you utter the sound I shall inter into you and conduct the necessary repair work. I will meet you wherever you are in your being. If you are in the solar plexus I will meet you in the solar plexus. Wherever you are in your being, I will come and meet you. And then conduct an activity of milling". The starts to mill, therefore he is a miller. The other name of the Master is The Miller.

You have Müller in Germany, here we are speaking of miller. He starts the mill and things get grinded. Be a witness. When the transformations are fairly done, you will start listening from within instructions. You will start listening the teachings. They are fresh teachings, in according with the teachings, but very fresh. They have their own coining of terminology. As per the orientation transformations happen. As much as transformations happen, you will receive instructions how to do things in objective life. The maser instructs from within. He says keep a notebook where you can make note of instructions before you forget. He knows our memory is very short and we quickly forget. It is better you immediately after the prayer you make notes of. When you are good with the instructions, that you follow the instructions, then slowly he will start teaching from inside. All teachings start from inside, and outside we have confirmations through the scriptures. Teachings are not contrary to the scriptures. He does not contradict any world scriptures, though it might be contrary to religious books. It may contradict certain believes but nothing against truth. And it is not imposing any religion or cult. It is meant for all human beings. All those who have a mind can work with it. We are men and women, mind oriented beings. All those who have mind can mind it. Open yourself, invoke and let the work happen. Simply sit and observe, don't do anything, it comes to you. Instructions come to you, teachings come to you. Your program comes to you. What are you to do come to you, in relations to the Plan and to your personal life. The Master said: "I shall be actively associated with you, not only as per your soul life but also the personal life. I'm not of the kind of teachers not interested in personal life. There are many who say I work with the soul, the personality is your problem". The master is all passionate. The personality is taken care of and you have a progressive soul life. How can own work with soul life when the personality is in problems. He said unless the state is stable, how can the statue stand. Unless the state is stable how can the statue stand?

He was asked : why can't you say the old names, Ishvara, why not Vasudeva, omnipresent god? You must it be Master. He answered: The Master does mass stirring. See how he used particular words. I stir the mass and you will eventually get a body of light from the material body. That is why he was particularly fond of the word Master. Mass stir. Likewise the statue is stable when the state is stable, The state is vertical personality life if horizontal, up and down. The soul life cannot be built upon it. That is why I shall take care of not only your soul progress but also your personality development. That is why he also said sometimes, all-round development. Round development. When it is round it is complete. He likes to round up every aspect of your life. The personal life, domestic, economic life. Everything is like a full opened petal. Only then the flower is beautiful. Unless the petals opens well the flower is not splendorous. Only 2 petals growing is not a blossoming flower. The petals are essentially 3, social economic and domestic. This aspect has to be developed in Integral Yoga. The Yoga of splendour. It is a Yoga of Synthesis, of objective and subjective life are synthesised into divine life. Divinity functions in your house, your family. It even functions in your bureau, in whatever social activity you are into. Wherever you go, the energy is with you and transmits itself. That is why he says it is all round development. You don't feel difficulty with anything. That is the yoga he introduced. For 11 years, 11 months, and 11 days. His own life was a demonstration of it. He was a big man, had a big family and was economically and socially rich and demonstrated so many spiritual dimensions, instant cures. There is no equal to the healings the Master did. He could bring back to life the dead don. A disciple who was dead was brought back; his own child

who died was brought back 2 times. He has always given longevity of life through some of his disciples. He has himself demonstrated on him death 18 times. For all clinical purposes he died and came back to life. He said, in this Yoga you can always come back to life easily. He demonstrated it. Every aspect of yoga he demonstrated.

He also informed his date of departure, 1st may 1922. Likewise Master MN also informed the date of his departure. The purpose of my being here is fulfilled. Whatever is fulfilled through me has happened. I shall now get back. You are 5 years of age. He was born in 1868 and he departed in 1922, 54 years. 53 plus, not 54. He informed his followers that he was departing on 11th May. The disciples gathered around him, he informed them to continue with the Yoga and said it was a final decision to depart, and in the presence of a few disciples he departed. The work of the Master will be for centuries. Out of some good luck the yYoga has come to us, it is for us to practice. All that has been said today has been said so many times on May Call. It is only to remember the Master on May Call. We shall continue talking on this theme in the afternoon. It is the 1st May Call of the 2nd century. There was also the silver jubilee of WTT-Global and now 50 ears of Guru Poojas in the coming year in India. Let the celebration be the celebration of the soul but not only of the personality. Celebration can be for the personality as well, but not only. On this special occasion of the beginning of the new century, I wish you all that the Master wishes us all. That is longevity of life, resistance of disease and decay and the related immortality so that we may become good instruments for the divine plan. You have all contributed for the splendour of the May Call, Each one can do May Call at his house, but it won't be so splendourous. Gathering here in great number and crating a beautiful temple for the teachings ad prayers, all this is part of this splendour. All those who participate in a May Call like this according to their effort and contribution they shall be blessed by the Master. If you are a participant it is different, if you contribute to the group life, it is different. If you shoulder the responsibility it is still different. According to your offering it is different. The Master responds in equal proportion. May we all be blessed and have a pause for 10 minutes and re-gather here. Some groups have brought some souvenirs to be distributed to the whole group. So we let them present them. With that we conclude the morning session. Thank you. Namaskarams.



After a short pause with a group picture outside the group assembled in the hall for sharing group presents 7 souvenirs for the members present.

From Germany, Spain, USA, Venezuela, Argentina, Belgium: Pencil, Symbols of Synthesis, booklets, a sticker which can be put into the car when there is traffic jam to contemplate.

The Mantram uttered in Kumbhakonam in January by the Master:

Master Mediums meet in Lotus.

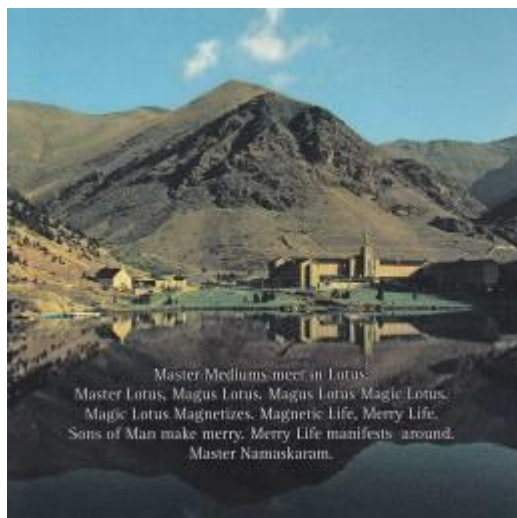
Master Lotus, Magus Lotus. Magus Lotus Magic Lotus.

Magic Lotus Magnetizes. Magnetic Life, Merry Life.

Sons of Man make merry. Merry Life manifests around.

Master Namaskarams.

(The text is on a card distributed by WTT-Global)



The Master received from the groups a cuckoo house. The Master distributed a sign with the letters of CVV in sandalwood. And a card of a young man with the 24 instructions of Sanat Kumara and a picture with Master CVV in the background, Master EK and Master KPK in the foreground, and the Master read out the commandments.



In memory of the 100th years of Master CVV Yoga in Tapovan Colony we have set up a 100 feet pillar and a 100 cm crystal pyramid, inaugurated on 26th January. The related message I gave was noted by the

Bangalore group.

A message given on the occasion on 101st May Call, you may receive a copy of it. The Master read it out:

Message of Master CVV

On the Occasion of the first May Call for the second Century of Master Yoga

Master Yoga is also known as Master CVV Yoga, Satya Yoga, Briktha Rahita Taraka Raja Yoga, and Kundalini Yoga. The Master Yoga emerged 100 years ago through the great Adept Master CVV at Kumbhakonam on 29th May 1910. His advent has been like the birth of a river. The birth place of a river when observed it looks very insignificant, for it is a feeble spring of water. But in its coursing it grows bigger and bigger and bigger to be a grand river. Eventually it joins the ocean. Such is the work of an Avatar. When an Avatar takes to incarnation, the event generally remains unnoticed. It was so with Krishna, with Christ, with Buddha and now with Master CVV. There was a great expectation relating to advent of Avatar of Synthesis. The event happened a 100 years ago and its impact is seen growing from year to year and has almost become global in 100 years. The work is done in silence and the transformations are happening at groupal level. The Master works in the etheric plane. He builds the etheric body and transmits energies. The transmitted energy is electrical and is penetrative. It clears the human system of its impurities when the Master is invoked. The Master established himself in the ether around the planet. Whosoever invokes him, he functions directly with the student. He says, his method is direct, while he also has channels to transmit. He calls the channels as his mediums. Even these mediums eventually settle in the etheric plane to multiply the transmitting centres relating to the energy of the Master.

The Master has done away with all the past traditions and gave out a simple process of transformation which leads to transcending death. He gives 5 principles for such transformation:

1. Regular prayer, invoking the sound twice daily at the self-appointed hour, which should not be changed for convenience.
2. Offering oneself to the light within the heart and observing the inner movements when the transformation is at work.
3. Look out to serve, not to seek. Look out to give, not to receive.
4. Look to the omnipotent MASTER as far as possible in the daily life.
5. Any instructions felt during the prayer should be made note of and be attempted for practice.

Students all over that sincerely work with these principles find much change in their lives, inside and outside for the better. Such is the grandeur of the work. The Master prophesied that in 140 years from now, humanity generally gets aware that there is no death and that death is but a myth. This is the great transcendence, which humanity is looking to. The Master is also known as Aquarian Master. He is transmitting Yoga energy ever effectively from year to year and every May Call is a nodal point. May the

May Call that ensures and inaugurates the second century be fulfilling to all at large. May the Presence of the Master be gained much more tangibly than before.

Saturday 29 May 2010, May Call Day, Afternoon

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

The Yoga path of the Master is present in us. The moment we recollect the Master in us he is already there. It is a facility for the beings not already liberated. Although the prayer is done twice daily, one can recollect him at the important points of the day. The energies get rearranged when we invoke him into us silently. The question is a silent invocation. The Master's presence touches much more when the prayers are regular and the instructions are followed. All regulations come from within, not specific regulation is given out. When to wake up, when to sleep, what to eat, when to eat, what is the approach to the work, everything is the instruction from within. That is how through your own consciousness the Master informs you and you feel it is your own idea. Whatever ideas you receive you should make not and not forget them. Normally we take the idea that comes to us in a very casual manner. There can be a message of the Master through these ideas. Therefore we have to observe these thoughts. It is very important that we observe the thoughts that come to us. In fact the Master says observe the thoughts in prayer. When we are in prayer not only the thoughts relating to life come to us. There can be in between certain thoughts of advice. That is why when once we turn inward and observe, there can be an advisory thought. Therefore we have to be alert while observing within. It is required to be very alert. Otherwise we miss the message that comes to us. That is the reason why the instruction is to be noted down immediately. These instructions can also come from your own consciousness.

In the beginning, more come from consciousness than from the Master. That is why we are not to accept all of them unless related events happen in the objectivity. Then, the advice or instruction given can be useful. If you are to do an act of good will, you receive the information before and you wait till the related events appear in the objectivity. It is not necessary that you take it up and already work it out. Because the timing of the event is very important. Even if you are at work, you have to wait for the right moment, not jump into it with an overactive nature. In the path of yoga we do not meet an action without a related event. Initiating actions by oneself is seen as a quality of rajas. When we have rajas we feel to do many things, we might not be able to do them or others don't need them. What you think is good is not necessarily thought good by the surrounding people. When you already receive the information, you wait until it is confirmed twice. You will receive information that such and such a person would need an advice and should be informed in a particular fashion. You don't go to the person and say you have a message to him. That is the overactive nature of the student. It may be true, it may not be true. It may be your own illusionary thought or an information of the Master.

If it is an information from the Master, the related situation will come to you soon. Then you are free to inform and you don't give the name of the Master. It is a sacred pact between you and the Master. And you advise only when asked. Advice unasked has no value. And we also are not to tell the other. Do not initiate yourself but respond to a situation that comes. If you respond you would do well. If you don't respond, there would be consequences. If you over-respond there will be consequences. If you initiate yourself you will have consequences. The yoga tells to wait. If someone needs advice through you, he will come to you. Through normal life, the time brings the program to you. You don't have to program. You have to react to it. We have created a program through our previous action. That program comes to you through time. A person who has the ability to wait would have the ability to wait and respond. Generally human beings tend to be rajasic. Many things coming to them they immediately act. Wait to receive, do not go to get. What is to get to you will come to you according to a program. How is it that your life partner came to you? It happened, it is not us to precipitate. This way you would do well. In the given event what am I to do can be seen by discrimination. In any given situation do only what you have to do. Do not overdo, do not underdo, do not precipitate action. Then you are always in poise and the related cosmic

energy. When you are in poise you are always in the related action. Wherever it is it will come, whatever is not you, how much you run after it, it won't come. The ability to wait is important in yoga. That is where the patience is required.

There is a natural way of happening. The planetary beings are not doings. We believe more in doing than in being. This is in every initiate story. He does know that there is a blind man over there. Since he has the ability to heal, will he heal him? What action is to be done through whom is decided through a plan. Are not there other blind men at Jesus' life? Was there only one blind man? The blind man caught him by the robe and prays for sight. Where not people dying in Jesus' time? Why only Lazarus? Since he knew how to bring to life a man, did he bring everyone back? He was requested and prayed, then he thought that it is the will of the divine to help the other beings through you. The divine has a plan to work through beings. In that you have a little portion. What is for you to be done will come to you and it is up to you to do. Just because we carry a little wisdom relating to yoga and occult sciences, do we speak unasked? If we speak unasked, it does not work. You cannot feed a child who does not want food. When the child is hungry he will come to you. When the horse is thirsty, it will come to the water, when not, it will not come. What is to happen through us will come. Not only in relation to the goodwill work, but also in relation to our personal life.

Things come to us and we respond to it with discrimination. That is the wise way of living. This we can see in the life of Rama and Krishna and Jesus. The events ripen according to a time plan and your responding to them will lead you in a smooth way to fulfil your purpose of life. Do not speak or heal unasked. Do not generally carry the intention to do a good will, work or the other. It is a dimension, wait until the work comes to you. The persons or a group of persons who are to be served through you will come to you and seek your service. Seeking is different from searching. Even the divine comes to you. Wait to receive is a quality of yoga. If you want to push yourself to ajna it does not happen. That is how life is. It happens in that manner.

I can relate many stories in this way, but I can also narrate stories from my life. I was planning to be an engineer. My father advised me, you would rather do financial accountancy. It will please him. In me, I had the thought I should do engineering, from out of nowhere my father gave the advise, you do finance accountancy, it will please me. What you do? It is a totally different thing. One is engineering, another is common. He said it would please him. To please my father was more important for me than my idea. So I joined commerce. When I was in commerce I joined an activity. You can be a tax selector, a police officer. These are the options of a commerce graduate. I thought I would become an official like my father. A teacher informed my father and me that I would do well to become an accountant. You are thinking in one way and things come in another way. Sometimes what you think and what comes are the same, but in my case it was otherwise. The professor said, I can be very independent in life. This word independent was of great importance for my father, because he was not independent. As a student you don't know, because you are not oriented to society to serve. I took one year time. Both asked me after that time.

The professor wanted me to become an accountant, but I had a bad feeling towards the professor, because he was again change my program. I told my father, I will go to Chennai, there are big firms of accountancy where I can learn. I went to a firm with whose president an interview was arranged to see if I could fit into the firm. I got good notes, they were all more than normal, in anything it was passed. The president saw the list of accomplishments and he asked me 3 questions I answered immediately. Then he told me, please don't join this firm. Can you imagine? He is not saying, we don't admit you into the firm, but, please don't join our firm. That was surprising me. I asked him, did I not meet your expectations? No, on the contrary, therefore I would give you the fatherly advice, not as an accountancy professional, as such I would like to have you in the firm, but as a person : I don't want you. I asked him to explain. He explained what is the case. He said, in a big firm there are many workers, many officials like you. They don't learn much. In a small firm you learn much aspects of work. You would learn anything about the profession in a small firm but not in a big firm. I asked him, what is your advice? Go back and join in your own place in a small firm, where you see the companies, arrange your business and learn anything about accounting. What is waiting for me? It was already waiting for me because the professor wanted to work

with me. I went to Chennai only to be informed by the president to tell me to return. He said, you will do the course of 4 years in 3 years. If you stay for 10 years you will learn everything in a big firm, and in 3 years in a small firm. Therefore I gave you this advice. He said, you will complete in 3 years and your economics show that you are a good person. You will do good work and your principal will be happy with what you do, he will offer you more and more work. The bosses give more and more work to those who do good work. You will learn by that. You will complete the course in 3 instead of 4 years. You impressed me. He will even give a chair to you in his firm and he will make you a partner. Who knows if he also offers you his daughter? This is what he said. I was surprised. Who advises you? It is only the divine. I was a stranger to him. Then I saw the wisdom in my father's advice and my professor's advice. I joined his firm and did not tell him of my going to Chennai and the talk. I told them, they wanted to take me but I have decided to join you. The divine wants you to do something and things change. From economy to accountancy. Everything happened in a very prophetic manner, in 3 years I did the course. It was not an astrologer or a divine man, but if the divine wants to inform, it will inform. After 3 years my professor offered me to become his partner. The president is twice right.

There was the 3rd prophecy. The professor had no daughter, but he had a grand-daughter, but that grand-daughter was too young for me. So I have become an accountant in Visakhapatnam. Why? Such a strong course has brought me to become an accountant. Thanks to that I could meet Master EK, It is not I met Master EK, but he came to our house in another context. When a brother was very sick, the Master came to our house to bring homoeopathy. When it is happening we don't know how it happens. I never look into the future but do what to do now. Master EK informed that there is someone in the house who will follow. My brother was asked, pushing me to go to him, I told him when time is ripe it will come. Some stability was granted to me from very young age. He went and told the Master, he told me to see the Master, but he is not coming. Then the Master said, don't suggest anything to him. It is between him and me. Don't try to push anything, let events happen. And then slowly in common places, common interactions slowly happened. And one day he requested me to see the fire ritual that he does. That fire ritual was the fire ritual, and thus the association grew. And the Master chose the lady of my life, to chose the house where I live in and to stay in my house and he wanted me to teach, who took me along with him as early as 30 years. He said, you are the only one who can come with me. So when you wait, things will come to you. I'm speaking not of ancient times, but of present time. Unless I am required by people, I do not respond.

There is a saying in Geeta: Respond, do not initiate. The program is already there. That is what people speak of choiceless living. You don't chose, but things come. Till today things come to me. The profession came on his own, the wife came on its own, the good will work came, nothing is initiated by myself. I can just stay I love the beness. To be is important. To respond when needed is a duty in life. And only respond to what is needed, no more, no less, there is no itch to do things. So it is with Master EK. Master CVV came to him and gave him the program from time to time, so also Masters of wisdom. You be, the time brings events. You respond to the events to the best of your abilities. Not always you will be able to respond and will respond. In India you see the goodwill work happening through me. Nothing is initiated through me. This is a key to yoga and a yogic way of life. Not running after things. Earlier I used to tell you. The divine comes to you, you do what is to be done. Everything comes to you, that is the key. Seeking your boyfriend or girlfriend is a crazy thing. When you are waiting you know it is there, when you are in impatience you do the wrong things. Do not become a beggar. Another is, do not knock the door. It is violence. Why should you knock, it will come to you. The divine is in you, when you wait it will come to you. Things came up to Jesus, he did not plan all things. Krishna knew what is to do. Though he knew he waited. He knew that his parents were in prison. Until he was invited to the place he did not do. Even the war, he did not initiate. Even on the day of war he told Arjuna : " Let the others do, let them shoot the arrows, you will respond". Even if you have a conch, don't blow, let the others start the game and you will respond. He knew that his lady was waiting for him. He waited to receive her. You can read the stories of Rama and Krishna, they are excellent stories of responding to events and not initiating events, then you remain poised in you.

You are always in beness, and you respond to what comes. That is how the Master says, Wait to receive. Any Master has only to say that, wait to receive. Do not seek anything outside, seek from within. Tell me

that you have a strong desire. If it is good I will let it happen, otherwise I will take this desire from you. You ask to the Master, not from the devil. Whatever you want the Master arrange. What the Master wants will come from others, you don't have to arrange. That is the love from the Master. Even here in group life. I gave a certain talk, I never knew it would be so cold here and that we would be in such a thing where the heating system would be not so effective. Small things also happen in this way. Josep Pares and Aurora came with these socks taking care of it. I did not ask. You read so many stories. Yoga says always, be a witness, be a witness. It is so beautiful. I can tell you hundreds of examples like this. This is what Master CVV pronounces as one of the regulations to follow. If you wait, the kingdom of god will come to you. To wait does not mean you will be lazy. Waiting is not to be lazy. Waiting is to be and to respond to the immediate duty. Not looking into distant future. You keep doing your job, the things will come. In this way you have a greater tactility. People think you have planned so well. Many people tell me you have planned your life so well. I planned nothing. It is true when you follow the path of the Master. The final regulation is, as much as possible see the omnipresent in all whom you see. Don't meet by their personality, but by their soul. When you see the eyes you see the soul. He gave the meditation: Let us look to him in others. Until he functions in us... Until he opens his eye in us. Until then, he is in his temple. It is his temple. He lives, he would only enjoy. Keep seeing the one in all. These are the 5 regulations which are in the paper I gave to you all. If you really follow, it will fulfil you in every aspect of life. You don't have to run here and there. When we do this, we avoid accumulating more and more Karma. If we do things which are not in the program we create more karma. To some people their properties become their problems but not their facilities. Family can be a problem or a facility. Profession can be a problem or a facility? Where is the distinguishing line? When you let it happen, it is a facility, when you push it it becomes a problem.

With these 5 regulations not only the personality life is fulfilled but also the soul life. This is what I have seen in the life of Master EK and in following. In following there has been great ease, and even healing problems found its solutions. And you continue to move forward. There is actually not moving forward, but being. Let things happen. It is a beautiful way of life by which you would not create further karma and you would clear the present karma. When you have cleared the present karma the past karma is neutralised. A part is given to you for you to work with it. When you work with it without initiating, the past is neutralised for the future. You have learned the lessons of life, why should the karma come to you? You stand free without past and future karma, you stand in the divine eternally. That is the beauty of the path of yoga. It is not the speciality of Master CVV. Master CVV makes it happen faster. You don't have to be fast, he makes it fast. When there is an event you relate to it. Well, we will continue tomorrow. Thank you.

Sunday 30 May 2010, Morning

The morning started with a fire ritual.

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



Just now you have witnessed the initiation into OM and the mantram CVV. It is helpful if the parents ensure that the children regularly utter OM and the sound CVV. It is not necessary that they sit in meditation. Ensure that they utter OM seven times and say, Master CVV Namaskarams, that is enough. Just that, and say it 7 times daily, the energies fall in order, from head to foot, all fall in order, not more is needed for children and youth. They can utter OM sitting in a chair or in any position they like and also utter the sound CVV and wait for 2 minutes in the chair. Normally children, the energy is very bubbling. There is a big activity with the children, meaning generally there would be no order in their energy in them, because they run, jump, don't listen what we say. It is not easy to hold them and much more in the present time, every child is energetic like a bomb, it is difficult to handle, the best is when they go to sleep. If you can explain them that, it will good order and intelligence to them and that they will grow very well in life, some kind of chocolate you can tell them, so they do it before going to bed in the night. Enormous good work will happen when this is done in the child.

OM has the capacity to create order in all the 7 planes. When we utter once already the order is. The whole system which is otherwise agitated becomes poised. Added to that if you also inculcate to them CVV. The impact will slowly take place and as the children grow they unfold much better. Don't make it as a doctrine but slowly keep informing them. Do not indoctrinate. The information is enough. Information is our responsibility. Today child can listen to it. I have experience with grand children. If we tell them tomorrow morning they have to get up early because we have to do such and such a thing, if they are pre-informed, the energy gets early. If we inform them before, they accept. Just like you deal with an adult, better interact with a child in that manner, because they have a virgin conscience which can listen to others. The system takes in and then accordingly keeps it. But if you impose, they will reject, any imposition will be rejected, sensible information will be kept. The parents would do well that the children write the symbol OM. It is good to write. Right from the child, stage computers are accessible and they are faster than us, but there is an occult significant in making the children write the letters. When you write the letters, the letters are indestructible, inexhaustible. They don't exhaust. We have used letters from times immemorial but they are still in use, therefore they are called akshara, indestructible in Sanskrit. How many times we use the letters, from how many centuries, but they are still available to you, that is the beauty of the letter, of the number. In the language you write the letter or the number, it is necessary they write the letter, it gives cooperation between the head and hands. That is why the child is able to write OM as beautifully as he can. Along with the finger in the head there is an order formed. The more beautifully you write the letter, the more beautifully certain energies form in the head.

In olden times they were writing letters very artistically, because unconsciously the brain gets certain creativity. There are so many ways of writing letters. They have an impact on the brain. That is why writing and uttering together is very helpful. That is learned by children even without the technical writing the brain falls into an order. An orderly brain is the greatest asset one can think of. According to your signature your quality can be seen. How are the strokes in the signature? How are the curbs in signature? Is it in a descending or an ascending order? How does it look like as a whole? The order of your brain comes to expression when you write. These occult aspects have to be known when the children are made writing letters. There have to be vocals first and consonants later. Vowels are the soul, consonants the personality. It is not just a blessing that they write here, it is true, and the typo cannot change. They write on the same writing again and again. I wonder how many times the children write thereafter. If they don't write thereafter, the exercise becomes only superficial. This is some information in relation to the simple letter to the children.

I hope what is already said yesterday so that I don't get back again and we move forward. One word the Master uses is fulfilled. Fulfilment. The Master says that we have to be fulfilled in all 7 planes. The fulfilment is gained and not other things lost. You try to gain occult knowledge and lose the normal life. Nothing needs to be lost, everything needs to be developed. In olden times when you realised truth people used to withdraw into mountains, it is not necessary. Most of the saints were unmarried. Self-realisation and marriage are not incompatible. Self-realisation and profession are not incompatible. In pursuit of the light or the truth personality is neglected, body is neglected, the surroundings are neglected. The society is neglected, all this is ignorant. Two or 3 decades ago when I came to Spain there were

many men with an attire like Jesus, long hair, beards, putting up a face like a philosopher. I used to ask them, why do you do this, it is not spiritual. Spirituality has nothing to do with from outside within but from within to the outside. Everybody has shaved the beard and razed the head and look normal. What is it, Valentin? Not that he was like that, he knows the people were so strange, they are all here, they don't look out of order, they are one among all others, they remain common, not uncommon. Most of them were not married, thinking marriage was non-spiritual. On the contrary it supports your pursuit of spirituality. There are so many misunderstandings in society about truth. You read some occult books and don't want to do your job. Yoga is not a path of mendicancy where you depend on others. That is why the Master says, the fulfilment has to happen right from the basis. You shall not run away from life. You shall not run away from society. On the contrary you serve the society and you serve life. Stay where you are; serve life, family, society. That fulfils the mundane obligations. No one can escape into light without fulfilling the mundane obligations. It does not work. Yoga is not for people who have the tendency to escape from responsibility. Yoga makes you to meet the responsibility and fulfil it. It does not make you run away. That is yoga.

The Master, when we invoke the sound, is energising the system from above downwards and the energy stirs your physical, mental and emotional activity. From above downwards. The stirring is to rearrange: What is irregular shall be brought back to regularity. Whatever is to be arranged is rearranged, as per your body, your vocation, family and society. You develop right angle. The wrong angles are neutralised. You have an occult meditation which says wrong angles adjusted, right angles erected. Right angles means a right orientation vis-à-vis your family, body, society. When you have right angle it will ensure right relations, then there is the joy of the relation, you will not continue to precipitate Karma. It is not necessary that new karma arises between the persons. People getting obligated towards each other is a wrong angle, they can walk hand in hand without having any obligation towards the other but helping all others. Between companions it is a right relation. You can establish a right angle with your body so that your body does not pose a problem to your consciousness. If there are right angles with your spouse there are no problems. Even if the other has wrong angle, you can still have a right angle with them. In olden times, I used to narrate the story of how to establish right angles with a person that is not looking to you. That is the technique you gain when you regularly invoke CVV. We are expected to be friendly with all, irrespective how they behave with you. Try to be friendly with all, including those who are not friendly with you. If they are not friendly with you it is their problem, not yours. You can continue to be friendly regardless to what they are. The best example is Lord Maitreya. The very name Maitreya means embodiment of friendliness. Mitra means friend. Maitreya means embodiment of friendliness. In his mind, all are friends. When you have friendliness as an attitude, you remain a harmonious energy at all times.

I recollect a small event from the life of Krishna. Krishna wanted to do an arbitration between the sons of light and those of darkness. The sons of light and the sons of the blind. He was going to the royal court of the blind king. The prince of the royal court instructs the whole group not to get up when Krishna walks in. The idea is to insult him. The prince of the blind king instructed the whole gathering not even to look at him when he enters, just to show what kind of attitude they have towards his arbitration. So Krishna himself, he looks at all and smiles in utter friendliness. Unconsciously all people rise and say Namaskarams, including the prince of the blind king, that is friendliness. When friendliness established in you, not even a scorpion or a snake is doing any harm to him.

Try to be friendly with your body, don't suffer it with all your stupid discipline. Discipline the body but moderately. Moderate discipline is recommended on the path of yoga. Don't get excessively about health habits. If you are too strong with your health habits, you will get sick. Develop that kind of friendliness with the body, with your spouse and be friendly with your vocation. 90% persons are not friendly with their vocation, they always complain about it, but that is what you received in life, that is your cup of things. Why can't we churn it the other way? Every profession has only one purpose, it is ultimately to serve society. Not all will have the same placement, and if all are doctors and teachers, who will build houses, prepare furniture and give drainage, build roads etc. The ultimate purpose of every profession is to serve the society. There are great yogis in the profession of cobblers. Jesus coming from the east did not abstain from carpentry. Why? He is friendly with carpentry as a profession. He does not see carpentry as

a mean job, we cannot sleep on beds, eat at tables without carpentry. Whatever profession life has offered is god's offering. Be friendly to it. This friendliness is the key to right relations to all activities around you. The family is friendly, the profession, the body is friendly. When everything is friendly you stand free, that is the first and fundamental thing the Master says. You have to be very stable, comfortable state. Normally the whole life is spent away with doing adjustments to it. There is a social, economic, personal problem; if there are problems you are not at a stable stage.

This is one quality that can lead you out of many things. It can give you stira suka asanam. Stira means stable, suka means comfort, I have a very stable, comfortable seat. It is comfortable and very stable, but if this (the head) is not very stable, do we have comfort and stability? When Patanjali speaks of a comfortable, stable seat, it is a mental state. The commentators write only about a physical posture. Only the knowers can comment that it relates to a mind. If you want to distinguish between a knower and an ignorant, just see how he translates this verse.

There are people who are simple and comfortable, they can be comfortable in any chair, because mind is at comfort, then physical seat is not so important. The mental comfort is the third step of yoga, Please remember the first step of yoga is related to physical. They give physical comfort. From objectivity you don't get many problems. If you are aligned in your thought, speech and action you will have no aversions in thought, speech and action. That is given as satyam. Your body will not give problems when you think of moderate sex. It enables you to think of nobler and subtler things. Excessive sex activity will cause tremendous strain on the mind and it will not be able to think about noble things. You would be like a squeezed orange, nothing in it.

Then the fourth one is lack of stealing instinct, not to steal others. Stealing need not be physical, there is an intelligent stealing that will cause discomfort. These are part of the psychology of yoga. Don't seek obligations from society. The first set of 5 of yama is on the physical plane. On the emotional you are in order if you maintain emotional purity. If you have purity outside but impurity inside, you cannot gain purity. For this you are recommended to pray and to do self-study and reading at least for 15 minutes. Gradually you will have some inner peace, not frequently emotionally disturbed. External purity is helpful, not to put on the same clothing for days together. Ayurveda recommends to change inner clothes every day and outer clothes alternately. Take a shower every day, even if you have long hair. From head to foot you have to be clean. Cleaning the body, the mouth. At no point of time your mouth should have bad smell. Clean nose, mouth, eyes. Clean clothing and ensure that the surroundings are clean. Do not use unclean things, do not eat unclean things. In olden times, they used to say don't eat things from the street. In the book on Mithila you find what is needed. Tasty food and not rich food. Taste comes from the energy of the cook. If the cook has not good energies and you eat from his hands, you receive his energies. With what attitude a cook cooks is important. It might be technically much better but the food from the mother is much better. All Masters are good cooks, because they cook with love, that is why it nourishes well. When I went to England from Belgium, Master EK said I will prepare breakfast and food for you so that you remain healthy. Because I don't know what to eat, so Master EK gave me some doshas. I eat 3 and he asked, do you want to take more? I said no. I went and came back safe. If anything is excessively healthy, I have a repulse.

The purity. These are the things that give comfort, not your luxury in life. The Master ensures that you get this comfort of mind. It is not just a blessing by which a miracle happens, he will make you work for it, then you will know what it is. He gradually ensures that you have stability of objective nature upon which the personality is built. Otherwise that personality is not useful to experience life. The personality that grows harmoniously is eligible to experience light. If there are deficiencies in personality there is the experience of light as touch and go. Sometimes you get some experience of light, other times no, when it comes and goes no, because there are deficiencies in personality. When there are no deficiencies in personality, there is a consistent experiencing the light in you, it is like experiencing the full moon instead of other phases of moon or no moon. Some days are very light, some days are very heavy, it is very common with all. There is still a large desire in terms of personality. If the personality is fulfilled the moment you close your eyes and utter OM you would have a lighted head. 3 years ago, I gave a symbol of an equilateral

triangle with a cross inside. The cross related to friendliness with your profession, body, society and family. Some agitation will be there. The globe of the head will reveal light. The insistence of Master is upon fulfilment, He rectifies everything from below upwards. This is what he says, round development, no angles, everything is rounded up. The light is rounded up concerning physical, emotional and mental. In such a situation while we are working for it substantial help will come from it when we invoke the teacher. There is an overflow from him. We should know the very work is fulfilled. It is full and it fills. If you fill a glass of water and fill it further, the extra-water will spill over. That is the state of fulfilment. Those who need will also receive and get fulfilled. Therefore the Master says, I like the word fulfilment. There is filling after full, so it spills over. If you are fulfilled it will spill round. The life will be fulfilled in all its aspects. To stand in light is not the end of things. When you find the light you are more and more in association with the light, you will have an interflow of energies into you. Slowly the light infuses your personality. Then you are called a soul-infused personality. Then even in your personality only the soul energy flows. When you speak the soul energy flows, when you touch the soul energy flows, because it is flowing through. When such infusion of personality by the soul happens, slowly in that life you will find the lighted form, then it is said to be immortality. You will find in you the related lighted form in you.

Thus the butter and milk separate in you. Where is the butter before? It is there in the milk unseen. Now the butter is gathered from the milk and floats on the milk, it does not integrate with the milk. Like that in the physical body there is the floating body of light. That is how you get into the bird within the bird. The physical body might drop off, but not the body of light. By that, half of yoga is achieved. Then you have to find the source of this lighted form. The source of the lighted form is the universal form whom we call the cosmic person, the cosmic Christ. Thereafter, the lighted form is in prayer with the cosmic form, that is how worship becomes universal, because the cosmic form is in relations with the enlightened form. That is what in the east is called Vishnu and Purusha. This third form is in relations with all forms.

Then there is the form, it is beyond name and form. Straight away contemplating upon that is taking to a very difficult path. In Patanjali Yoga, Pratyahara, the next step of the 3 steps, will bring you the experience of the cosmic form. That is called Dhyana, meditation. Having become a lighted form, this form is in relation with the cosmic form. Then it is called Samadhi. In that form you experience one in all and all in one. He has no form, but any form. He exists in a fourfold manner. The Master says, I will be with you until you have experiences Brahma. His slogan was and is : "Immortality for all, Brahman for all". Then he said, he will associate with humanity. He causes many changes. Therefore in the prayers we say, Master oh adjustment. Whenever you invoke the energy of Master CVV, many changes happen. People who are localised or delocalised, that means they are apple trees, they develop too many roots to earth. The master roots him up. Then the newcomers when they tell so much about their lives. Those who decided not to marry get married. Those who are stuck in one place with delocalised. Initially people coming to group lives used to tell me, when we come home we will have crises. We don't want to come because we will have crises. This is the Master at work. All those who come know well and walk the path of crises and the crises go and you walk the path of yoga. You are preoccupied with crises, you don't see that I'm working from behind. Continue to pray. Because generally in crises we stop praying, then the connectivity becomes unstable, so we create more efforts to the Master as when you snap your relation to him. MM says : "we wish to meet you but you don't let us meet".

We are like football players who hit the football into our goal. The Master helps us getting the ball into his goal but we get it into our own goal.

The Master says, in crises you are much more with you than at other times. At all times we ensure that we are adjusted on all levels. There are many dimensions of yoga. With the help of the Master we move forward. One comfort I found with the Master: I will lend enough support and energy that you can continue. Just offer yourself that is enough. Orient yourself. If you orient to me I will give what is good to you. If something is desirable to our growth and we are disinclined, generally he will change your disinclination into inclination and you will do what is needed. Therefore the Master is also known as a Master of contradicts. Disinclination means limitation. Why should you have it. Some people like silence, they don't like worship. The Master will see that they would like to chant and do worship. And some

people only like worship and not contemplation. When there is some contemplation, some prayer, it is fulfilled. I know in my own life how it happens. In the beginning I was very worshipful, then I stepped into the path of the Master, it was so comfortable to sit with him and I stopped the worshipper. So one day the Master said : you are the best worshipper, so you will do worship where I go. Since then I do worship in every group life. And Kumari. Prayer and contemplation supplement the teacher and they supplement each other. Therefore I have learnt that both are equally important. Likewise in our minds we have some inclinations and disinclinations. The master is very much arranging with disinclination. If you are disinclined with rain, he sends rain. Any disinclination is not acceptable for the Master. There was a brother in India totally disinclined to marry, also his horoscope. There is not possibility for marriage in this life. He entered into the path of yoga. In his 47th year he entered into marriage and said I could have done it 20 years earlier. Another person was totally disinclined to move away from Visakhapatnam. He is an executive in a big company and a good friend of mine. He wanted the initiation into CVV. I knew his strong inclination to stay in Visakhapatnam. I told him when you take to this yoga, it is very likely that you are transferred. He said, I know the manager and he knows that I don't want to be transferred. I said, I don't know all the logic. Within one week he was transferred to Karnataka. Once it happened he accepted it. Before he did not accept it. There was one official in Visakhapatnam who came into contact with me and the yoga. He told me, I would like to be here for 3 years and then retire to be nearer to you. I told him, don't hold that thought very strongly of retiring here. It is likely that you will go away from here. He said I'm asking you to help me in this manner. I smiled to help you, yes, but not the way you want it. Please note one more thing of the Master. He helps you but not the way you want. He has a better way of helping you. He was transferred to a place 1800 km from Visakhapatnam, and he retired there. When he was about to retire, his wife said, we don't retire in Visakhapatnam but in Hyderabad. He phoned me and I told him, don't listen to your wife but to the Master through your wife. In the meanwhile let us look to him in all. He settled in Hyderabad. That is how you are ensured of help but not the way you think. With the Master there is a slogan: Expect not, and expect the unexpected. It does not happen the way you expect but the way it happens. Like this, this is another dimension in relation to the dimension of the working of Master CVV in us. Thank you for the nice company you give so that I can deliver certain information which comes in relation to the listener. If you are disinclined to listen it does not work. Thank you one and all.



Monday 31 May 2010, Morning

There is a song from our Sister Sabine de la Paz related to Master CVV, in Spanish:

(Sister Sabina presented the song to the group)

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

We have already asked the question of intention of this group life. When there is comfort, there is stability. Everybody in comfort, how to attain it we have been speaking, comfort and stability in mind is possible when we act in a manner which is not a discomfort to others. When we have generally a moderate style of

living and a concern for the life on the planet, what is good for the general good. The general good brings comfort, self-good has to make way for the general good. Generally man thinks what is good for him is good for the whole world. The individual viewpoint shall have to be moved into the groupal viewpoint. When man thinks what is good and comfortable for him and forgets that it is not so good for others, not so comfortable for others, he creates what is called the state of cynicism. From the general scheme he separates himself. This separation is very normal when man is ignorant. He creates separately a centre for himself and the rules of the game are more personalised than general. I do what is comfortable for me, what is profitable for me. This attitude causes separation.

There is another way to do what is comfortable to all, good to all and what is likable to all. In that case he may not be comfortable. In caring for the comfort of others he may not be comfortable. There are two things we see in life: Those who work for their comfort forget the surrounding. There are those who work for the other's comfort and forget their comfort. They pain themselves while they love the surroundings. One type pains others for their comfort; others pain themselves to serve others. Both are not recommended according to the wisdom. What is comfortable for all should be comfortable for him. That means he is in tune with the total life. From totality he does not get disconnected. If one stands in connection with the totality, what pains others pains him. If you pain an animal, it pains him. If you pain a tree, it pains him. That is the situation with the union of total life. Contrary to the individuality of life. That way we have to the way between the pain for oneself and the pain for the surrounding. That is the ideal situation where it is comfortable to the surrounding life is also comfortable for you. This is the state of Pymandaris. Pythagoras. Lord Pymandaris is a great cosmic concept.

In the Vedic system, he is called Vishvakarma. Vishva means universal, karma means action. The universal action, meaning it is good for one and good for all. That is the ideal situation which was originally planned. Humans walked away from it. They only see their comfort. A man sees only his comfort not the comfort of the spouse. Likewise the woman sees the comfort to herself and not to him. When they beget children, the children seek their comfort, because that quality perpetuates through generation. They see for their comfort, they don't care for the child. If you don't care for them, they don't care for you. As a consequence the humanity at large is suffering. They cannot seek comfort at the individual level, it affects all. This is where the wisdom is given. You have formed ignorantly a centre for yourself which is separated from the centre. These are called the two legs of Pymandaris. The two legs are nothing but the universal centre and the individual centre called the human. These are two legs symbolised in masonry as the two legs of the compass. In compass there is the common point from where the two lines part. When the one leg is at the centre, the other is at the circumference. When the individual is at the centre the universal is at the circumference. To work out an equation between the 2 is called PI. Pi is the relation of the centre to the circumference. Individual consciousness versus universal consciousness. If a good relation is established between the individual and the universal consciousness, you are always at comfort, which is called PI, stability. Because you are related to the universal consciousness, which is called God in religion. Today people are speaking of energy. Each time there was a name given to that. But what is important is how you relate to the universal, to the fellow humans, to the animals, to the plants, to the 5 elements and to the planet.

Depending on all that you have either eternal stability of instability. And you also have an expanded consciousness which is generally accommodative. The person who is accommodated is generally broad-minded. In India, people who sound Purusha Suktam don't know the real meaning of Purusha Suktam. Avyaktam Suktam ... If you are with Vishvakarma, the universal action, usually action comes from individual consciousness, just like our actions spring from our consciousness. If your consciousness is in tune with universal consciousness, our actions are in tune with universal action. Today universal action is called the divine plan. The Greek called it Pymandaris. And the Vedas say Vishvakarma. What is important is relating oneself to the surrounding life and tending to be friendly to it as far as possible. If I'm friendly to the surrounding nature and with the universal consciousness, which is the centre of individual consciousness, if man does not do it, he creates consequences for him. There are differences in the intellectual capacities, due to this there are differences in perception, in habit and in the body. All this is because sometimes in the remote path each one has separated himself from the centre. Every theology

carries the story of the lost son. There is also the story of Abel and Cain. The totality is first, the separation is later. Abel was in tune with the father, Cain was not. That is how the story starts. That means there are some who are in tune with the universal action, there is another category who differs from the universal action from the beginning. Therefore the two brothers are always at fight. It is a classical, eternal story of humanity. They are cousin, they came from the same father.

Where there is a root there is a problem. You see Mahabharata; there are also cousins who did a global war. We are dedicating so much time and energy it is not for accumulating thousands of concepts of wisdom, but of being inclusive but not exclusive; from mine it should become ours. Today what is ours is slowly stepped down as mine. Collective resources some people tend to make it resources of few people. Collected effort is exploited by few people. All is collective but today it is held strongly by few who have the tendency to be separative. Separativity causes discomfort when you go further and further in life. A stream separated from the general stream of river cannot flow up to the sea, because on the way its waters sunk into the earth. Somewhere it dies. But the general stream reaches the ocean. A river that joins the ocean is an immortal river, it flows and flows, there is never death of water, the other river dies.

Separativity is death, community is life. Communion brings more life. We all gather here and do morning and evening prayer. What is its effectiveness and what is the effectiveness when you do prayer at home? Most people don't even get up. There is no neighbour to observe you. Even if you sleep. There is nobody to observe you. These are all common experiences. It is just a common problem. When the night is late, the prayer is a casualty, but not the breakfast. Breakfast we don't miss, even if we miss prayer. Sometime in future, some avatar must come who tells you when you eat breakfast it is as good as prayer, then there is some hope for humanity. But then we will grow so big that we don't get around the pillar there... Sickness is growing in good proportion, in a great dimension today. There will be times where we won't be able to eat due to sicknesses. Then there will be another master of wisdom who says... This drying of life and of consciousness happens when we separate from the universal scheme. That is why we die. Wisdom says there is no death. That is where we have to mend our actions. What is good for all that should be the basis for action. What is beneficial for all should be the basis for action. It has to be the basis for ideation also. When we start thinking we should start thinking in a general way but not in a universal way. That is what is called in Vedic terminology as yagna.

Goodwill means that will that has in it consideration for all. What is good for me only, for my family only, for my group, the tendency to circumscribe is very high. If another person comes, there is a discomfort. If two person work and a third person joins it is a discomfort. If three persons work and a fourth comes, it is a discomfort. This means he is not integrated. We may have studied about so many cosmic concepts, but they mean nothing to you when it comes to action. The individual consciousness shall have to start thinking in terms of universal consciousness and start acting towards universal good. One cannot straight away act to bring universal good, it has to be in gradual steps. That is where there is a statement in the books. Out of due performance of actions to the family one may grow into fulfilling obligation towards the community around you. Thereby enabling fulfilling responsibilities towards the humanity as a whole. The fundamental steps are not well worked out. If one things of doing good for himself on the planetary, national or regional level, he is a dreamer. It starts with the family, including the friends and people surrounding you. So you slowly enlarge the field of consciousness and of action. An ant has a small field of action. A man has a big field of consciousness and action. We work into the direction of enlarging our consciousness and action, not to just reading books. The exhibition has to be on the action level. Action-wise we have to be concerned of the totality. That action will give way to inclusiveness, enabling you to get into larger consciousness. All wisdom is action-oriented, but not theory-oriented. We have to grow to demonstrate larger consciousness. Slowly we are replacing the steps we took to separation as we grow nearer to the general scheme you gain the related expansion of consciousness. When we have been a part of the general scheme there is the communion with the universal consciousness called ocean. Ocean has connection with the sky. Cyclically there is fulfilment. The waters can go up and come down again, while the ocean remains at the same level generally. This is consistency and constancy gained through fulfilment. That is how we have to gain the stability and comfort. There is a tremendous distortion of concepts of wisdom therefore we have to clarify from time to time. Every master of wisdom, when he gets

into a body of flesh and blood, he tries to remind the humanity of the fundamental principles of life. That is where there is the clue to immortality. Immortality is a process of reintegration with the universal life and consciousness.

In that process, healing shall be automatically an activity. For all healing, the basic concern is for the suffering, it is not so much the technique but the concern. Some are more successful than others; it is the concern to the beings, the conscious relation to the others. When that concern grows to tangible realms healing can happen. When such concern grows in us our speech heals, our looks heal, our touch heals, our presence heals. Not the technique so much. The technique is more related to commerce, the sense of healing is lost. The orientation is more to the money and the commercial aspect related to it. Concern to beings is most important and the related actions, not the commercial. The second step is related action. That will cause the process of reintegration. As much as one does it, so much he progresses to universal consciousness. On the way to reintegration, when man has paid off all his obligations to the surrounding life, the consciousness will find stability in his mind. He disturbs the whole town when he wants to meditate in his house and it is not possible. Establish harmony all around so that you can sit stable in you and see the light in you. When you are in such contemplation for having established right relation with objectivity then you would have a constant vision of light. That vision according to each one of us can either be in the heart or the head. The head centre and heart centre are both complete centres. There is head in the heart and heart in the head. When you are developing heart to the beings you are in the heart centre, even if the heart is in the head. The contemplation is what for? Only the pride to see the light? To establish the relation to the light in you: From the point of light, of love. There is a point of light and of love in us only, there is a pool elsewhere, you have to establish a contact to that. There is a line of light to the universal light and of love. The thread of consciousness and the thread of love are not your threads. The light that shines here its body might belong to the hotel, but its source does not belong to the hotel, electricity does not belong to the hotel. This body is prepared by life and light. Through the points of light and of love, we can trace to the pool of light and of love so that every prayer or contemplation would enable filling the light and love in you. And that life and love, what do we do with it? We distribute through action. Not only through speeches. Through action we distribute it. The light and love is to be distributed to the surrounding so that light and love can flow into you.

If you create an outflow, the inflow is continuously. When there is no outflow, there is no inflow. We don't flow out but want much influx into us. That is why the influx does not happen. Somehow humanity learned to pray for its own bread, health, riches, growth in society and for his people. That is why the influx stops. The influx is possible as much as there is a fluxing-out. This is the fundamental principle which we have to accept if we want to walk the path to a greater realm of light and develop a relation to a greater centre. Then your karma will get neutralised. Master CVV says, I ensure that your karma is neutralised, but before he give a regulation: Your life is not for yourself. If you follow that your karma will be neutralised. This can improve gradually and ultimately when he went through the 3rd initiation. Initiations don't happen because we read about initiations. That is why I say the true law of liberation is the law of service, not of self-study. Meditation and study are to help the society. The centre and the circumference, through the related action get related. When this happens there is more and more influx of light. When we close our eyes we find the influx of light and life also. When we stand in that light, slowly the body tissues turn into cells of light, not cells of flesh and blood. That is how the subtle body, which is spoken of so much in the books of Hierarchy, becomes a reality. Thereafter we can transform more effectively until you are totally integrated with the divine. So the whole process is each one relating to the whole. That is the essence of the teaching of every master of wisdom. That is the age-old teaching of the return of the lost son. He experienced and then came back. So many volumes, so many stories only highlight this aspect of separativity and then again inclusiveness.

Let us therefore recapitulate that all our prayers and meditations should cumulate in the service for the others. When this is the purpose our activity is meaningful, otherwise it is a crazy activity. Therefore we gather from time to time to re-gather and re-orient our awareness for the consciousness of our surrounding. It happens with us all. Remember the Lord Pymander whose other name is Vishvakarma. Remember the individual centre and the universal centre, the individual and the universal plan. We need

to work to relate them. As much as we tend to relate them so much nature cooperates. Nature does not allow us to do useless things. When the nature binds us we understand that there is need for a review of our doing things. It can happen through disease, family or social conditioning, economic conditioning, through mental conditioning. Emotional conditioning. There are so many way, according to our actions we get conditioned. If we get the conditioning, the message of nature is to review and reorient in relations to this situation so that the adjustment happens then and there. If time passes by, the system crystallizes more and more. Let it not happen. In all such an effort, the Hierarchy of the Masters of Wisdom is behind us to help us. They are already behind when you hold the intent to retracing to universality. We may not be able to see it to start with. You only know in advanced states that you are being helped from senior members of humanity. To realise the help one receives from Hierarchy totally it needs one life, then he will have a flashback from the states where he is being helped in life. The help is not perceivable to start with. Let us gratefully accept the help and readjust. Thank you one and all.

I wish you all a safe journey back home and we continue to meet elsewhere and when time permits on the physical plane. Thank you.

In the afternoon there was the General Assembly of WTT-Global. On June 1st the Master conducted the morning meditation; then the group departed from Núria. It was a splendorous group living.

