



Celebration 102nd May Call Day, Geseke-Eringerfeld, Germany

Seminar: Yoga for Transformation and Transcendence

Geseke, 26th – 31st May 2011

With Master K. Parvathi Kumar

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

Over 250 group members from various countries all over the world assembled in Geseke for the beautiful the celebration of the 102nd May Call Day.

Thursday 26th May 2011

In the afternoon the Master and Kumari Garu were welcomed by Ernst and Christina Ambach in the name of the Western Brotherhood. Flowers, fruits and vegetables were presented to them as gifts of Nature.



Later before prayer the Master and Kumari Garu were received by the group with candles. Yavaline spoke some welcoming words, then the group greeted them by placing candles in front of the dais.

During the prayer the Master spoke an invocation (extr.)
Master oh Adjustment
Masterly Adjustment
Personality adjustment
Axial adjustment
Master Namaskarams
Master CVV Namaskarams
Master Namaskar

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

It is always a great pleasure to meet and to rejoice the presence together. In each one of us there is the Master consciousness. As we look at each other, when we see the Master, the joy emerges by itself, love emerges itself, light emerges itself, good-will emerges itself. We have all been striving together to align with the hierarchy which constitutes the soul for humanity and thereby went further with the spirit, which is represented by the Lord of our planet, that resides in Shamballa named Sanat Kumara.

The striving is towards soul consciousness; striving, because the personalities will be the circumscriptions. It is but the nature of the personality that is built to be a circumscription, self-preservation, self-promotion and even self-aggrandizement. But when we meet as souls, the personalities find their alignment. Meeting the souls is the purpose of every group life, just like we leave our overcoat there and walk in; we hang out our personality and meet as soul. For those who see souls, for those who commune as souls, to them the super-soul, the universal soul called the Master becomes a reality.

A Master of Wisdom is the One who is in that communion with that universal soul and he constantly remembers, THAT I AM. We, too, try to remember, try to recollect that each one is but THAT I AM. And we stand in the light of that I AM. Meeting as hearts, as souls, becomes easier or even effortless, therefore the eyes smile, the heart opens, the communion happens, the communion as souls. Communion is what we do in the group lives we conduct over 30 years. According to the striving one finds his own reality of the soul. And according to one's own limitation of personality one has to stand out of communion in separative consciousness. The soul is in communion and community, while the personality tries to build its own walls.

It is true with the individuals, with the groups, with the nations, with the races. Everywhere there is the effort to synthesis; there is also an effort to neutralize the synthesis. While unity is strived at, the contrary also happens. We see this happening at the global level. There is striving for unity and there is opposition against the efforts of unity. The fight is to conclude somewhere. The fight finds its own culmination through certain higher alignment that happens subtly. In the subtle world there are great alignments happening while at the mundane level there are efforts to divide, to separate and to promote conflicts. Some rejoice in continuing conflict, some rejoice in harmony. In each side it culminates. The global situation has also the separative situation, but we are living in a moment of time where solar initiation and human initiation are being offered by time and according to one's own awareness, one can fall in tune with such sublime effort and work, then we raise ourselves from such petty thoughts into the kingdom and light of the soul.

We tend to align with the subtle, the super-mundane. A part of our being is strongly required to associate with and even identify with the subtle while we are living in the gross. It is called a 2-channel vision. As much as we live in the subtle so much the soul is nourished. For local manifestation. While we live in the mundane or in the gross we are taught to live in the subtle. Occult wisdom and occult practices shall have to be part of our daily lives where we live concurrently with the mundane and super mundane lives. The Master concurrently lives the mundane and super mundane lives. He is not totally engrossed with the mundane life and he does not leave the mundane aside. A part is with the mundane and a part is with the super-mundane. A master of wisdom stands as a channel to bring down the super-mundane to the mundane. That is what he subtle teaches to those who follow the teachings. A part of our being is connected to the subtle through the awareness of the soul and not only the awareness of personality.

Personality lives we have been living over many, many lives. We have chosen to live the soul life. That is why we are with the teachings of Hierarchy and relate with the work of the masters of wisdom and in our own little ways try to manifest our little works of good will, no matter where we are and what we do. It is a continuous work through acts, looks, to bring the light of the soul into the surrounding. It can be an activity of business, of profession, of teaching and healing, and activity. In whatever activity we are we need to

bring down the soul quality into that activity. Then we are able to stand as a bridge between the super mundane and mundane. It is not that we try to do some supermundane activities at some moment of the day and then live in the world. The supermundane qualities shall have to follow us everywhere. When you are established in the soul awareness, the super soul reinforces the soul and the personality as well so that the work happens in spite of the crises and the conflicts at the mundane plane. There is always crisis on the mundane plane. When there is the touch of the Master, there is a crisis with the personality and the personality needs to be readjusted, that is called re-adjustment, master's adjustment. So the personality aligns with the soul. The soul manifests the work on the mundane plane. We live according to our orientation and the related devotion and dedication.

Each time we gather to reinforce the individual soul with the presence of the Master and ensure this reinforcement we cause the needed adjustments with the personality and move forward regardless the complaints and murmurings of the personality. For each one the personality could be a cooperative spouse or a resistant, opposing, non-cooperative and even obstructive. But each time the soul is reinforced by the presence of the Master, he finds a way to work out an agreement with the personality. It is not concurrent, but works out friendliness with the personality. We have to talk to our personality, tame it a bit and bring it around just like we tame an animal to make it a domestic animal.

Consciously or unconsciously we are drawn to the work of the Masters, because since long times they work with us to develop readiness to work with the personality. It is not conquering the personality. Each time you conquer the personality, it will revenge. If you defeat someone it cooperates today, but tries to re-conquer you. It finds its own timing and then it conquers you. It puts you to defeat. When they are strong and develop friendliness, it is friendly, but if you develop power, the conquered, injured one waits for its own time.

There is a saying in English, every dog has its day. In a week's moment it can bite you. Conquering is not the way that the Masters of Wisdom promote. They give the ways and means to develop friendliness. Today it is called win-win-situation, it is not that one wins, but both win. It is the wisdom of yoga, finding friendliness between soul and personality; it is not the soul dominating the personality, then the personality revenges. Be sequential, but not consequential. You create a consequence for yourself. It is not a real success through conquering. Therefore developing friendliness with the personality is what yoga gives. The path of yoga is the path of friendliness what true teachings suggest. Suppression of personality is not the way, not a permanent state. Suppression will have its own consequence. The soul and personality find their equipoise. In that equipoise state one can ascend into higher states. A Master of Wisdom who lives in that higher state at all times helps us to find that equipoise in us.

It is not that we meet the first time in that cycle. In one way, the work started 21 years ago, in another it can be said 120 years ago, in another it can be said 336 years now. After 333 years a small book came out relating to violet flame invocation which has transformed humanity during 333 years, in 2008. There are years of preparation and years of initiation, days of preparation and initiation. 90 days of preparation, 3 days of initiation. Likewise there are cycles which can be seen through the time key. We are striving and the related flowers can be found on the way. The bunch of flowers can be baskets of fruits. The offering of one's own soul to the Master is to receive back the light in a greater measure.

It is consciously or unconsciously happening in our groups, and they are all symbolically for the movement of the groupal energy. There is a group energy it is developing its own light, and the group is offering itself to the Master, and developing light. Such is the work that is happening. Thank you for that work we are doing together, We are meeting and to meet we have to move quite a lot, beyond the borders of nations, of continents, accommodating to the centre. As much as the centre has light, so much the circumference expands. The Master decides that the centre expands so much that the circumference disappears. That should be the goal for all striving to the light. Each one has to overcome his limitations. Opportunities are provided, they are as limitless, they are for the sky, unbound life. It has no boundaries. Same akasha means opportunity. Opportunities are boundless to grow into limitlessness which is called today as liberty, freedom, for the soul which is constricted by the personality. Personality is around the soul, the soul when reinforced breaks the boundaries by growing boundless.

The Master consciousness expands all over the planet, the interplanetary system and the entire solar system. Time has already opened, it has opened since 2009. Since 2009 a different dimension is seen. 2009, 10 and 11 are seen as years of crisis until 2012. Shamballa is also very active. Not that it has been inactive before. It enables abundant light, and those who are oriented, transcendence is provided that they transform themselves. Transformation and transcendence is the topic. Time offers the opportunity. Let us therefore be more oriented, focused. More oriented does not mean more emotional. When we seek

orientation, it is to the soul, as souls orient to the Master. Recollect that each one of us is I AM and that I AM has to be a constant recollection for that transformation to happen. That recollection shall have to happen when you enter the prayer hall. Consciously or unconsciously that has to be done. Not only I AM THAT, the one whom I see is also that. As much as I am light, the other is also light. See in others yourself, this makes the other a brother. Brotherhood is more spoken of and not lived. The One who is seen as other than you is other. May the light in me be the light before me; the other is also the light. As much as you are the light, the other is also. As much as you are a son of God the other is also a son of God. It can be done so.

That recollection shall have to be a full-time practice. When we are at work in objectivity, even when you see a dog or a cat, when the eyes meet, it is I AM meeting I AM. When I AM meets I AM, there are no circumferences. Because centre meets centre, the circumferences disappear. It has to be a reality in our lives; then the beauty is there. When we see the meeting is no more a concept, it becomes part of your being. Concepts of wisdom shall not be on the bookshelf or a booking mind, it shall have to be brought to life. That is what is called discipleship. Seeking the soul is aspiration. Let the aspiration find its fulfilment, and each one of us has to be a disciple. So I always wonder how much each one of us has gone through to be here today, everyone has a story to tell. It is the friendliness of soul and personality that enables these gatherings. The personality finds reasons for non-gathering. Personality always find reasons for non-gathering: I cannot go, I am sick. So many things personality throws out as obstruction. Each one of us has spoken to the personality so that you have come here. Let us commune in such a manner that there are much more adjustments done through the personality to ensure meeting through the personalities. Thank you for the warm welcome through fruits and flowers, through the lights and candles, Thank you for meeting each other through the eyes. We continue tomorrow. Thank you.



Friday, 27 May 2011, Morning

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

Group living is a means by which we enable communion of the soul and the personality, enabling the supersoul to manifest. Group living is to bring the personalities to the threshold of the temple. The temple has three doors. We need to consciously open the three doors and make the three steps. The occult statement is, let us open the three doors and enter the temple. Unless we enter the temple the work has not commenced, it has not happened. Each one of us is a temple, and there is the image within the temple. There is the inner man who constitutes the image. There is the outer man who constitutes the temple. The inner man is the image of God. Therefore to be able to receive communications from God we need to redefine ourselves as an image of God. The image of God is THAT I AM. God is THAT, image is I AM. THAT exists as I AM: The cosmic person exists in us as ourselves.

We are a micro-image of a macro-cosmos. Around us is the personality that we build, and that personality can be a temple, it can be anything other than the temple, when the temple work does not happen. When temple work happens, it is called a temple. If any other work than service happens, it ceases to be a temple. It is therefore required that we build a temple and reinstall ourselves as the image of God, so that the God functions through us. Another name for God is the Master, the supersoul. The image is the soul,

and the temple is the personality. Without personality the soul cannot conduct work, and without alignment of the soul with the supersoul no work can be done. Only when the soul aligns with the supersoul or the Master, we call him the Master of the Universe, the Lord.

Master means Ishvara. A Master of Wisdom is one in whom The Master of the universe has established himself. And the work of the Master of the Universe is conducted through a Master of Wisdom. The Master of the Universe functions through a Master of Wisdom, when the Master is attuned to the Master of the Universe. It is really the Master of the universe functioning through the Master of Wisdom. It is only because of that reason he is called a Master, a son of God. A Son of God is a status which a son of man can accomplish by regular recollection that he is a son of God and that he has a personality to function into the objectivity. Personality is the vehicle through which a son of God conducts the work. To him the personality is totally cooperative. A cooperative personality can be developed by attuning to the Master of the Universe. A Master of Wisdom helps us to tune up. There is God in man, there is the man in God, and there is the personality of man as the vehicle. God in man, man in God, and the personality of the man. The three have to be in alignment. When the three are in alignment then there is the grand work of temple, the temple work carried out. When the man in God does not tune up to the God in man, the temple work cannot happen.

Such temple is called a desecrated temple. When desecration happens, there is need for consecration through cleansing of the personality and attunement of the soul with the supersoul. There is the centre in us, of Master consciousness, there is the centre in us as the soul; there is the centre in us as personality. These three have to fall in order, then the plan works out itself. When the personality goes astray it takes to deviation from the divine plan. Therefore a two-fold approach is suggested. On one side there is the personality, on the other work for attunement of the soul to the supersoul. The attunement of the soul to the supersoul, that is to train the personality. When the horse turns out to be too strong, when it is disobedient to the rider of the horse, the rider of the horse cannot drive, he cannot even mount it. Things turn upside down. The horse decides the travel of the one who mounts on it. The horseman cannot decide the way. Mounting the horse and directing the travel requires the horse rider to be stronger in will than the horse. Be it a horse, the vehicle has to cooperate with the user, if not, the travel plan is not accomplished. Training the horse is one aspect; strengthening oneself to train the horse is another aspect. When the horse is stronger than you, when the personality is stronger than the soul, the good intentions of the soul are ignored. They are not cared of. Each one of us carries many good intentions of what, when, where to do, but the personality smiles, it says, You won't do it, my dear, because I am stronger than you. When the personality is stronger than the soul due to the lenience of the soul, over incarnations, it becomes difficult. One cannot tame a wild tiger, elephant, bull, horse, lion. All these astrological symbols indicate the kind of personalities that we hold on to. How to tame a serpent and make it a flying serpent is the work of a Scorpion. How to tame a wild bird, mount on it and fly all over even to the 7th state. How to train a crab, it always goes side-ways. You want to travel forward, it goes side-ways. That is how the crab, Cancer does it. All sun signs indicate that there are personalities, which need to be trained, tamed with friendliness and with their cooperation move forward.

Every aspirant has many good intentions but how many of those good intentions are translated into action? It is generally a losing battle. People want to lose weight, the body smiles and gains weight, it works the contrary. The soul says, ok, the body works out the contrary. The soul says, I wish to meditate very early in the morning, because the books say, meditation is at its best when you can do it 90 or 72 minutes twice a day, or 24 minutes, all the proposals are sided by the personality and immediately you don't even meditate for 24 or even 4 minutes. The personality says, I wish vacation from meditation. For everything the soul proposes, the personality disposes. Years pass by. Instead of gaining rounds, we lose rounds. This is the normal story. There can be exceptions here and there. If we make an analysis of our lives dispassionately, a little wisdom gained, the personality gains voluminous pride. It goes around aggrandizing itself that it is already a disciple even if it is not yet and aspirant. That is how personality puts across so many illusions, because it likes to keep the soul away from its purpose, not because personality is the enemy of the soul, but because it was let lose over incarnations. It was let lose in terms of thinking, thought, speech and action, in all these three ways over years we let it. Just because you propose it says, I can't change. I would like to speak pleasantly, I would like to speak the truth, but the personality manipulates, misinterprets, miscommunicates. It has its own ways, good thoughts, speeches, intentions are distorted. That is how many temples get closed. We see many temples that are closed even in the objectivity. There are few temples really activates. And personalities busily visit the desecrated temples, but it should also know how certain temples succeeded and be an inspiration. Today the most important

temples of ancient times are either desecrated or great conflict. All ancient temples in Mexico ...

That is the message; let us not be worried of the temples in objectivity. Let us see how our temples are. How useful is it in service, in serving the surrounding life. Intentions are there, functioning is not adequate. Most of the temples are closed, they are only symbolical temples, but not functioning temples. But it does not discourage the Masters of Wisdom, they say, let us open again the doors, let us not worry how unclean the temple is, let us do the cleaning, let us enter through the three doors, the door of physical plane, emotional plane and mental plane, and enter into the first temple; that is the buddhic plane. If we are not associated with the buddhic plane we cannot even say that we have opened the buddhic temple. You are the image. How to open? Because the closed temple disables us to open. That is why we need the help of those who have opened their temples. There are the Hierarchy and its team. They have opened the temples and cleaned them over centuries, over long cycles of time. They have received; they also have the energy to reinforce our energy for those who wish to open their temple to be effective servers, not just for one life, but for eternity. They are available for them. The teachers are available for those who sincerely seek to re-open their own temple and enable functioning of God through them. That is when Hierarchy becomes relevant for us; Hierarchy is intent to help those who wish to work with themselves. Association with them in thought. They energize effectively.

With the new energy we can restructure, reform our temples, we can even cause transformation, transmutation and transcend all the planes of objectivity and enter the subjective. It is a facility. A person who is weak to handle his own situation relating to his own personality finds the needed strength. When such person associates with a person who has gained enough strength to work with his own personality, that persons can help others. A sinking person cannot help another person sinking. A person that is afloat can help the one who is sinking. A person, who is bound by Python, by the hands and feet, you can't move, you are totally conditioned. How can you help when the grip of personality is there, like the grip of Python? Even if you have good intentions to get out of the grip you are in a position not to get out. You cannot help another person who needs help. Two or three group members gather together and say, how difficult it is to carry out the practices given by the masters of wisdom. By group decision they decide, let us not worry about them. Who can help? The one who has three hands, who has a vehicle, not as a conditioning factor. Only he can help. That is how the presence of Hierarchy is arranged by merciful nature upon the planet so that humans who wish to come out of their personality lives and join the joyful work of light can find their way. And they are being helped The World Teacher with his team does the work over 5000 years. More and more the team is improving, though not in great numbers. Every century if a dozen join the hierarchy it is already seen as a great chance. From a millions of humans Hierarchy rejoices when a dozen join. They are not worried, but rejoice when a dozen joins.

We need to unwind ourselves, shine forth as souls and work out through personalities effectively in the outer. Those programs are organised. We have to meet the vertical man. The life of objectivity is the life of horizontal activity. We may be thinking that we move vertically, but most of the time we move horizontally. Vertical has to be contacted consciously from horizontal movement. Moving into objectivity is moving horizontally. To make a vertical movement we have to retrace into subjectivity consciously, we have to consciously reach the heart, to stay there, to take up to the vertical lift. Unless we go to the lift, you cannot move up. How to reach the lift is the major step. If you reach the lift, you can think of entering the lift and move to higher circles. If you don't reach the lift, reach up to the state, you cannot move upward. Therefore from being in the thoughts of objectivity we need to retrace ourselves into subjectivity where we meet lots of personality relating to belonging. Belonging relates all to emotionality, my nation, my land, all that holds you back. Then one is held by one's own thought of what is right and what is wrong. There are so many "isms", so many thoughts. We need to move beyond our own realms of thoughts and our own realms of belonging and visualize ourselves standing naked, not with our own concepts of wisdom but standing as I AM without other concepts, this would enable us to stand in the heart, beyond mind in the buddhic plane. Therefore so many practices are given that will enable entry into the heart. Even entry into the heart, we try to conceptionalise and bring it to the mental plane than make a real entry.

To be able to make entry into the heart where you find the lift, we can take to the help of respiration. Respiration enables us to contact the centre of pulsation. At the centre of pulsation, all beings are equal. Be it male, be it female, be it young, be it old, be it man, be it beast, each one of us has a unit of pulsation. Our abilities may be different, but as pulsating principle we are on part with the other pulsating principle. All beings pulsate. Even the beings of higher planes they pulsate. After the personality plane there is pulsation. Even in the infernal world there is pulsation. Pulsation is a common thing to all beings

in the universe. We do pulsate, a small insect also pulsates. When we reach the point of pulsation and hold on to it for a while and stay put there, we can decide to be at a point where the horizontal meets the vertical. Unless we decide, the horizontal cannot meet the vertical. Masters of Wisdom can vertically come down and meet you when you are at the point where horizontals meet verticals. That is the reason why to meet the Master you need to be in the heart. Heart is the meeting place for the ones who are in objectivity and who are in the vertical life. Every time we invoke the presence of a Master of Wisdom, he vertically descends and tries to meet you in the heart. When we invoke, he descends into the heart and expects you to be there. You invoke and you are not available in the heart, he waits for a while and leaves. The meeting place for every disciple with the Master, for every soul to meet the supersoul is the heart where we have walked from objectivity into subjectivity and await to receive the one who vertically descends. Vertical descent daily happens, but it fulfils those who are at that point of descent. When you are at the point where the waterfall is, the water falls on you. If not, you cannot experience the downpour of energy. Vertically, there is the descent each time by a Master of Wisdom from higher circles. The Master in you also meets you in your heart. There is a master centre in us; that is God in man. God in man can meet man in God only in the heart.

Therefore a World Teacher strongly teaches that we walk from objectivity to subjectivity. When we walk into subjectivity regularly, slowly you will develop the subjective mind. Mind has two faces, it as an objective face and a subjective face. The subjective face relates to subjectivity. Concepts of subjectivity relate to objectivity. Saying we know the concepts does not mean that we have entered into subjectivity. Those who experience give out the details of the centres. Aspirants who read the information they think that they also know, but that knowledge is not transformed into wisdom. Information from the books is not realisation. There is information about Shamballa, about Hierarchy, about every inner intention. But information is not realisation. That information inspires the aspirant to look for them and find them afresh in their originality. It is a realisation. When you have eaten a fruit it is a realisation, when you have studied a fruit you have intellectual understanding. The study prepares the objective mind; only practice enables the subjective mind. Information is there that we live in the temple. "In his name we live, in His temple we live..." that is information. When we stand in personality, we only see personality, when we stand in soul we can see the soul. Standing in personality we cannot see the soul. Only a soul can see the other soul. Only a brother sees his brother; that is said in masonry. Whether the other is a disciple or not is only known to a disciple. If the other is a Master is only known to a Master. That is called realisation.

We have information about ascended masters, there are books on supermundane. Reading them does not mean we have realised the supermundane. Realising happens only when we regularly reach the heart, only in the heart transformations happen. Hearing about the heart does not mean we are in the heart. Stay in the heart as many hours as you can. Invoking the Master stay in the Heart, you don't have to do anything else; that causes the transformation. Heart is magnetic, it causes transformation. By heart, we mean the pulsating centre. Be near to it, being at the heart centre means being at the threshold of the inner. Being there is enough, you are transformed. A caterpillar transforms into a butterfly. It is the continuity of being there; then you can stay there. How many times we take our breakfast? We don't miss it, be it in the plane, in the train, we don't miss it. Do we do so relating to the heart thrice daily? We should not miss the morning prayer, evening prayer, noon prayer. Three times, five times, all times. Whenever there is some leisure just relate the mind to the respiration and be there, then the objectivity disappears. Slowly the objectivity pulls you out. Staying there in the magnetic centre you get magnetized, you don't have to magnetize. It is only the ego which thinks so. It is just being there. Being there in the east turns out to be yoga. That is why there is a part where you lose and where you gain and move upward. All yoga is waiting at the heart centre. Stay there and wait. It causes the transformation. Get into the train and sit quietly, you don't have to walk in the train. There is no doing after a point. You have to reach the plane, afterwards you don't do, you just sit in the flight, don't take the pilot seat. Be there in the flight, it takes you. Be in the heart, it transforms. Just reaching there is needed. Be there. Our problem is, we have to do something all the time.

Why can't we be for a while? Since we cannot be, the nature arranges sleep so that we leave doing and come back after a while. Doing is not ultimate. Bring the mind to the heart centre; there the art of transformation happens. That is the art of living. Doing so many other activities in the name of the art of living takes you away from the art of living. The art of living is being, enabling things to happen. To be is important, daily at least for a while, make a habit out of it, get rid of all concepts. The more you read the more you get into books. The more you read cooking books the less good you cook. The Master cook is in the heart, he cooks you. That is what Master CVV said, bring your vehicle to the repair shop, I will

repair it. You only know how to spoil, you don't repair. The users spoil the vehicle, the mechanics repair it. When we are deformed, we need to be re-formed. The original is deformed from the original. We have to be reformed in tune with the original. It is called reformation. Transformation is from deformation to reformation. The original image was deformed, it has to be reformed, therefore you reach the heart and be there. Every true Master of Wisdom says, be with Me, be in the presence, be in the heart, be it Jesus, be it Pythagoras. Reaching from objectivity to subjectivity, being there has to be practiced regardless the difficulties. You cannot have an excuse to it. It is recommended to have the new habit. Once you have the new habit it is easy. We don't have to create a habit to have breakfast. We don't have to inform the hand to put the food into the mouth. It doesn't put it on the top of the head; it is as effortless as being unconscious with it. But in the childhood the mother taught it to reach the mouth, it is a habit to put the food into the house.

More and more we reach the point where from horizontals we reach the vertical. From within you get the impulses and the related energy to do things in a better way, to speak better, to do things better, we organise our days better. Betterment is seen in every part of life. Once the change takes place you get right impulses. Not all the time to start with, but there is a betterment in your movements. A qualitative betterment, though slowly in the beginning. You seem to be different from before, and the whole thing happens so very subtly until after a good duration of time. If that is not happening it means we are not doing the practice of getting into the heart with enough intent. We may do it mechanically. Intent is important. Same degree of intent every day is what is called in Sanskrit Shraddha. Same intent; do we do the prayer with the same intent every day? Same intent, same attunement? That is why slowly there is improvement in every little thing. You chose better words to speak, appropriate words to express. Slowly there is a transformation in your speech, in your ability to listen; to listen far is only possible if you listen well. Listen far is a glamour if you don't listen to the surroundings. Seeing with intent, tasting with intent, touching with intent, speaking with intent, movement with intent, it is not casual movement. Every movement has intent. This is how the touch in the heart enables slowly transformation. Magnetisation, it magnetizes all, it is not a partial magnetization. When it comes in every little things, you are measured in the small things, not in the big things. When you are in a big thing you put out something which is not there otherwise. The measure is found in small things. How do you use an article? Do they spoil in your hands or do they shine in your hands? If things spoil in our hands, it means your energy is destructive. If we find that they are much more shining than before you have added some immortality to them. That is how it is.

Someone came to Master MN and said, What is immortality? He said, staying intact long. Bring me a plate of grains of rice, He touched it and said, until the fourth generation in your family it will stay intact. If you touch a flower it should unfold, it should not wither away. Such is the touch of a Master. More life comes into it, it becomes more shining. A Master of Wisdom has abundant intent, it depends how the reception is. As much as one is oriented so much he receives it. If nothing is received, it is not due to him... He enables things to happen, he is not a doer. Jesus said, it is the doing of the Father. A Master is a non-doer, an apparent doer, so is the transmission, it enables the beings to transform in every little activity of them. It is not that one is raised in bits and pieces. Some part of life is unfolded, another not, who wants such a flower? All is unfolded, that is integral yoga; that is intended by the Hierarchy. That each one of us unfolds into a beautiful son of God. This is what is called tending towards God. For that reason we gather, being together we bring it more abundantly into us and try to assimilate it, so much transformation happens. If the assimilation centre is good the food it taken in well. Much food is not healthy because of assimilation. People might do a lot, but stimulation of the Master enables unfoldment. That is why we assemble from time to time and especially at May Call. We gather to prepare to receive. We cannot just arrive and receive. People just arrive when they want to receive, where is the preparation? Just away for May Call, receive it and go - it is an orientation, a preparation for reception. As much as we orient, so much transformation happens. When we orient we receive, when it is assimilated the related transformation happens. For that the basic statement is, horizontals meet verticals. Aspirants meet the Master. To receive the energy of the Hierarchy we try to be as respectful to the Masters, then invoke OM correctly, then it builds a huge funnel into the sky and brings in so much energy. It has to be a prolonged intonation, with intent. The more you invoke the more it happens. That is how the work happens. It is a workshop, the work is done by the Mater, the rest is a work for reception and digestion.

Therefore we work with it. We continue later in greater detail. It works so effectively, and every detail is attended to, so that there is no impediment for transformation, because a small bolt can block a big machine. In great detail it happens, there is a great impregnation from the Master, the energy of the

Master impregnates into every cell of the body where there is inertia. That inertia has to be burnt up. The cells have to be made magnetic, so that enough fire is generated inside resulting in formation of Kundalini fire. It shall have to be generated, it is not deposited in us, it has to be generated. The fire in the cell comes when it is gathered with the help of the Master, it gathers into a flame. It gathers the related heat and produced the related flame, the fire of Kundalini.

When the body cells are in unity, the Kundalini fire comes out as a flame that that causes transformation. He ignites the fire in us and makes it to a flame; that is the work of very Master of Wisdom. Working details can be different, but the major work is the same. Thank you, we meet in the afternoon, Namaskarams.



Friday, 27th May 2011, afternoon

As in every year, for this May Call our Spanish brotherhood, German brotherhood and the WTT Global have brought out certain publications.

I request brother Valentin to distribute the books to those who have contributed to the production of these books.

The first book that is being released is the Golden Stair's Commentary. In this cycle the work was commenced by Mme Blavatsky already 150 years ago, and in continuation the work is happening. The Golden Stairs by themselves are a systematized approach to wisdom in daily life that would result in realising the Golden temple in us. These teachings were given in Argentina, and they found their expression in English and German, now they are published with the same vibration and dedication. These books may be distributed by Valentin.

Then there is the understanding of the Teacher with regulations, it is recited by many disciples in the East, dedicated by Adi Shankaracharya to the most sublime standards of teacher. Adi Shankara propounds, there is only one Teacher and that teacher is the male-female God, and through whom the hierarchy of teachers takes place and leads the beings to the one male-female God. In the male form he is Brahman, in the female form he is the Nature. The 108 names lead the student to the highest state of Samadhi. These books also have come out first in English, then German and now Spanish.

And then "Ayurvedic Principles for Daily Practice", which enables to keep a good functional health that carries the needed vitality. These principles were initially given when we commenced with Vaisakh Newsletter. Some of these principles have been given on a monthly basis. Since they are found useful for the members of the group, they are given in the same sequence like given. Ayurveda is getting more and more acceptance in the West while almost ignored in the East, due to disappearance of knowledge as it should happen in this cycle of time. Many aspects of eternal values are more finding their expression in the west since the year 1800 it is the will of the Masters of Wisdom that it travels to the West where it gets systematised and applied. Ayurveda is more respected in Europe and in America than in India. What is the value in the proximity is ignored and the value in the distance is craved for. That is, since times of British rule slowly it is finding its disappearance from the Indian subcontinent. There was a time where it was systematically propagated that Ayurveda was not a science, but a superstition etc. Like every wisdom has its kinds of colours(?), and today it is getting more and more popularised in the West, now the Indians are printing the books anew and brought it back. Yoga asanas were almost forgotten in the East and now

find their way back to the East. When it is acceptable to the occident, the orient is trying to pick it up again. Except with remote traditional families this is the way. Yoga books were available for 2 rupees, books on Ayurveda were available for 5 rupees, no one took care for them. Now when they come back in a well-presented form for 2-500 rupees, they are accepted in the East. More and more people are tending towards homoeopathy and Ayurveda. So since beginning of Vaisakh Newsletter the principles were given and now the Spanish version is also available.

Then we come to one of the very classical works done by Master EK in 1982 / 83, where there were about 20 members participating on the lessons on Purusha suktams. It is regarded as the king of the suktams, it speaks of the genesis and expression of the cosmic person. In each one of us, there is the cosmic person in the micro-cosmos. This cosmic person is the basis for the creation from the state of Mahat. Before the creation, there were 27 elements which constituted the cosmic person, whom the devas sacrificed to create what we see as creation. Ultimately from out of the cosmic person, the humans also come out. The whole is given in 15 slokas, in Purusha suktams, and later in 12 suktams it is praised and worshipped. So there are 27 suktams. Mme Blavatsky writes in her books that Purusha suktams is the king of the suktams and Sri Suktam is the queen of the suktams. In all the suktams there is the presentation of cosmogenesis and anthropogenesis. Purusha is the cosmic person. It took 2 years for Master EK to briefly describe the Cosmic person. It was given in 2 seminars in Geneva, later it was given as commentaries, they were rearranged and represented by me in a form, published first in India, later by the Germans, now by the Spanish. It is to show how deep is a Vedic hymn and how a Vedic hymn has to be interpreted unlike the superficial interpretation. There are 6 keys, etymology, time cycles, micro-understanding, macro-understanding, the key of grammar which related to the alchemy of sound. When all the keys are applied on a hymn, it is completely understood.

When Master EK gave it the second time, he gave part of it a second time, part only once. Later it was rearranged for publication. The major understanding of world scriptures, you have the knowledge of time, astrology, utterance, meters... Master EK was very empathic to say, those who wish to follow the second ray ashram, they would do better to daily sing Purusha and Sri Suktam, one would find entry into the ashram of 2nd ray and then the related energy would happen. He said, whether you know it or not is not important. In continuation of his work, I also taught it to Indians and also Western groups. What is important is to utter forth and let the chemistry work. More than the import, it is the sound which causes the necessary transformations. I have also later given 2 times commentaries on the suktams.

When I came in 84 to Geneva in continuation of the work of the Master, I gave a commentary on Sri Suktam. The idea is to gain the transformation better through utterance of sound than through the dim light of the mind. Uttering and listening is the basic key to cause the transformation. Even the books of Master DK clearly say the key of sound is the master key: He who knows the sound knows all. The sounds are preserved most in the orient and lost in the occident. I congratulate the Spanish group for publishing these works.

Now the German brothers, they brought out the 24 teachings of Sanat Kumara which were made available in English. The Teachings of Sanat Kumara are the ancient-most teachings. Every teacher has his way of giving out the teachings, and his students find the way to go through the teachings. Sanat Kumara seldom speaks, but once he spoke to a king emperor, a king of extraordinary righteousness. The teachings were so very well accepted after publishing them, in so many parts of the globe. One of our members contributed to this edition and took care for the distribution for free. This is often done so in India. I request our brother Günter to offer these books to distribute them. The books are sponsored by our sister Dörte. She was so inspired by these teachings and we all know how deep she was in her commitment to the teachings of the Master. The ceremony yesterday started with a deep memory of her, and she is on a good journey on the other side. It is very well that she departed. The teachings on Sanat Kumara came through at December Call in Bangalore.

This is now the path of immortality as it is given in the book on Venus, how the energy guides us in a very beautiful manner to higher planes. It was given in one of the group livings in Switzerland. The second print is now given out for May Call.

In English two publications, the first is Mercury the Alchemist. We have Uranus, the Alchemist of the Age. Then there is now Mercury, the Alchemist, it was given in Miami in 1999. Then the teaching was given in 2001. Our sister Anna was available in India this year and that was done in a week's time. The book Mercury has many keys in it because it is in the fulcrum. When you are in the fulcrum you have connection to both planes. It has 139 pages. It is easy to read through, it is a joyful reading.

Now the much-awaited book, to give the marriage sacrament as the most sublime sacrament to the groups. Many are married through my hands, because they love the ritual. More than 70 couples got married through the ritual.

It was in 1987 when I came for the first time after the departure of Master EK. I took a gap of 30 months, and ever since 1987, it is the 26th year since then. Earlier it was with Master EK, from 1981, so it is the 30th year. There was a gap in tune with the Saturnian work. When I came I went to Geneva, then to Belgium, Germany. In 87 our brother Rudolf Schneider wanted to marry and asked me if there is a simple way of marrying in the Vedic style. So the book came out. As per the request of our brother Rudolf Schneider, the ritual came out with a global terminology, not the Eastern terminology. I worked it out in one day, and next day we celebrated it in the presence of the fire. This sacrament was worked out by many of our brothers and sisters here. From time to time I used to explain a part of it. Later Christina Ambach took the text to a beautiful form when 3 couples of that group were marrying.

Sacraments are for the man in the body to transform from the beastly man to a divine man. There are beasts in humans, humans in humans, divine in humans. Man can function in all of these. He can be functioning with the mind, the heart and with the Sahasrara and be one with him in the head. The Aryan dharma is now understood as Hindu dharma, but it is not Hindu dharma, it is Aryan dharma, in that there are 42 sacraments. Anny Besant was the first to give out all the sacraments, in theosophical society. Every one of us is male-female. When a male is in association with female, and female with male, it is the ideal situation. With the cosmic person, it is the male-female god, it means that the male and female are in their optimum balance. They can be equalised in every being. Then every being can be hermaphrodite. Unless these energies are balanced one cannot be called an initiate. The togetherness should build the androgynous body. That is the very purpose of marriage which is often seen as a licence for indulgence. This is briefly brought out in this book. The two rings are in deep love that it is impossible to separate. In so far, as it is not desecrating, everything is acceptable for me, I did not decide the rings, I let it to happen. This is how I function. You shall respond to every call. Nothing is done on my own in all the 27 years. I go by the group decision. So many books have come out. Seldom I say no, for any proposal coming from the members. I request our sister Anna to distribute the book to those who have contributed to the book.

Coming back to the theme for about 20 minutes.

We shall continue with what has been said in the morning, that we try to turn our minds subjective. This is all what is demanded. Many people say, the teachings are too high, they cannot be practised. They are only ideals. All work is done by the guides, by the Masters, if only we turn our minds subjective just for a while twice daily. Can this be said to be asking for too much? If it is so, not much can be done. All that is being demanded - no, suggested - is only for those who are trying to seek. No difficult terms, practices are given. You are habituated to serve the mind outward. The parents helped us to turn outward. The parents have only done 50% of the job. When the child's mind turns outward from the 6th year, the parents shall teach the children to turn inward also. Mind is not only one-sided, it is 2sided, left and right are duality, outside and inside is what is being suggested. Many times I speak to you about the Greek God or Goddess Janus. It is a head looking forward, and a head looking back. We often say, "in the back of my mind I had".... What is in the back? Mind is given to humans because we are bestowed with mind. We are self-conscious entities. Animals are not self-conscious, they have a kind of mind, but are not self-conscious. We say, this is a dog, but the dog does not know that it is a dog. We are self-conscious. This self-consciousness is in the back of the mind only. When it is bestowed by the devas, it is intended to be objective and subjective. Education is to train the mind to objectivity and subjectivity.

When a child is put to education, the orientation was to start with the sound OM. OM exists in all levels. Om exists in us even if you don't accept. It is OM that conducts the pulsation. OM is called Pranava, it conducts prana, from pranava to prana, from prana to... OM is conducted in you, initiation into education is different from initiation into literature. Today there is more literacy and less and less education. An educated person is one who can introspect as much as he is looking outside. Since it is missing from childhood, it is difficult to turn inward. Turning inward is the fundamental step. You should turn inward, you would immediately see the origin of pulsation. Mind is loaded with concepts, with objective thoughts, with so much other things. It has lost the faculty to be subjective. In the temples of masonry, they call the mind: the mind of subjective light and objective light. Subjective light is subjective mind. Just as we have trained the objective mind, the subjective mind also has to be trained. There were times when people had greater emphasis for education than for literacy. That was how it was. The preference was education. They had different disciplines, training. If the mind is trained from childhood inward and outward it should be a great

facility for man. Since it is not trained over years and it is filled completely with objectivity, even if we close our eyes and think of turning inward only outward thoughts come. It is a matter of training. This training we have to do, the rest the Master can do for us, meaning, the work of the Master is much more than the homework given. In everything we think upside-down. Nothing is asked, if you wish to get into the realms of light, to know who you are, the only single suggestion, not a demand, it, try to cultivate the subjective side to the mind. That is all.

The essence of the morning teaching is just this, you turn inward. You see the Manipuraka chakra, the solar plexus, as it is depicted appropriately in the books of Master Djwhal Khul. 5 petals are depicted downwards and 5 petals upwards. The 5 senses look out and equally look within. Listening within, seeing within, tasting, feeling the touch within. The senses have that abilities if you train. Therefore the solar plexus has 5 petals turned downward and 5 petals upwards. That is our mind. Through regular practice, only regularity established the practice as a habit. We are not able to practice from the very first day. It is a regular practice, it establishes a habit in you, it makes the practice a habit for you. Then the work starts, then yoga starts.

Now yoga instructions, now yoga aphorism... Why "now"? Now you have learned to turn inwards. There is as much a movie within as there is a movie outside. It is as much engaging as the outer movie. If you make an inner journey. It is so beautiful. Much more beautiful than the outer journey because it leads you into the subtle world. This development of subtle mind is the basis fundamental practice. When we are able to see within by turning inward. You turn inward, the rest of the things will come to you. The very first step is difficult. In the morning I said, let us open the three doors and enter the first temple, it is not the final temple. Just as your sensory perceptions have developed into objectivity, the subtle perceptions also develop, not with the eye which has developed the habit of seeing out, the ear of hearing out – listening in, seeing in. Turn the thoughts inward, then yoga, now yoga. How to turn inward, the teachings suggest. We are not able to turn inward because for long years we have learnt to turn outward. To turn inward, one method is to catch up for respiration. It leads you to the inner chamber of your heart. Once you are inside the same awareness which exists in the objective mind moves into subjective mind. If you make yourself available in subjectivity then the light of the Master is reachable. It cannot reach you in your outer world. That is why many Masters say : "if you look to Me, I will look to you". It does not mean that he does not look to you when you don't look to him. You know him only when you orient to him. When you turn inward and are able to stay there for a while, slowly the inner work starts. Therefore gathering outer information is nothing. Practice is enabling you to gather from within. The objective light that we are, the mind-oriented beings that we are, we have to cultivate the subjective side. That is what is called sitting in the inner chamber, in the meditation room. It is not the room outside, it is the room inside.

Then depending upon the consistency, slowly you find the light of the Master reaching you. Not the Master, the light, the presence, the touch of the Master. It is not necessary that he appears directly. Then starts the work of transformation which I said in the morning: Unless you work within, it is not possible to do the work. If you do that, what happens? As information we can be informed. That we do tomorrow. I said yesterday, At least a part of the being, let it be turned to subjectivity. Total engrossment into objectivity makes it impossible to orient to subjectivity. Therefore you have to dedicate some time to turn inward. Just wait and see. What happens is explainable, but what is important is to turn inward. It is possible by regular practice. Posture is not important. In ancient times, posture was insisted upon. What is important today is the mind's inclination to turn inward. One is to turn the light of the mind inward or to take to respiration, either way is possible. Entering the prayer hall, the threshold of the heart, can be either way. The heart of the heart, hridayam. Therefore in the group life, we remind ourselves that there is a need to inculcate the habit of turning inward and seeing in for a while during the day. Later see what happens. Without this, nothing can happen. With it, everything can happen. Aspirants don't have a big syllabus, just to turn inward and be there, the big syllabus is for the Masters. They are waiting for beings that see within. To see within is a habit we have to culture. Then we don't get into aspiration of getting into the subtle and read the libraries, it is not demanded, the aspirant should aspire to turn inward. Doing so many things outside is not equal to it. Inner work has greater longevity. Work within lasts longer than work from without. This is not yet meditation, it is an approach towards meditation. The time demands, we emphasise on this at May Call. Let us continue tomorrow, Thank you.



Saturday, 28 May 2011, Morning

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

The body is a temple of 7 lights and bestowed to the humans, and step by step we kindle the lights of the temple. The mind is the basic light which is the candle with which one by one the other candles can be lit. The mind, the light in the mind, enables us to comprehend the objectivity, and that mind has a facility to turn inward. That we understood elaborately yesterday. As much as we use the light of mind for objective understanding, we also develop the light of subjective mind. Since one light is given, it should not be difficult to light the other candle. That is called the path of Yoga, the path of discipleship. Whatever are the practices, one after the other the candles have to be kindled. By kindling 4 candles we are already in the buddhic state, the fourth state being buddhi, and by that we would have transcended the decay and death of the body. That is the immediate what is entrusted or suggested to humanity by the Hierarchy. Just immediately that we kindle by the help of one candle the other candle and thereby transcend death. That is the program. For that one candle is given. With the help of that candle, through appropriate training and cultivation we should turn the mind objective also to be the mind subjective. That is the second candle. All that the religions speak of and the disciplines they give, its purpose is to develop the subjective mind with the help of objective mind. I said earlier, education in modern times did not give emphasis for cultivation of subjective mind as it gave for objective mind. That is where humanity is stuck. Education in the new age, many people speak of education values, new age education, but seldom they speak of cultivating the subjective side of the mind which is the basis for the objective mind. Theology speaks of a divine being which has two hands, one subjective and one objective. As much as we train the mind from the 5th year to know things in the objectivity, in ancient times, according to Aryan dharma, there was also a training of developing the subjective mind even with a child. This objective education developing objective mind just leaves us as social beings. Today education aims at preparing social beings, to make man a social animal. Animals don't build civilisations as we do. Objective education enables the human to be a social animal. Don't mistake me if I say that, because it is gentle in Sanskrit. Sanskrit says.... Among the born beings, to be born as a human is a rare opportunity. Gentle means, the beings have to hold the bodies, subtle and gross physical bodies. To be a human is a rare opportunity and therefore a responsibility.

Living well in the objectivity according to an order, what man of objectivity does, contrary to what the beasts do, is already a step to differentiate ourselves from the animals. Developing enormously society to the great civilisations, and even further objectively growing into great proportions is one side, it cannot be ignored, but man is endowed with a mind which is equally able for subjective training and development. This training is given from the 7th year as a sacrament. In 5th year there is the sacrament to introduce the child into education in objectivity, in 7th year there is an initiation to introduce the child to subjectivity. It is done in the western world in the 7th year with Corpus Christi... the Holy Communion.

There is the son of God who you are and the God within. These are the two steps which need to be realised right from the 7th year, just like there is a program to develop to a social being, to develop social responsibility, there is a program initiated in the 7th year to realise that one is a son of God and further realise that the son of God is no other than the son of God expressed in a human form. That was the original initiation, one in the 5th and one in the 7th year, the latter being called in India Upanayanam. Some of you have seen it at Guru Pooja and some of you have even enthusiastically taken to that pattern and even put your children to that sacrament. The purpose of Upanayanam is to walk within as much as

you walk into objectivity. A discipline is given to walk within and find subjectivity, so that concurrently you develop the subjective man with the objective man.

By 21 to 28 years, as the objective education is complete, the subjective education is also complete. That is why in the 7th year initiation into Gayatri is done. Gayatri is worshipped as the light in the head within you to enlighten you.

Coming back to our theme, we think of subjective development when we have the first impulse to know the beyond, to know the truth. That first impulse is called first initiation. The first impulse is what brought us all together so many times and let us publish so many literature and get into them according to one's inclination, to develop the subjective side of the mind. Developing the subjective side of mind is practised by entering into subjectivity of one's own being. Entering into is what is referred to in Latin as initiation. Most of you have seen the etymological key given by Mme Bailey. Entering into oneself, how do you enter? To enter into there is a facility for us to enter by way of respiration. Through conscious inhalation we can enter into the region of the heart and we exit with exhalation. This has to be consciously worked with for some time. This is what is called getting into the cave and getting out of the cave. When it is regularly practiced, we develop a taste for being in the cave. When we develop the taste to be at the threshold of the cave we give more time to it, when we have the inclination to develop the subjective mind. Without this inclination there can be no further progress. The subjective and objective mind can also be said Jachim and Boaz, in Indian wisdom they are called Jaya and Vijaya.

The objective mind when applied on respiration on a regular basis and continuity, from out of itself the subjective mind develops. If we develop subjective mind or not depends of the ability to sit within for long hours. How do you find long hours in a busy schedule of life? For that reason the men of wisdom say, get up early and conclude the day early to have enough time. Don't extend the day until midnight. If you open the day earlier than normal you can find at least an hour to be with this practice. That is how these morning and evening practices have come to be. During the day we have responsibilities in society to maintain the body called the temple, to serve those who depend on us. The day is dedicated, but as you open the day and before you close the day, if you are keen in that, we can find additional time. What is happening today is, we start the day much earlier than before. In earlier times the objective activity was commencing after 9 and was concluding by 5. Today people are already on the road even by 7, and they don't retire by five, it goes and on, then it goes further on with television until midnight, but if you have fiery aspiration - there has to be fire in aspiration - we always find time to do much more than we think we can. Time expand. How does it expand? By utilisation of the day in a good way. Time expands to do service, to do so many things if we are frugal in our use of time. We find that we are for a while within that place which is at the threshold of the cave.

Inhalation goes with it concurrently. Stay there until it transforms to exhalation. Normally, at a u-turn we slow down the vehicle, it is reduced. There can be directional speed before you exit. Likewise there can be additional speed when you exhale. You have what is called an interlude, the word used by M. DK. In that interlude you are with the threshold of the cave. It is very interesting, because for the first time you find some kind of the spy (?). The place to take rest is truly within you, wherever you are, just close your eyes and walk slowly with respiration, you will find at the threshold of the heart. Regular practice will result in taste of being there as many times as possible. There is taste into Him. Unless there is a taste for practice, practise cannot be done. Taste develops according to place and time. We go to the best shop for pizza and ice-cream, we try to find and be there, when you have taste, you will find. This taste for practice is called Shraddha. Once you taste it, then you would like to taste it more and more. That is how habits happen, smoking, drinking, all habits can happen like that by repeated actions by taste. As a consequence, you tend to be inside daily for some time. There is no hurry to come out. When we come out we lose a bit interest in non-essentials. Unless we have interest in something deeper we don't lose interest in non-essential movements into objectivity, gossiping. On a holiday you find more time to do it. When you sit so regularly there and find that taste, and being there you find at that threshold of the heart a kind of pulsating door which is also of very pale golden colour. That side interests you more. The more and more you relate to it on a regular basis and if you also supplement this practice with the invocation of a name of a Master, that pale golden light starts to be warm. That warmth is comforting, that makes you a little more deeply interested in being there. Then you get slowly warmed up; that is the first indication of the presence of the Master. The Master is intending to help you because you have that interest, because you are keen to walk into the temple. You can invoke any name, form, image of the Master, that is enough. A Master of Wisdom is ever ready to help such person. He also adds some more warmth besides the threshold of the cave of heart.

The first experience in prayer, in any form of meditation is that you find that you are warmed up through the practice. Slowly the warmth spreads all over the body from within. From within you are warmed up and the entire body feels some kind of a warmth. The result is that the latent heat in the body gives more heat on a regular basis. When the cells of the body start gaining warmth slowly the inertia in the body gets dispelled gradually. The emotions, laziness, indifference, all that keeps us in a lethargic state gets evaporated due to the heat. When the cells are warmed up adequately they find transformation, through transmission through that heat. The food that you eat is easily assimilated when there is such heat in the body. The body cells do not want heavy food, not let you take heavy food. There are so many practices which people try to do. They want to take light food but when there is light food - from today, they say they don't want to eat potato roesti, but when Sabine prepares roesti, you take it. What works is, turn to the subjective mind and slowly with the additional heat the habits will fall off. When something develops from within the undesirable things fall off. Don't do this or that doesn't work. To a child, when you say, don't do that, he will do that. You should tell what is to be done, not what should not be done. What should not be done is told by priests, or even parents, not by a teacher. Tell them what they should do, not what should not be done. My grand-daughter when I tell her not to do she will do it. So when I want her to bring a glass of water, I tell her not to bring water and she will bring the water (laughter). When you say, don't put your hand outside the train, they will hold out the brain.

The tendency to sleep and eat comes down, to manifest activity comes down, concurrently the self is growing. The fire unites with the heat in the cells. All that is done by the subjective side of the mind. That side gets kindled. The subjective mind perceives that happening. Master CVV said: "close your eyes gently, invoke the mantra and observe the action within". After every prayer to feel light and tend to be lighter than before, in terms of weight. When there is warmth in the body, these are all the measures that it is working, sitting in silence and observing what is happening. The subjective mind becomes more and more comprehensive, meaning the second candle is on, objective and subjective. And as one proceeds the radiation contained in the body cells as also the activation through your respiration, they try to come to the point. The spleen in you releases the activity. The spleen is a very important organ from the standpoint of a Master of Wisdom. The importance of spleen is not yet realised by the modern medical science. If the spleen is active you develop good life force. The life force enters into us, it is not that we have a reservoir in us. The golden light of the sun gives us abundant life force. Effective breathing brings it into you. Exposure to golden light is recommended in the morning and evening hours, doing lot of breathing so that abundant life force enters into you.

There are two points beside the shoulder blades and then there is the spleen; between these three points the life force circulates, and the food and water you eat add to the life force. It releases its own activity. The activity of the spleen and the heat released from the respiration develop the third light, the vital light. The activity between the vital light and the other light develops assimilation of food. Assimilation is very important to nourish the body with the food. Good stimulation gives good defecation. Where there is no good assimilation there is no good vital light. The 3 lights produce the so-called flame of Kundalini fire. They all converge into the base centre, the heat converges into the base centre and calls forth the Kundalini fire and it shoots up to the threshold of the heart and then opens the door in the heart. That is how Raja yoga initiates Kundalini fire. We don't do anything in this process, only sit inside. We are not causing anything especially to get a lot of force into us. A Master of Wisdom conducts it due to his figure. Therefore a teacher is helpful, he is like a catalyst. The Kundalini fire goes up and touches the mantle. It is like the petromax-light. The new generation does not know these lights. You had to pump the flame, and the illumination of the mantle is far superior than the light of the flame. That is how process after process the light gets kindled. When Kundalini fire emerges and links up to the heart you are already into initiation.

And then the light in the heart opens the door and then there is the effulgence from the heart as abundance of golden light. Then you would walk in and stay there. That is walking into the third temple. In all this, there are not so many things suggested for practice. Only one practice you do, all other practices happen. So Master CVV says: "you do the prayer regularly, I will do the rest of the work". Just find time to be regular. When I say Master CVV, don't mistake me, it is so with every Master. He has given added speed to the activity, but every Master of raja yoga does the same by being subjective, this helps you to trigger this process of yoga. All this work is only your observation from within. Observing what is happening from within. A moving goes on within and you are a witness. That is who the whole process is simplified as compared with the remote past to stimulate Kundalini fire.

When the Kundalini fire is thus generated, shoots up and links to the heart, then the threshold of the heart

is opened and you see the golden light in you, that is how one more threshold is opened, it is the 4th light. These are the 4 lights which have to be kindled. Thereafter it is a different story. By being regularly in the inner chamber in the cave of the heart, you stay stable there and you are regularly impacted by that golden light. The impact of the light causes many more transformations to the body, to the cells of the body. The body cells tend to be lighter and lighter and from out of that slowly you release a subtle body which is not there before in us. It has to be prepared, just like a seed prepares a fruit. A tree prepares a flower, the flower is so different from the tree, the fruit is so different from the taste of the tree. The tenderness of the flower of the tree is incomparable from the coarseness of the tree. So slowly from out of this body, this is produced from out of your long sitting within the cave of the heart. So this body is prepared, the golden body, it is a body within the body. Then it is said that you have gained golden glow. It is vested on you by one single practice, not hundreds of practices.

People say there are so many things to be practiced. What is to be practiced is just one thing; the other things are practiced for you. You practice one thing; the other 10 parts are practiced from within. The one thing to be practiced seems to be so much for people, but this is not true. Full moon meditations, new moon, Dhanishta, all these are additional practices to enhance the practice. The additional moon phases enable the practice to happen in an easier way. That is how for the inclined ones every day is important. Make sure that in these days you'll be available. Master CVV says: "it is for you a prayer, but what happens in you is meditation". You consciously invoke, sitting inside. When you say, Dip Deep, go deep into your being, sitting there and invoke and then witness what happens within. When you regularly do this, so many transformations happen, the body cells are transmuted and then there are transformations resulting in production of Kundalini fire and opening the heart centre and thereafter sitting within and meditating. You find this taste by far the best than any other taste of life. You expose yourself to the golden light of the heart, you gain it like that. It prepares, you are not doing anything.

That is why a lion generally stays in the cave. Can you have that kind of nature? Only for obligations in objectivity he comes out, otherwise he stays in the cave. He loses the tendencies to do all these other things outside. Objectivity is very attractive unless you get the taste for subjectivity. Death is because this body is not prepared. When it is prepared, the death is to the gross body but not to the subtle. Just like the nut of a peanut is formed, the shell can be taken out, and the nut remains, but before the nut is formed, if you break the shell the nut is also broken. Until the chick is formed you cannot break the shell. When the gross body falls off before the subtle golden body is formed, you die. Sitting in the cave of the heart, you gain wisdom without the help of books. That is direct wisdom. When it is expressed it becomes books. When preference is to pray and entering into and thereafter sitting regularly within would enable you through course of time to form the body which is not third initiation, which is called a second birth in the ancient scriptures. Such ones are called the twice-born ones. The scriptures say, you are now born in light after having been born in the body of flesh and blood. That practice, once you are into it, lot of confusion goes away. There are no more doubts.

The first step reveals other steps that would lead you to build the initial bridge from Muladhara to the heart, then another bridge from heart to Ajna, then a third bridge from Ajna to Sahasrara. The first bridge is transcending death; it has to be worked out without affecting your outer life. Even from most ancient times, it was never recommended to run from objectivity to develop the inner subjectivity. Growing to subjectivity through morning, evening and late night practices, the latter in that sense, you go into the practice, offer yourself to the Master, close your eyes, offer yourself to the Master and go within and when the sleep comes, let it come. That would not cause any hindrance to any objective action. You don't have to withdraw from objective obligations. They have to be fulfilled. You have to be engaged responsibly in objectivity and concurrently cultivating the subtle side of life, the occult side. Occultism is a method of living two lives, one subjective and one objective. Every Master has an occult life and a physical life. He is not totally cut off of the social life. It is concurrent. What is developed through this practice is objective light, subjective light, vital light, the Kundalini fire leading to the light of the heart.

We continue in the afternoon for one hour, and then there is a presentation on Paracelsus. Formation of three lights is only for the formation of the fourth light. I continue about it this afternoon. The entire teaching of Hierarchy is to light the fourth candle, the other is only information to light the fourth candle. Dreaming about everything is not reaching. We can sit here and dream about Shamballa, Shigatze, but there is a way to reach them. Therefore the immediate way is working out the steps. Namaskarams.



Saturday, 28th May 2011, afternoon

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

From objectivity to subjectivity, from subjectivity to contemplation upon the buddhic light, one reaches the buddhic plane via formation of strong vital body and through the stimulation of the fire of Kundalini. For this, your only effort is to make sure that you develop the subjective mind. With objective mind one cannot enter into the buddhic plane. Subjective mind is to be cultivated through the practice of turning inward and contemplating upon the buddhic light. When one reaches through regular and continuous practice of internalization, transmutations happen through the body cells and the transmutations result in transformation of the body cells through emergence of the Kundalini fire. Only when the Kundalini fire emerges there is the entry into the buddhic plane and unless one enters the buddhic plane, one cannot contemplate upon the soul or the I AM consciousness. Settling in buddhic plane enables formation of the subtle body, staying within, forming the subtle body, experiencing the golden light through contemplation for long years the soul is realised.

The other name for soul is I AM. The first step is to enter into subjectivity, the second step is to enter into the cave of buddhi or cave of heart, then the third step is contemplating, staying in buddhi, upon I AM. This is the way suggested by Patanjali and also by Bhagavad Gita to move from the familiar into the unfamiliar. When we move into the buddhic plane, the objectivity disappears. The disappearance of objectivity commences with your entering into the subjective side of mind. Entering into subjective side of the mind can happen through sitting within. The ability to sit at the threshold of the cave of heart enables reception of the golden light and the related form. Turning subjective, invoking the presence of the Master, contemplating upon the golden light of the threshold of the heart, when done for long years heat generates in the body, related heat in the body cells emerges. Vitality growth, taste for inner pursuits emerges. As the taste emerges non-essential activities in the outer drop. Movements are minimised to the extent of only attending to what is necessary. Inclination for light food forms, inclination for essential speeches develop, non-essential speeches drop. Greater time is found for inner contemplation. Unnecessary activity is cut off. With all this I explained yesterday one becomes eligible to really enter into the buddhic plane which is called the sanctum sanctorum.

Entering and experiencing the golden light for long years, what is seen from within, the needed wisdom through impression, the outer scriptures only confirm the inner revelations. Looking out for books, for places would not be found on this side. Staying in and listening, seeing will develop. Listening far, seeing far is also developed. Knowledge comes from within, realms of light open, and there is a great engagement with this. There would be as much objective engagement as for the fulfilment of obligatory

karma. What is ordained duty is only attended to. Consequences are not created through the actions. Actions become non-consequential. Life becomes sequential in the sense, through time there is a progressive journey of the soul and there is no more moving in rounds and rounds and rounds. Circular movement ceases. Spiralic movement comes. While time moves in circles the aspirants move circularly, but in a spiralic manner. Since actions are only sequential, no further karma is created. Whatever is created in the past is cleared as it comes as our obligations. These obligations are attended to and cleared and thus actions tend to be only sequential. Manipulative actions do not take place. Since manipulative actions create consequences. Action is carried out since one needs to act. There is neither over-action nor under-action. There is no neglect in regard to the outer. Things get balanced in terms of movements, actions, speeches, and thoughts become regular.

All this happens through regular sitting and contemplating. The affiliation with the Master grows. When one gets encouraged as he sees within, as he experiences the occult sensations, sensory perceptions are developed to perceive the thrill (?) It is an engagement in the world of light, where visions happen. There would be light and sound shows. There would also be musical concerts. This is what is called in the eastern scriptures as Nada Bindu Kala. The engagement in the buddhic plane is so normal that one may remain there, serving the objectivity. Serving the objectivity is carried out dispassionately. There is no passion in the sense of attachment to objectivity. Reaching this plane and being in that plane, experiencing that plane for long years, transformations happen so well that from within the body of flesh and blood gradually the cells release the needed subtle matter and the subtle body will be formed. It is called the body of golden light. Once the body of golden light is formed, one is not conditioned by the body of flesh and blood.

Each time contemplations are done, the body of golden light gets stabilised and gets strengthened. Such ones do not experience death. Death can be witnessed, death is seen as death to the body of flesh and blood. When this body is formed, what is temporary, what is eternal, what is mortal and what is immortal is clearly seen. More and more immortal things are attended to, less and less mortal things are craved for. This I said in the morning is the state of third initiations where we walk into deep centres of our body, and the body also becomes a temple. Until then body is not a temple. The ability to serve is much better when one is settled in that sanctum sanctorum. The ability to see is much better, ability to attend to the surrounding is much better. Until we sense the presence of the subtle ones, the subtle ones exist, when one attains the subtle body, the communication with the subtle ones becomes possible. So from mortal to immortal, one moves. This is called moving from mind to buddhi, from manas to buddhi. Many incarnations one lives in that, serving the surrounding in objectivity and relating to the higher planes, thus he joins as a member of the Hierarchy. Such ones are called disciples. But that is not completion of work as it is understood.

Moving from the plane of mind to the plane of buddhi enables one to attain the further work of the atmic plane. When one contemplates on the atmic plane, - all this is given in the book of Occult Meditation, it is also explained when the commentaries on Bhagavad Gita came. One is said to be in the 6th chapter of Bhagavad Gita and the 6th step of Patanjali yoga, where one is in the light of I AM and contemplates upon the light of I AM, staying in Buddhi. Then another bridge is gradually built. The first bridge is from objectivity via subjectivity into buddhic. The second bridge is, staying in buddhic plane, one contemplates upon I AM, the other name is Atma. Only staying in buddhic plane the contemplation upon I AM is possible. Unless you reach the next floor, you can't reach the floor next up. Bhagavad Gita and Patanjali lead us from familiar to unfamiliar. From mundane to causal, from causal to beyond. You may do so otherwise, but it won't be useful. Passing into the light of the soul, you are proximate to the soul. Walking into the light of the soul is seen as an important step. Hierarchy strongly recommends first to move into the buddhic plane, it does not mean to not relate to the mind and the objective world.

It is permeation. At will, one can get into objectivity and one can turn to subjectivity. That is called in Masonry, opening the outer temple and moving into the outer temple, opening the inner temple, closing the outer temple. Conduct the inner work, and with greater vigour conduct the inner work. Every person who is into the buddhic plane also moves with him subjectivity and objectivity.

The initiates enter into society and conduct acts of good will, and how they recede from society and enter into subjectivity. There is frequent movement between objectivity and subjectivity. He receives the keys of wisdom from within. It is not learning the keys from retirement. They are offered from within for those who contemplate, experiencing the light and the colour, the sound and its potency, the musical notes. There would be lot of rejoicing, in the objectivity there was a different rejoicing. One would receive many gifts when one is in the buddhic plane. These gifts are offered into objectivity by way of... Healing is gifted,

knowledge, ability to help, nothing is reduced by a true disciple, this would be a fall from the buddhic plane. Not to reveal, accept where it is needed. There would not be an aggrandizement of ourselves or trying to prove oneself to be one above the other. He tends to be one with the others and conduct the work. Utilising the knowledge of sound and light appropriately, serving the society at large, he is a server in the buddhic plane, not only in the objective plane. Just like when he is in the objective he is doing subjective contemplation. While he is in objective service he is in subjective contemplation to build the bridge to the atmic plane. It is at that time the power of self is much more realised.

The power of soul filled with love and light. The powers of the soul, the more and more they are contemplated upon the Ajna or brow centre, being in the heart, more and more light is received, ability to do is bestowed, more and more belonging develops. Belonging to the surrounding life develops. Gradually one sees the soul in the other. In every form, mundane or supermundane, the basis is seen as the soul. Soul is gradually realised in the surrounding forms and in oneself, through experiencing love and expressing love towards the fellow beings. The triple qualities gradually improve upon oneself. He does much better service, not only in objectivity, that is seen as great service. When the books refer to great service, it means service in subjectivity and objectivity. It happens through entering of the three qualities in oneself through deep contemplation upon oneself. The nature of I AM is known. Ultimately this one I AM is seen as many. One soul as many souls. One sees no other than oneself in others. The teaching of I AM is age-old, to the west Master St. German gave the teachings. Reading them is one thing, realising them is another thing. I AM teachings, when properly translated, they are atma-bodha, I AM teachings. Bhagavad Gita, Bhagavatam, the entire eastern teaching is full of I AM teachings, teachings relating to THAT are called Brahma bodha, Aham tatvam. Tat tvam means, that what you are. That comes as I AM, and I Am is first realised. When you move from below upward is contemplating upon I AM seen in others. Therefore the statement comes, May the light in me be the light before me. There is no other than the brother. In one whom you see the brother you see no other. You see the brother in the human, the animal. It is a state where I AM is seen everywhere. I AM appears in many ways and forms. It appears in sound formation, colour manifestation. Contemplation upon I AM is possible only when we kindle the fourth candle. The first candle is the objective mind, with that we kindle the second candle, which is called subjective mind, then it kindles the vital mind, then vibrant vital light along with vital light enflame the Kundalini. The fourth plane candle is called Buddhi.

Staying in the buddhic plane and contemplating the atmic plane needs several initiations. It is kindling the 6th candle. That I how the sixth centre relates to the sixth candle, the fourth state related to the fourth candle, when you enter into more and more service in the subjective and objective planes. When the world is asleep they are active in the buddhic plane and when the world is awake they are active in the subtle plane. To such ones through looking they can see. Through speaking, touch, through moving to places we can bless places. The one who is set upon the path of self-realisation, when service is rendered, contemplation is possible, it enables entering in to cosmic buddhic, atmic lane. "I shall now rise and go to my father" means, I am THAT, in the state of tattva. The first lines of Mme Blavatsky are relating to THAT. In the Sahasrara you meet THAT, or Brahman. Such ones are called Brahma jnanis, they don't speak. From THAT they come down as I AM, then they are jnanis, that as I AM conducts the work. That is how great masters take to the state of I AM and conduct the work, the plan. Those who reach the state of I AM come to the state of THAT I AM. The highest states in Hierarchy are those who are with THAT. From the state of buddhi, there is further entry into the subjective and objective planes. The hierarchy leads the humanity and the peak syllabus is already there in Patanjali Yoga and Bhagavad Gita. The workbooks for self-realisation are said to be Patanjali yoga and Bhagavad Gita.

When it comes to Upanishads, they lay the path from Atman to Brahman. When one is in the plane of Atman and relates to Brahman, Upanishads are given. Upanishads and Vedanta are the final texts. The summary of Upanishads is also in Bhagavad Gita. We are in the wild forest of wisdom and there we have to find a way. Vedanta and Upanishads give information which is important, but to realise all that the teachings are given by the teachers. There are solar plane teachers, planetary plane teachers, that is the Hierarchy. It guides the people to the absolute. The teachers stand as guides to lead you through the forest. Today Hierarchy insists that our immediate step is to take to the buddhic plane and one has to turn inward and contemplate upon what has been said the last 2.5 days. Vedanta, philosophy, is enormous information. There are work-books; they are given as BHAGAVAD Gita and Patanjali yoga. Once you go through the book you can apply it to you. Information is one thing, if you have a huge nap in your hand, the bath is given by the teachers in the wild forest of wisdom. On one side there is philosophy relating to objectivity and I AM. Teachings of I AM, means Atma bodha. Teaching, that is the path. The path is given

by the teacher. There are many who can teach the philosophy in India your mind gets blasted Philosophy, it is like entering a huge forest - how? There is the path, that path is given by the teachers. In India, the two are concurrently at work. If you see the books of Blavatsky, especially Secret Doctrine, the first volume today, it is full of philosophy. There is philosophy in the books of Bailey. By that I don't mean Madam Blavatsky is just philosophy. One is philosophy, and on the path philosophy widens one's comprehension. Yoga enables walking through.

If you get into a very big city and don't know how to move, where you get what, you are bewildered. If you have a map you know how to move there and what is intended for what in the cosmos. These two are important. Philosophy, Vedanta, on one side, Patanjali on the other. As you walk the path you also know the philosophy. If you know the philosophy and don't know how to get there, you remain a non-working, ideating entity. Hierarchy believes more in leading people into the path. What is written in Treatise on Cosmic Fire, in Secret Doctrine? How can you understand them? How to realise them? It is only possible through the path. Therefore the path would lead you to realise the philosophy. The first step is getting into the buddhic plane. That is the immediate suggestion of the Hierarchy, and later continue service in the objectivity and later the subjectivity. On your way you are in complete darkness. In that work realise the entire human temple. The emphasis is only after this fourth light. In Bhagavad Gita, first realise the 6th chapter, which is also Samyama Yoga, staying in the buddhic plane and reaching the atmic plane.

There is a good work in the name of Paracelsus. We are also entrusted to maintain a place within the place of Paracelsus, as a guardian guarding the place within the house of Paracelsus. The work with Paracelsus magazine. Paracelsus, according to Madam Blavatsky is the only initiate in Europe in 3-400 years in the West. He worked for light and health. We wanted to gather information from the east, west, north and south of the globe. It is a noble target to collect all the traditional practices on healing and give articles therein for the benefit of people. Since our group is working in many languages we decided to have a 3-language magazine, German, Spanish and English. A substantial part of our group is engaged in the service of providing articles and collecting and publishing articles, distributing them. This engages many members. Many are engaged, giving articles, translating, publishing and circulating them. The work has started 8 years ago and it is finding a humble progress. In that context from our group there is a proposal to make a PowerPoint presentation before the prayer and later we can walk into the energies of May Call for due initiation by the Master.

Members of the team of Paracelsus-magazine presented the work being done and the proposal to realise an online version of the magazine for which collaborators were called upon.



Sunday, 29 May 2011, May Call Day, Morning

Hearty fraternal greetings and good wishes to all the brothers and sisters on the occasion of 102nd May Call. The Master decided to call in the month of May, on the 29th, since Gemini falls in May and Gemini stands for humanity. It stands for humanity in large and his work is twofold in nature. On one side, he covered the planet with his energy, the ambiance, the atmosphere, into the fauna and flora, the plants and metals, inaugurating the New Age. On the other side he started initiating the humanity, one by one, and thereby transmitting himself on a personal basis into the humans. It is a macro- and micro-work at the same time. It is an approach from the higher and also from the lower. It is an approach from the general and from the particular. He wanted to ensure that in either way the energy transmits itself. On the May Call Day remembering him enables us to be in His presence. Every prayer enables his presence, but on a day like this the presence is felt much more tangible. May Call is celebrated in our groups all over, in North and South America, Europe, Australia, New Zealand, particularly in India, they invoke and transmit the energy of the Master. Remembering Master's Light, the deeds that He carried out during

his incarnation in flesh and blood and remembering the deeds he does after the departure, remembering his teachings and the effect of that on humanity and the planet is the total scheme which I intend to cover within the given time, ambitiously, so that we are throughout the day in the presence of the Master. Through our morning invocation, it is with us during the day, and through the evening invocation it is with us throughout the night. So his presence continues to be with us.

The basic promise and the very basic of his life it says in one of the Nadis in India: I have come down to transform whosoever offers himself to Me to be I AM and to be THAT as to ensure that the one who offers himself to Me shall go through the transmutations, transformations, transcendence and transfiguration, thereby gaining immortality and thereafter being I AM and finally realising THAT and thereafter stand as THAT I AM. That purpose everyone who realises the Brahman, the absolute is to stay as THAT I AM. To transcend to THAT I AM and thereafter merging into THAT and then come back as THAT I AM. To say THAT I AM, He is the ultimate that every Master, even Seer, be it on the planetary, solar or cosmic plane does it. Even the ones who are in the cosmic, there are cosmic seers like the Kumaras. They are eternally established in the state of THAT I AM. Having realised THAT and having become THAT, they stand out as THAT I AM to transmit THAT to the surroundings. The final state of every being is THAT I AM. It is so with the cosmic Kumaras, with the Seers of all the 7 planes, with the Masters of Wisdom, with every realised soul having become Brahman, THAT, he comes back to help the fellow beings staying in the state of THAT I AM.

The Master promised: Whosoever offers himself to ME and follows the few rules I give, I shall ensure that he transforms as I AM to become THAT I AM. That is his promise. That is meant by the Sanskrit statement relating to him as appearing in the Nadis of South India. Whosoever offers himself unto Me, I shall transform them as THAT I Am. That is the promise, He will do the work for us. All we need to do is to offer ourselves to Him daily twice a day, half an hour to the Master, in the morning and evening hours. Staying in his presence he conducts the work of transformation, transmutation, transfiguration. People have asked him: Who are you? He smiled and said, I am Brahman that has come down to help beings in the simplest possible manner in a direct way.

He made it simple and he offered a system to every soul who is willing to transform himself as THAT I AM. People have asked him: How do we trust you? The very fact that you have come to know Me, that you utter the sound key, I take the responsibility to clear your doubts and suspicious so that you have enough trust in Me. He therefore suggested, Try to be regular, be timely and invoke the sound key CVV and offer yourself and thereafter witness the transformations that are happening. You have to be a witness what is happening within. Keep witnessing twice daily, in the morning and in the evening. If in the evening you are slightly dizzy and are unable to do it at 6 o'clock, you remember Me at that time and later you sit in the late evening, when you are preparing to sleep. That is also fine, he said. So may you be regular. We pray in the morning and evening. And in case we are unable to pray at 6 in the evening, we can remember him at 6 and do the prayer later. It is a great facility. Conclude the day as early as possible, do the prayer and then take to sleep. Ensure that you close the day early, because there is the morning prayer. The morning prayer makes the aspirant to be as regular as possible, not to go to sleep after midnight. The second is, as far as possible try to see Me in all around you. Whomsoever you find, be it a human, an animal, a tree, a mountain, a river, anything, a cow, anything you see, try to see Me in that.

This is the second thing. It causes permeations of presence and it also ensures to see that there is one Brahman seen as all this. To be in association with the Master consciousness as we see the other. There is no other than the Master in that form, be it in an elephant, a dog, an ignorant. That is what Krishna said, If you see me in all, you tend to be a knower. Otherwise the knowledge remains a mental luggage which is not useful to you in your daily actions. The one who retains Brahman is no other than Brahman, there is only One. Krishna says in the 9th chapter, there is no other than Me. And Jesus says, I AM THAT I AM, when he says, I shall now rise and go to my Father. You can also be in touch with the father through your look. Another name for father is THAT, Brahman, God. The instruction of the Master is: See Me in and around you. In your situations, see Me in your situations, see Me in your crises. The crises dissolve as you see Me. The sickness dissolves. In any aspect of life, like social, economic, domestic difficulties, see the difficulties as I AM, then you would immediately find the dissolutions of the difficulties and eventually the difficulty also dissolves. The other is nothing but the One who is projected as all this. The Vedanta says, the whole creation is like a mirror house. As many mirrors you have so many images you have, but there is only One. There is only One as many. Hearing is one thing, realising is another. Information will not enlighten us.

Practice enlightens us, therefore, if you wish to realise the One as many, the practice is to see the One in

all. When you see a person, you see the Brahman in all, the Master in him, the Master of the Universe, not a particularly a Master form. Magnetism and magnet are inseparable. You can't say this magnet is different from another magnet. Magnetism is magnetism. Wherever the Master of the Universe is present in an abundant form, that is a Master. There are so many Masters, with different individualities. There is no other than I AM. As this year's full moon meditation I therefore gave: In his name we live, in his temple we live.... It has been given by Master CVV already. Every Master gives only one theology. Brahman functions as Atman, the I AM. That is realised through practice. The Master suggested to see all around us as the Master. Normally what happens is, when we meet people we see what we like in them or what we don't like in them. We wish to meet some, we don't wish to meet others. Once you take to the spiritual, in every smile the Master is only meeting you, through every look. This understanding brings lot of equanimity to us; this enables us to experience this as THAT. It can be there in bits and pieces, but one experiences THAT in bits and pieces. There is nothing other than THAT around you and in you. When you recollect THAT, it becomes slowly a reality. When you grow proximate, you start relating to anything, any person, even through a dog. The Master can give messages through any form. He even went to the extent of saying, forget not to see Me in the ones you don't like. What happens when we start seeing in those whom we don't like? Our not liking others goes away.

Liking or not liking is a personality aspect. There is something beyond, where the duality dies. When you see the One in the other, as dear to you as yourself, the soul is no different from you. Everyone is putting on the robes of personality. Don't see the robes, see the soul. Meet the soul, not the personality. Meeting the personality is what man does. From a son of man to a son of God is meeting the soul in the eyes of the other. The Master sees no other than himself in others. You also have to see in this manner. That is the second instruction. It is a daily experiment when you go into the laboratory of the world. As you wake up, when you see the spouse, don't forget to see the Master. That is the first step where we already fall. When each one sees his or her spouse, Master is gone. When you talk to each other, Master disappears. How can you say that you are practicing the second principles? At the very first step, to him it is she, to her it is he. In the very first encounter you fall. How can you say you are practising to realise the soul, when you cannot see in the very proximity the Brahman that is already around you? In the teasing form of a spouse also see the Brahman? If it is possible, you have succeeded. The problem is, to see the Master in familiar things and familiar persons. That is the first step.

When you see your children, see the Master and the children. See the truth and the illusion. More and more you see the truth, less and less the illusion appears. If you are not able to see the soul in the Master, take it that you are not practising the second principle. Either they agree or don't agree, still see the Master. People who judge them - regularly humanity judges the men of God. The sons of God, it is their bounded duty that they have to judge, they think. See the One, that is synthesis. To see the one in all in all situations, that is synthesis. Synthesis cannot be limited through the concept we chose. Some have choices of certain concepts. All is acceptable when you don't have preferences. Are we really choiceless living? Can we accept in equanimity a prayer, worship, ritual and a bhajan and football game? There are people who prefer meditation to prayer and vice versa, and there is disinclination for worship. You may not worship, but you don't have to criticise worship or ritual. There is something in you which is choosing in you. On the one side we say, all is divine, on the other you say, no. As much as you are agreeable with silence so much sound shall be agreeable. The not-liking puts you away from synthesis. People are engaged in judging others; they don't see the One in all. Where Brahman is not? In a football game? If you are able to see with equanimity the one Brahman who is the basis for all, you transcend many intellectual bluffs. People suffer from their own concepts, intellectualism. You should know, in everything it IS, in the initiate and in the dog. IT, or THAT is in the initiate and in the dog. Therefore an initiate sees the dog as THAT, not as the dog. He sees the donkey, a man, a woman, a tree as THAT. First THAT is contacted, then everything else. That is called synthesis, relating to Brahman. If you stand in Brahman, you feel Brahman.

If you cannot see Brahman in sound, in silence, in contraries the Brahman IS, as much as otherwise. It is from the same Kashyapa the divine and the diabolic came out. The eagles and the serpents came out. The whole creation is but contraries. If you are able to accept this heart with equanimity you are in synthesis. The more and more one tends to be an intellect, he develops pride and rejects certain things. You may not, but someone may accept it. In Brahman all IS. Tend to be inclusive, but not exclusive; then you are in the Master. If you are exclusive you are away from the Master. The Master is neither near nor distant. The Master is both, according to you. Proximity and distance only exist in you, not in synthesis. From the circle to each circumference there are distances to the different circles. The seventh circle is

distant to the centre, the 6th is closer than the 7th, the first is very proximate, but to the paper on which you make the circles, the circles and the centre, to the paper all are equally proximate. All are equally proximate to the background. For purposes of explanation we say physical, emotional, mental, buddhic, atmic, and paramatmic, but for Brahman all is equally proximate. Be it worship, ritual, bhajan, silence of sound, mantra or no mantra, all are equally proximate.

The second principle is not so simple as we think. Seeing the Master in the friend as well as the foe. You may disagree with him, but he is not from Brahman. Jesus is not unfriendly with anyone. So is the case with Krishna, Rama, Maitreya, Buddha. They continue to be friendly, regardless if the others are or not. That comes from your relating to Brahman. Your relating to Brahman is Brahman.

The Upanishads explain, This is verily THAT. When you see this, don't see this as anything different as That. It is everywhere if you see. It is distant to you when you propose distance; it is neither distant nor proximate. If there is a concept of liking, there is already a concept of not liking. If you chose there is something which is not chosen. In speech there is always something which is non-spoken. Therefore the ones in Brahman they don't even prefer to speak. They are misunderstood according to the understanding of the ones listening and understanding. Content can never be completely transmitted. If you are not in the presence only concepts are explained. Therefore the second step of the Master is: See Me in all that you see during the day. It can be a friend, a foe, a cow, a pit. We have our own concepts of what is sacred. If it is not mentioned in the scriptures, you have a different outlook to it. Brahman has no objection, if you have reservation it is your problem. Having preferences is not staying in Brahman. Please try to see Brahman in everything. In my teachings of Gemini you read so many ways of different presentations, if you are not inclined to read to see the synthesis, you don't find. When you are blocked you don't see. From the beginning what is spoken of is: To see the One in all. Behind the structure there is THAT, and THAT is proximate to all. Therefore you can see anything relating to the 4 kingdoms and even the 5th kingdom, it is only Me. You are even beyond the super-mundane. How beautiful is the instruction!

It is not the first time said in the century, it is in every teaching of Masters. Within synthesis, everything is seen in synthesis. If you are disconnected with synthesis you would fall into differences. The three Logoi stand so high as long as they stand in synthesis. We have stories that the Logoi also made mistakes when they dissociated from Brahman. If you disassociate from That and live as I AM, you are separated from the whole. For a moment Jesus experienced it on the cross. Father, why did you leave me? Then he recollected it. If you don't see synthesis, you stand in your concepts. Once I talked to a friend in India. In the beginning he said, you are a problem, Master. After a few sentences he said, maybe I am a problem. You can be a problem for yourself and see the problem everywhere. There are people who find solutions, who only see problems, and others who see solutions everywhere. As you see so it is. Therefore see the One in all unflinching. This is how beautiful is this second principle, to link up to him to stay as THAT I AM, to see That in all. Then you don't have so much dislikes, you don't have dislikes to any being.

Absence of dislike to any being in the universe (Sanskrit quotation). In all the beings of the universe, it makes no difference if someone is a thief, it is his problem, not mine. Anything done excessively gives birth to the contrary. Excessive communism and capitalism gives birth to socialism, and all have given birth to corruption, but this is a different story.

People only see the superficial, not the causal. A manipulative intellectual cannot see beyond a point. Intellectual violence is not seen. Intellect has its own way of causing aggression. Intellectual aggressions are not easily seen. We read that a young lady stabbed a man. Why did she do it? We don't want to see. How did communism come? Excessive capitalism. How did revolutions come? Excessive monarchy. Revolutions come through excessive authority. Where was it before? Why should it emerge now? What are the unseen causes? We don't want to see. But if we stand in Brahman, we see the fitness of the contraries. Why is there so much sickness on the planet? Who is promoting the sickness? There are answers. Read Master Djwhal Khul. We create our own soup and swallow it. Cause and effect, both can be seen from the background, right and wrong don't exist in Brahman, on the background. Through the two opposing forces creation is made, spirit and matter. There is a way to balance and stay beyond, that is yoga.

Therefore the second step is, to see the Brahman in all. That which we like and don't like. That which we prefer and not prefer, see Brahman. As long as you reject, you don't see the Brahman. Brahman is inclusive, not exclusive. Contraries do exist in creation, poverty and richness exist, ignorance and knowledge exist, cleanliness and uncleanness exist. Yoga is equipoise, equanimity, to be able to see the how of it and thereby stand in harmony. Observe the surrounding life; it is a much better study than

reading books. The teachings of the Masters lead you to observation of Nature, also the Nature in you, not only outside. What kind of activity, what kind of dislikes you hold, preferences? Is there any hatred in you? Observe the nature and then see and then try to neutralise it by instituting Brahman in your limitation, then limitation disappears. 18 years ago, I spoke about instituting I AM in all that we see. What we see is a substituted world. In the substitute reinstall the original, in all that is a substitute. Sickness, see I am in it, then the limitation disappear, the circumferences disappear. You are not limited in your thoughts. Be inclusive, not exclusive.

I went to Greece, they say it is the navel of the earth, the same in Mexico, Belgium, in India, Ujjain, they say it is the navel of the earth. Can earth have so many navels? These are all secondary truths. You stand on earth anywhere, everywhere you stand you think there is the centre. When you are positioned you have circumferences. When you don't take to any position you have no limitations. If you say, this is the centre, a knower says, Yes. It is true to him, it looks contrary to others. It is true to them, and from that state of truth they can venture to see the ultimate truth. Let him grow. Each one is rooted in something. Let them grow from their roots, you don't have to uproot them.

So much for the second instruction. The third instruction:

What shall I receive, that is poverty, what shall I gain, that is poverty. The day is not for you to receive, but for you to offer. Master says, look not for self, offer yourself onto others. Be a king, don't be a beggar. The one who invokes Me, let him offer, I shall see that he becomes really a king. We have the body to offer for bodily service. Even if we forget that we have great abilities, use the body to help others. Offer, what little you have you can offer. Many times I tell the story of the Brahmin who offered his upper and his lower garment. He seemed to be poor. The poor Brahmin found he can offer it to Buddha, he was joyful that he could offer them. With that joyous mood he went on. The king saw the poor Brahmin very joyfully. He observed him. That Brahmin was unmindful of the king. The king asked him, what is the reason for your joy? – I could offer something. The king was so joyful to see the Brahmin so joyful. He gave a bunch of clothes to him for the Buddha. Then he offered them to Buddha, and Buddha said, I already have one garment, and he gave them to the Brahmin.

There are many rich who are very poor because still they think they don't get enough. Psychically you are very rich when you offer yourself. There are some who offer physically, psychically, mentally, there are so many ways of offering. You can help with your body, your senses, your mind, with your intellect, your buddhi, your wealth, your belongings, your surroundings. Seeking wisdom without offering doesn't help. If you take to the path of offering instead of seeking what you seek runs after you if you follow offering, but if you follow the path of seeking it is like a mirage. You go here and there, seeking, man gets despaired. The ones who offer, to them the wisdom comes. Offering is the key to receive in nature. All great beings have demonstrated giving than seeking. Master CVV said, during the day see what you can do for others, don't look for what you seek. Transform from seeking to offering. Don't look for the presence of the Master, keep offering to the surrounding life. There is a way to make the teachers like you, love you, assist you, transform you.

See how a lady loves. She loves the man but does not run after the man. Poor man, he runs after the lady, isn't it? It is the man, who runs after the lady, because the male activity is proactive, the female activity has the ability to wait. They go to give. I found in my life, whatever you need in your life will come to you, including the Master if you seek to give.

Madam Blavatsky craved to see the Master in the Himalayas, but the Master comes to you if you have a spirit of offering. Then the Master is interested in coming to you. That is the difference between a cat and a dog. Don't be cat-like in your worship of the Master. Do abundantly help for the people around you, then the Master comes. If you go to Mongolia, Gobi desert, you don't find Shamballa, if you go to Shigatze, you don't find the Master. You build a kind of magnetism when you give. They lift you up. That is why one Master said, don't seek, you remain a beggar. That isn't a saying of Master CVV, but it is the same with him.

The Lord has offered himself to be offered as a beast and then the creation came out. Those who offer are worshipped, those who don't offer are not worshipped. The Lord was sacrificed as a sacrificial beast by the devas (Purusha Sukta). They tied down the Cosmic Person and cooked him away. Sarvahuta, that is Holocaust in the Jewish teachings, it is a holy teaching of total offering. Many demonstrated it. That is in the Vedic tradition, Man Sacrifice, everything is offered. Yagna, offering. Whatever you have, offer it, if you have little strength, offer it, little money, ability, offer it. Offering is true prayer. That is the third aspect. Don't accumulate. All that you give away liberates you. That is the beauty. The more you give away, the more Nature gives you. So bounties are given to you. That is how treasures of Natures are

given to the Masters of Wisdom. The key is, start little by little offering. Don't try to preserve, offer yourself to the work, to service. When you have a spirit of offering, it becomes a service. He said, when you follow the regulations, you become Me within a period of 12 years.

The entire wisdom of the scriptures, he synthesised into three instructions. What he said is not impractical and impossible. The beauty is, when you start to do it, you get greater strength to do it more and more on a daily basis and life changes totally. In a matter of 12 years your life becomes much better. You wonder, is it me who did all this? That is all the summary of the Master yoga. It is not the first time we speak of it, the principles are presented on the May Call. As much as we recollect, so much we stand in that recollection, that is how it is. That is the essence of Master Yoga. May each one try to follow according to his or her inclinations.

I would like to give some information that I have since some time.

There are time cycles, and we are entering into the moment of a time cycle. Right from the 100th May Call Day, not from that day, but during the full moon of Aries, a new energy is released from Shamballa, and each year the energy is given in a greater dose. 2009, 10 and 11 are seen as three years of initiation for the planet that bring out so many changes of the planet. It is all in tune with the plan. The work as I said in the beginning of the seminar, there is a 333 years' work of the Master of the 7th ray which concluded in 2008 and he said, 3 years of preparation and one year of initiation, 2009 – 2011. 2009, and to celebrate the work of the Master we offered the Violet Flame Invocation, they came in 2008. From 1875 to 1922, then the work of Madam Blavatsky found its culmination, then the work of Master CVV. Many changes happened from the beginning of the century. The Theosophical Society thought that the energy will enter into the noble soul of Krishnamurthy, but it did not enter, it came through Master CVV, and the energy of HPB through the lady of the Master. It is given in the book The Aquarian Master and the book Uranus, these books give the information about the energy of the New Age work.

Now we are reaching a moment of time, and all over the globe there is the belief that 2012 there is a big crisis happening, but from the standpoint of Hierarchy it is an initiation. Initiations always succeed a crisis. It is true in the lives of initiates, it is true in the history of the planet, the planet is going through many changes, many changes happen in the subtle world, emerging from Shamballa, from 2009 – 11. Hierarchy is busily working that the planet assimilates these energies. As we already witness, there are economic convulsions in humanity, there are political convulsions, social convulsions. There is a huge dynamism in humanity due to the release of this energy. It is not the visible only, humanity is going through great changes. Economic crises, other crises, it is only to find a new balance, a religious crisis, political crises, all these crises culminate into initiation. The planet is going through an initiation. Much energy is let into the planet, deep down into the Pacific, being the deepest of the seas, there are undercurrents going on in different manners, but it is not dissolutions, but readjustment, but a new balance. Certain changes shall necessarily take place.

In the last Aries Full moon, the energy that was released into the planetary circle in the planet along with the sun, ultimately has anchored into the Pacific, in the North and South American continent, exactly between North and South America. Waters have received it, what they received is fire, the will which comes through the 3rd eye of Shamballa has entered. It is a preparation of the planet to stand by the great initiation the sun is taking around December 2012. It should be an influx of tremendous light. That influx of light is naturally transmitted to all the planets. The youngest member would have greatest impact. That is what is seen as a crisis, but it is an initiation from the standpoint of Hierarchy. Every crisis is intelligently applied by Hierarchy for an initiation. That is awaited by the disciples. The dawn of the New Age demands certain new energies on the planet. The moral of humanity is on the lowest step, there is tremendous manipulation of humanity, what is informed is not the truth at all. For truth to come out, Uranus is working out the necessary transparency. It is needed in all the 4 corners of the planet. Every land has its own manipulative agenda. Via the media there is also emergence of information which has been secret. Contrary to the interests of other nations it comes out. It is expected that from 2012, the new balance would emerge and after 3 years later be to an acceptable balance. It is beyond human imagination what happens in that time.

And the cardinal cross is active. In solstice teachings last year, I explained to you the importance with Pluto in Capricorn, Uranus in Aries, Saturn in Libra. They bring out the needed precipitations around the planet. All cardinal changes are changes of long-standing nature. Therefore, there is what is called initiation for the humans and the planet, the solar system as such which is thrice indicated in between the lines of the books of Master DK, in the name of "Initiation, Human and Solar". Intelligent means, the only intelligence is the sense of offering, other intelligence is not. An intelligence that knows how to offer itself

is the best intelligence. It is true so from ancient most times. Those who have a high sense of offering, to them there are hints in the book. It is therefore necessary that we stay aligned within us and conduct deeper prayers and meditations, not for self-preservation but for the good of all. Those who think of the general welfare, their prayers are well heard. We stand aligned.

I did one more effort through Diamond Triangle work; it did not really succeed in Europe, in America and India yes, but only in small measures in Europe. (This remark the Master later corrected at the General Assembly of WTT Global, since he did not know the latest figures.) The time is such that we make a very deep alignment and conduct the prayer to bring down the necessary changes for the benefit of humanity so that they stand the change. That is the message which I thought fit to inform at May Call Day along with those of Master CVV. Take 2012 as a great opportunity. As much as we are prepared, so much we stand in service of humanity. May that be so, and we continue in the afternoon with the teachings of the Masters. For the moment there are certain gifts of the group brought for distribution.

It is customary that groups bring something for distribution that the related persons announce themselves and release.

These 2 boxes come from a group of WTT in India. It is an inspiration of them: Images of the Master. Then there are 2 bookmarks. After writing one of them I found it a bit hard, but I decided to distribute it. This one is a pleasant one, it speaks of, Live not by borrowed thought, apply your conscience. It is one bookmark by one group. The other you may find it a bit hard, after printing I said, maybe we don't distribute it, but he said, no, no. let's distribute them: "There are men that make the society, they are the Masters. There are men that are made by the society, they are the social animals."

(Unpacking the presents: "Like in the human body the soul is packed, the packets are enveloped. The way we open them is not the yogic way..." (laughter).

This book is coming from Spain (Maite), it has some pictures. Love is found in all forms, is one statement. "Love is friendly,.... "God willed to be bound by Love...

The picture of Master CVV by Ludger,

"Me Pada Pujaki", the song I sung in 2009, as a present by Sister Tatyana. She will sing it tonight. It will be good, because it comes from the heart.

"The teachings of Sanat Kumara", in German, are distributed for free to all the members. In 2009 the English version was distributed for free through our sister Sabine. Now it is made available through our sister Dörte who passed away.

A gift of a pen, Faber Castell, by the group... Kumari is the scribe for me for all the Telugu writings. An angry husband early in the morning, and a very obedient lady ;-)

... (other gifts)

This is the celebrative part. Now the introduction of children into writing.

Several children came onto the dais with their parents and the Master taught them writing of OM. Then there was the blessing of the babies.



Sunday, 29 May 2011, May Call Day, afternoon

After the group photo outside the group assembled again for the afternoon lecture of the Master:

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

The yoga path of Master CVV essentially consists of the principles explained in the morning. Prayer twice daily, observing the Master in all that one encounters in life, tending to be a giver than a receiver.

Receiving is inevitable, but attitude is to give. These three are enough according to him. That would enable transformation of a son of man. As you practice these principles, on the way you pick up many other principles effortlessly. When you see the One in all you tend to be neutral. The essential principle of yoga is neutrality. In all that you see, that you listen we stay neutral. This quality slowly emerges from within. We do not react to situations emotionally. There would be no disturbing reaction from our side. On the contrary we try to respond. Reactions are replaced by responses. Neutrality enables us to gain. We are willing to listen to things pleasantly or unpleasantly. Neutrality observes it. We are willing to listen to prejudices done without getting excessively affected. We tend to be silent towards the praise and the criticism. When we are not affected by praise, we are not affected by criticism. Praise and criticism are common in the world. In criticism we take what is to be learnt, in praise it is accepted without getting flattered. Pleasant or unpleasant situations do not cause too much disturbance in one. Disagreeable situations or agreeable situations don't disturb significantly. In all one stays neutral and tries to do what is to be done. In situations of loss and profit, of comfort and discomfort, of respect given, indifference shown, in all situations one stays still. These are the measures to show if one is progressing in the path of yoga. One tends to be neutral, neither left nor right energies would have an impact when you are in the centre. Comfort or discomfort, pain or pleasure, loss or profit, likes and dislikes gradually get neutralised. How do they get neutralised? After we are given, we don't get affected when we hold in the mind all that is encountered is Brahman, to make you strong. Generally our past karma visits us in the present. That is how, we created acts of consequences and the consequences come back to us. When we stay neutral the consequences get dissolved gradually. If we don't stay neutral the consequences produce a reaction and there is a further consequence. If someone calls you a fool, take it and dissolve it in you. Don't respond to it by some other unpleasant reaction. When this is happening with us, we can say that we are following the path of yoga. Normally when someone calls you a fool, you call him 10 times stupid, and it continues. We don't see the principle behind; we just praise them, glorify them and do not follow. In the life of Krishna there were so many criticism, he answered them with a smile. When Buddha was moving, in time from place to place, someone came up to him and criticised him left and right. Unsparingly the person came and criticised. The ones who followed him were disturbed. He was not disturbed. At the end of that fury he smiled and said, Thank you, and moved forward. At the end of the day the followers asked him, Master, our blood was boiling when he did this to you. Why did you say, Thank you? Buddha told the followers, all these years I was looking to meet him somewhere so that the karma gets cleared, now it is cleared. Something done out of ignorance in the remote past came in the form of that person and now was cleared. The others were so wild in criticism, because there was a consequences, when he thanked him it was neutralised. It is called tolerance by Moses, the very first commandment. When you follow the path of yoga, you are led to tolerance. The one who criticises you, in him you see the Brahman. Then you remain silent.

Neutralisation of Karma. Master CVV said, I shall neutralise your karma, when you follow these three principles. The secret behind the neutralisation of Karma is the second principle. You see the Brahman in the other. Is it possible to be in balance without seeing Brahman? Not possible. Neutrality is the first quality we get when we see the One in the one we encounter. When you do not see the Brahman or the Master in the other, the natural tendency is to react. That is how neutrality is established through yoga. The tolerance of the wise one is very high. Only two things from the standpoint of the Laws of Nature are not tolerated, one is wickedness, the other is blasphemy. The rest is tolerated. This tolerance leads to transcend karma. Master CVV promised to neutralise all the past karma. When karma is neutralised and no new karma is created through the principle of neutrality, every day gives you progress. You do not move in circles, the circular movement of the 3rd law is replaced through the spiralic movement of the 2nd law. The rodent in the mill, through this he helps us to neutralise what was created in the past and not to create future consequences. The students learn that his life is to respond to events that come to him. He learns not to create situations. If at all he creates, he initiates actions of good will.

When actions of good will are initiated he is not attached to those actions. He carries out the actions dispassionately. Success or failure of the actions is not affecting him. Acts of good will not always are sanctified. First there has to be impersonality for the one who initiated it, secondly the dimension of time and of place. I have seen Master EK with that principle: if it is not successful, I am not the loser, if it is successful, I am not the winner. A student of yoga gives his time and resources to it because he does it in the thought of good will. If successful, he does it for others, if not, the intent for others does not happen. That is the attitude for the student of yoga. In anything he does, he does what he has to do. He has no particular ambition or intention to ensure that it must be successful.

At one time Master EK wanted to write a book on Tantra. There is an encyclopaedia of tantra with thousands of slokas. He taught to students, they lost interest, he stopped teaching them. When he taught he also prepared the notes for the whole text. After 15, 20 years someone asked, why did you not complete? - It was only demanded to that extend, and therefore it only came to that extend. People asked: Would it not be nice to add the 960 and make a book? - Whatever is taught is ignored, still to me it is nice. I am not worried, those who receive forget, I am not worried.

That is how neutrality teaches us detachment. You do with full intent every little act you do. Either fruition or non-fruition, you leave it to Brahman, it is His will. Father, thy will be done. When students ask for wisdom, keep it as the will of the divine. When students disappeared, he took it as the will of the divine. Students are generally too enthusiastic. They drop away half of the way. Once I saw him teaching to 3 or 4 old ladies who did not understand anything. I saw him teaching to them like to a crowd. I asked him, Master why do you do it? He said, young men asked me to teach this, they left; now there are left these three old ladies, but for me it is the will of the divine.

All his interactions are related to the divine, not to him. How beautiful it is. Even if there is just one, I will teach, if the one is not there, the divine says, No thank you. To be available is the program of the yogi. It is the will of the divine that motivates him. The second principle is the essence of the whole wisdom.

Why am I saying it, we don't have to create consequences when they come to us. We have to learn. We learn tolerance, patience, poise, and we remain equally poised. Once he went to the seaside in Visakhapatnam. We were engaged in some conversation. On the seaside there were some people selling food. Normally we don't eat, but one vendor came up to us and said, why don't you buy some of these eatables? I asked the Master, can we buy? He said, yes we do. Not that we need food, but he needs money. So he bought something. As we were sitting and eating, a dog came, he was looking at us. The Master said, let us feed the dog, the dog asks us. The divine used the yogi to feed the dog who needed food.

Unasked tasks come to us. Once a dog accompanied me when I was in a park. It was a dog of good breed; it has bruises on the body. I walked 3 rounds, it also made three rounds, I went to the car, it also went to the car. It was full of bruises, a high-breed dog. It followed me to the car, I opened the back door, it jumped into the car. I drove home. I opened the door, it came out. I told the family, it came on its own, we have to take care. We took him to the hospital and there it was taken care of. It was a very nice dog and the family loved it. After 10 days the owner who lost the dog heard of it, he came and took it, but my family also felt sad. That 10 days love that was exchanged with the family and the dog, they felt as if losing something. It is his dog.

After 6 months the owner came and gave us a puppy and it was of this dog and he gave the first pup to us. It stayed for long years with us. Those who come to India may have seen it with us. These things happen on a daily basis to us. When you tame a dog and it goes you think it should always be so. If you bring a dog it creates karma, when the dog chooses to come, it clears karma. You see the difference. Bringing the dog home creates karma. Why can't we accept the lessons that come to us and we have to see our duty to it and respond to it? That is how slowly you learn to respond to life but not create situations. Then life flows and does not create situations.

Not always we are wise enough to choose. We may choose a problem. Why should we choose a problem, and choose a dog? If the karma comes and you escape from it, it comes back double. Obligatory karma always comes to you because you have a bounden duty to discharge. It is your choice. This is how things happen in life.

Sometimes people show horoscopes to me: I have been trying to find a life partner for many years, I have not been successful, what do you see? - Depending on the degree of desire, I answer. When there is no chance, you cannot directly say that, not to cause depression to the other. After some time you will say, let us make the divine as your life partner. From horoscope you are better off when you remain solo. With a marriage you would create karma. These are all true stories. With other persons there obviously is a partner, but the people decide, I don't need a karma. - It is not our choice, your karma is already in action. I know a member who said, I decided to stay single and stable in life, and she showed the horoscope, and I said, I wish that it is so - meaning it is not so. Within a matter of 2 years she came and said, I have found a soul-mate. When you are living as souls, you know what a soul mate is; when you are living as personalities you know what speaking of spiritual husbands and wives means. It is already decided. Therefore there is the saying, marriage is decided in heaven; it is the heaven of karma. The married ones normally say to the unmarried ones, don't marry.

She came back with a soul mate, but it is not so, not a soul mate. After marriage, after a few years he

departed. Is it a soul mate? It is some clearance of karma. Contrary to our decision things happen. We all look for happiness, why is it that unhappiness also visits us? One wakes up in the morning to invite unhappiness, pain, but does it mean that it does not visit us sometimes? Are there not situations where some unhappiness visited us, some unwanted things happen to us? You may decide, but the two will come. There are moments of happiness and unhappiness. Life is a flow and you get your share as per what you have done in the past. What comes to you is due to you, whether you stay in a forest or elsewhere.

There is a story of a man who was to marry; he went away and settled in a forest, but ultimately he married. He found someone in the forest himself. See how nature works? Don't we know people going to other countries to find their partner? Are there no men and women in their own nations? How do you see that? Tomorrow we are witnessing a marriage, it is a marriage of Sagittarius and Gemini. Germany is ruled by Gemini, Spain by Sagittarius. How beautiful it is to see a Spanish and a German marry? Does it mean that in Spain there are no males and in Germany no females? Life is a journey that can be pleasant and unpleasant. Why can't we stay neutral? Why do we choose? Choices don't work. This knowledge you will learn, what is due to you will come to you. What is pleasant or unpleasant will come to you wherever you are. This Law of Karma is worked out when we follow the second principle. On one side we are not creating other karma when we remain neutral.

In Bhagavad Gita Lord Krishna informs Arjuna: Whatever you propose you have to dispose. If you follow me, it is my responsibility. Arjuna accepted. He knew that Krishna knows better. He said, I will follow your advice throughout the war. During the war the son of man was inclined to follow the son of God. On the way there was a strategy by the other side to divert Arjuna from his other brother to catch him. When the king is caught, the war is over. The king is the eldest brother of Arjuna. The other party plans a strategy. As long as Arjuna and Krishna are aside him, they cannot catch Yudishtira. 2 warriors challenged Arjuna one day in the morning as the war begins, and Arjuna starts fighting. The two brothers fighting with Arjuna distanced him from the elder brother. Krishna said, fight from here, don't distance from Yudishtira. You fight, but in your response to challenge you cannot distance from your king.

But they were itching his pride. He said, no Krishna, I will kill them very fast and be back. Krishna said, thy will be done. Then the other party could win over, they came up. The sun set, and according to the law of war, the war had to be stopped, so Yudishtira was saved. It was the intervention of nature. Krishna said, I suggested not to fight but you did it. Next day again they challenged. The seed of pride is in him. The others tried to catch him, but the son of Arjuna stands by the king and sacrifices him, so the son is done. Arjuna said, I am your follower, how could I lose my son? - You did not follow me, you were satisfying your pride. So even the best of disciples when they get into choices fall. That is why we should lead a choiceless life. In the lives of most of the initiates we see this choiceless life. We neutralise the karma. This is one principle by which he neutralises karma.

The third principle also contributes to the neutralisation of karma. When someone seeks from you, you tend to respond and share with him. It also releases you from karma. You can be proactively offering your resources. This is what is called dhana. Dhana means donations exactly. Dha, we have a lady called Dona, donation. It is a work by which you conquer your karma. People have expanded themselves into realms of supermundane through extraordinary demonstration of dhana, donating. The Donors when voluntary they give, they also create karma. There is the story of Bali who could gain the will of God by giving. It is wisdom to give, it is ignorance to accumulate. Ignorant people amass and hold it, the wise ones as much as you give away, you are tending towards the positive pole, as much as you amass you travel to the south pole. Energetically you move upwards to the north pole and downward to the south pole. As much as we gather, so much we go to the south pole. At the end of the day or the life a balance is being done for everyone, if you gave more than you received or received more than you gave. Discharging material through donation is wisdom. Not only that, when you receive wisdom it is an accumulation, to give away is to release yourself from the buddhic plane.

As I said yesterday, there are beings stuck in the buddhic plane. A yogi abundantly gives. Be it buddhic plane resources, mental plane or physical plane resources. The third principle is: be a giver, not a receiver. The very first verse in Occult Meditations is, Be a giver, be a sun. The giver shines forth, he receives from higher circles and gives to lower circles. The beings on earth, if they don't want to get stuck with the gravitational force, there is a key to it, tend to be a giver.

There are many who don't have the opportunity to have daily food. Think of giving food. Food givers and clothes givers are blessed, health givers, wisdom givers are blessed. Giving health was never a business before. That is why we do Guru Poojas in India, there is offering of oneself. Those who do Guru Poojas

are offering themselves. Those who participate are free to give or not give. Giving has made people to grow well. Not only money, but also energy. People who give their time, their money, their wisdom, it is all giving. All kinds of yagna are described in Bhagavad Gita which permits you to proceed to the higher circles. There are members in the group who heal day and night, not with an attitude to gain, but to give away. This clears karma. For those who keep giving nature identifies them and takes care of them. The laws of nature are infallible. They are different from the laws of men. The second and the third principle of seeing the one in all, staying in neutrality, choiceless living would all happen gradually with you, they gradually happen, it is a happening. The third principle enables you to move to higher circles through your offering. Prayers to the Lord is offering yourself to the lord. Offer yourself to the Lord, the Lord fulfils you in every aspect. That is why Master EK always used to say : pray to offer, pray not to seek.

There is the beauty of transmission and transcendence. These three principles, a lot is embedded. A prayer is an offer of yourself – When will I get clear-audience, clairvoyance : that is not a prayer! Not to get, but to release yourself. That is why Master CVV says: if you wish to gain, give. Through offering you are enabling lasting solutions. By seeking you are getting into ever-binding situations. You offer to the divine, you are taken care of. Prayer is an offering. The last principle of giving is an offering yourself to the divine. The principle is sharing your resources with the surrounding life. That is how the Vedic statement is: The one who is offering himself to the state of sacrificing himself is immortalized. Therefore the Master suggests that we pick up these three principles in our lives, and in your own little ways you apply.

At the birth place of a stream it is feeble than tap water, but on the way so many waters join and it becomes a big stream, a river, a huge river. You keep on with the three principles. The beginning of the river is so humble, so simple. You get into the beginning of the lives of great beings, it is all very simple. You know the huge businesses starting in a small group, but how did they grow to serve the society for centuries together. If you start in a humble, simple way, man becomes a Mahatma. That is how men have become Masters. You see the life of Mahatma Gandhi. No one could see how he could do it. Such a simple man. These are all lives with humble beginnings, with essential cardinal principles. So is the case with Yoga. A great task has a humble beginning. When we see the lives as they unfold into great beings it seems to be impossible, but it is possible provided you keep with the 3 principles in a continuous, humble way, and it unfolds so much. It is so true.

Could you ever imagine an accountant like me, teaching all over various dimensions of wisdom, giving out books? Is it possible for an accountant? For a non-Vedic scholar? Who made it possible? The One behind. It was so simple when I read for the first time the life of Master CVV. Not that I have really worked so great. But even now it surprises me when I look into the mirror. Are you the one who is teaching, giving? No. Such a variety of activities no one could imagine. It is a wonder, but the wonder is behind. Not that I am a great example, but I am some example. A living example can be shown. I can speak of Master EK, Master MN, they demonstrated the same principle. That is the beauty, you go to Mexico and interpret their symbols, you go to Israel and interpret theirs. How is it possible? It is the Master. If you do it with your eyes of flesh and blood, it is not. You move from place to place meeting souls. Every soul has its personality. Personality is the tail, soul is the body. That is how you remain a student and you make journeys to meet the souls. So many acts of good will could happen not because I am a billionaire, but it all became possible because of simple principles. You follow them and see that you apply them on a daily basis. Be with them, offer yourself to the Master through prayer, see the Master in all you see. That is why there is an instant smile.

Once brother Hubert commented in a humorous manner: Are you going to the seminar with the person who is always with a smile? Smile is a means of contact with the soul, which happens so naturally. You don't do it. Smile unfolds the awareness. It transmits the consciousness. All this is possible when you see the soul, offer whatever you can to others, and offer through prayer to the Master. Never ask the Master, When will you give me immortality? ... Offer yourself to the Master. When you are at the lap of the Master, you are already Brahman. When you step from the lap, you are an ordinary man. When you are on the lap, the wisdom is with you. You don't have to strenuously prepare paragraphs and make a mental presentation. 25 years in so many places, I went on speaking, I don't know what I have spoken of. But when people say, in these places you have said this and that, it immediately comes. When you open up to the great reservoir, many things come. That is the beauty of yoga. So many things come to you according to the need.

Therefore, on this May Call Day we recollect these three grand principles of the yoga of Master CVV and reorient, resolve and proceed with these three principles. That is the very purpose of a May Call so that the Master calls on us and then gets work done as per his will, and your will tunes into his will, and his will

becomes your will. This is all repetition but in a different way. Since years, I say the same things but with a different tune, the script is by the Master. So we return for the year to come to perform the principles in our lives. We now have a pause for 7 minutes and please come back to the prayer to offer ourselves to the Master. Thank you for listening. I always wonder about the patience that you keep on listening to me for so many years. You have been so kind and I am thankful to you in the name of the Master. Thank you,

In the evening there was a concert by group members with different musical presentations.



Monday, 30 May 2011, Morning

In the morning there was a fire ritual and the marriage ceremony with Sister Mercedes and Brother Ralph. A touching ceremony with all the members blessing the bride and the bridegroom.



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

We have been through the May Call with the triple teaching of the yoga of Master CVV, which eventually leads every student into a course into wisdom as one internalizes through prayer and takes to the higher side of the solar plexus. It is where the five petals of the solar plexus turn upwards, where the other 5 turn downward. When you are initiated by a Master of Wisdom, every time you pray you are in the upper part of the solar plexus, which is called Chitta. Chitta is consciousness, the poise of consciousness posited in mind on the basis of which the downward looking five petals the mind works through. Five petals downward and five petals upwards. The picture is available in the books of Master Djwhal Khul. The downward five petals enable the mind to function in objectivity.

In the centre of solar plexus, there is Chitta which is a point of consciousness, of the soul. Chit means the point of chaitanya. Because chaitanya is posited mind functions through the 5 senses. The impact of Chitta is into objectivity.

The sense activity regulated is the first step in yoga; the senses turn into subjectivity and don't function in objectivity. That is when you sit quiet and look within. That is the basic work. As we sit within and orient upward it is said that you have come from mind objective to mind subjective. Chitta is not correctly translated by Mme Bailey. She said it is mind stuff; it is not mind stuff; that is Sobhava, which is also with the mind. Each one behaves differently with a given situation. This is the sum total of the experience and inexperience of the past. Every person has certain experiences gained and some experiences yet to be gained. The purpose of incarnation is to fulfil the unfulfilled part of incarnation. It is that which predominantly pushes one to express, a haste to action leading to consequence. There will be some wise

actions and some unwise actions, because this mind stuff, Sobhava, pushes you, that is not Chitta. Chitta is consciousness posited in the mind. Its higher counterpart is Buddhi. Chitta is a point of light; Buddhi is a light that has tremendous illumination. Chitta Buddhi belongs to the soul. Soul also has a trine aspect in it like the mind. Soul can be separated, soul or a soul in communion with the super soul. The soul that is in communion with the super soul is called Atman. That is what we refer to as soul. The separative, individualised soul feels the pride of I AM. Each one has in his own right the pride. In English it is called Ego, the pride. When the soul is in connection with the supersoul, pride does not exist. Then it is Atman. When it is separated and defines itself, I am this, I am that, the soul in union does not define itself; it has only one definition, I AM THAT, THAT I AM. That is a soul in communion, it always sees, THAT I AM. The soul that separates from that union sees I AM. Then it defines itself. That how we define ourselves, I am male, I am Indian, I am Parvathi Kumar, so much of concretization. This is what is called in Sanskrit Ahankara, separative consciousness. It is a facility, but it cannot be an identity.

If you take to that identity, you walk into illusion. I have so much, I know so much, I am right, I did this, I said that. This I-business is due to separativity of the soul. It is an inferior side of the soul. It is a facility, but not a real. For example you need it, but it has to be in connection with the supersoul. There is the supersoul and then there is the individual soul, which is no other than the supersoul, THAT as I AM, ocean as wave. I am not yet speaking of the Brahman. The supersoul, the universal soul, Vishva Atma, the cosmic person, Amadeo, Vishnu, whatever are the names. From supersoul all descends. The wave is no different from the ocean, but seemingly separate. It is apparent, but not real. We identify more with that identity. We build ego, not in terms of what is written in the books of Master DK, but in terms of the pride of the soul. It is because of that we distinguish, discriminate, but we should also know that we are all that as I AM.

There is the Atma, there is the Ahankara, there is Buddhi, there is Chitta. This is the four-fold man, who is depicted by the cross. This four-fold aspect is depicted by the 4 Kumaras. Wherever you find 4, it is the soul. In Ramayana you find the 4 brothers, it is one as 4. Many in India don't know this. This can be known only by the keys which a Master gives to the students. With each one of us there is the fourfold aspect, there is Atman, Buddhi, Chitta and the Buddhi. With Chitta we are linked with the body. Chitta is the fourth Kumara. With him it is linked at the solar plexus. The fourfold Kumara which we are, are connected to mind, mind is the manager of the whole body. Mind has five senses and it is in this mind only, our nature which we developed over centuries is also deposited. The whole Yoga process is to delink the Chitta with the behavioural patterns. Otherwise we behave always in the same manner. The prayer of the Master, when we invoke a Master of Wisdom, any master, and offer ourselves to him, he tries to delink this Chitta from the behavioural nature and he tries to make adjustments to the behaviour. This chitta by nature is a product of Buddhi. Buddhi is a product of the soul. Soul's light is Buddhi, Buddhi's ray is Chitta. Soul's ray is Buddhi, Buddhi's ray is Chitta.

What is immortality? This Chitta-Buddhi and Atma, they are immortal. Only the body, which is tiresome, is not immortal. By strengthening the light of Chitta by influx of light via the soul to the Buddhi, Chitta receives more and more light and becomes strong and one develops the necessary strength by volition, not by imposition. What works is, you shed more light; then ignorance is to some extent neutralised. You shed more light, ignorance is more neutralised.

We are trying to build a façade and we are not that we project. We tend to be nicer, though we are not all that nice. This is what we call social etiquette. Many things are done only with social etiquette, but not with a deep intent, only to please others, if you are peaceful or not, we behave peacefully to others, we show that kind of etiquette. By that you are building certain falsehood into you. Greater the etiquette built within, greater is the falsehood. We say so many false things which we don't really mean, this I meant with the bookmark: Society prefers men of social etiquette. When it comes to yoga, more and more things are done with intent, and we are more and more associated with a natural orientation to Buddhi. How much we have to know to bring the mind to the field of wisdom, but if you turn inward and then take to Chitta with the help of the Master, you are already into what we call the alignment with the inner man. That is why in ancient times the practice of meditation was more with the solar plexus, now it is the heart, and from that we build the bridge with Chitta. To see the mind in all. We bring in more light in Chitta.

Through regular prayer, first the Master lifts us to chitta and there he repairs your way of speaking, thinking. These are repaired, your attitudes towards desire. He pushes you into Chitta and does the work of repair. When you go with your vehicle into repair, the mechanic says, sit quiet, I take care to repair your vehicle. Set aside from the vehicle, I shall repair the vehicle. What is to be prepared? Only the

undesirable behaviour of the past which each one consciously or unconsciously knows. We know things we need to improve upon. That is what he attends to and repairs. Body is said to be divine. Body is not sin, it is divine, because this body is an image of God. It is repaired in due and ancient form of the cosmic person. That is why when the human body is repaired, it is a fulfilment. Human body is a facility, even devas need a human body to do certain things, because a deva cannot touch down, a human can. In the human body the whole cosmos can be seen, all the planets, the 12 sun signs, the 27 stars. The cosmic, solar and planetary planes are in the human body, which is very divine. Human with his soul and Ahankara is also divine. The problem is the peculiar nature of behaviour which we develop because of our mistaken identity.

THAT I AM is forgotten, and only I am is there. Therefore out of pride ignorance has set in. There is ignorant movement all around. The Master tackles that problem. That is exactly the work that happens when you offer yourself to the Master and what he intends to set right. Master EK says about the teachings, It is from those whom I follow to those who follow me. Once the Chitta relates to Buddhi, you are in the field of wisdom, wisdom flows through you, then wisdom can be put to verification with the scriptures which are also received in that manner. Earlier humans who were with the One are given that wisdom. To you it is new, and for you it is given for the first time. Wisdom is ancient, it cannot be new. It may be newly presented. That is all. There was a grand teacher in South India, a Shankaracharya, not the original, but in that line. Once he said many great revelations to him and to the group, and one student took note of all this. It went 100 years ago. They went to the Master and asked, can it be published, he said, wait. If it was never given before by the Seers of the ancient times, I doubt if it is true. So don't publish it. They wanted to publish it. Then the Master said, is it already published? They said, yes. So he said, why should we publish it? There are many who busily publish books but don't follow it.

A teacher said, you must go to Benares, I can book trains. He wanted to organise everything. It can be any place. He sent many people to Benares. Someone asked, How many times did you go? – I am yet to go. So many are preaching, but not practicing themselves.

When people come to know it is new to them, but not to wisdom. You receive as much wisdom on the path of Master. Not all wisdom, you can't drink away the whole ocean. So much as you are lifted to the Buddhic plane you are given. A person who wants to drink water is told to drink as much water as he needs to drink but not all the theories about water. Seldom people know that all the rice fields are sown. Rice fields are formed, all is formed. We receive as much wisdom as much as you can receive, then you are lifted up. A person who focuses upon his obligations and his work, he gets more and more work according to his abilities. Master DK: Out of small duties well performed to the surrounding people you get larger responsibilities culminating into world service. It is step by step. You can't directly do world service, because you can't serve the world directly. You can't do great jobs right away; you have to set right your obligations. Conduct your duties, you will receive all the needed enlightenments. Things are informed.

The process is turning inward, meeting the subjective light in the heart. This is what the Master teaches to start with. The moment you move into the heart, you don't have personality likes and dislikes. You can happily smile to the persons who like you and to the persons you don't like. You don't have likes and dislikes. This neutrality is worked out through pairs, through the second principle also. Actually the time was running very fast for me. Today a little more.

The prayer is to observe the one Brahman in all and an attitude to offer. It is not that we just sit in prayer and ask him to do something for you, no, you do something for him. The Master said: "Offer yourself to Me and see what is happening". Prayers are for offering, the rest is just happening. For the soul to unite with Brahman, the placement of the soul during sleep hours is in the higher heart centre and during wake hours is in the ajna centre, and the place of buddhi is in the heart. The next step is relating as souls to the Brahman. That is what is called annihilation of individual existence. You can be in Sahasrara according to the demands of time and place. If you wish you can incarnate. This is what is intended by the Master.

The Master himself was an advanced initiate from the ashram of Master Jupiter. Master Jupiter is the one who helps the 7 masters only in times of emergency. The 7 masters run the plan at normal times. Master Jupiter is available to the masters in times of crises. It was so since times immemorial. Read about Agastya in the Puranas or about Master Jupiter in the Theosophical books. There is a worship of Master Jupiter on the 6th ascending moon phase of Virgo. There is a day of worship of the 7 Masters and Master Jupiter. Their ladies, of the female Hierarchy, they are also active for the plan. The Masters and their ladies are worshipped on the one side, and Master Jupiter and his lady on the other side. Master Jupiter only gets into the system in emergency situations. Unless there is emergency, right from the times of creation, Agastya helped in all times of crises. There is a crisis situation, therefore the energies coming

from supra-cosmic planes to Varuna, via Sirius, Uranus, to Agastya. Through that channel it came to us through the central sun system called Regulus and entered into our system. That has been many times explained. The new impulse given to an advanced disciple from the ashram of Master Jupiter. The Southern hemisphere is related to the Master Jupiter, the Northern to the Ashrams of the hierarchy of Himalaya. The 7th ray and Master Jupiter's ashram are linked. Then there is also the linkage to Hierarchy through which it happens.

Coming back to the story of the advanced disciple. He descended into the form we know. Otherwise beyond this form, he is with the Master Jupiter in the ashram of the Nilagiris. That is the presentation of the mount given at this time. Many of the members visited that place and had a good experience. He came from that ashram and lived in Kumbhakonam. By nature he is a great admirer and worshipper of Lord Krishna. In the mountain which you see, there is a temple of Lord Krishna. The mount itself is called Durga. Within that mountain, there is a temple of Lord Krishna. As he took to incarnation, he was a great worshipper of Lord Krishna. It is the case of Master MN and Lord Krishna, before the energies touched them.

I wish to now give the story of the Yoga path. Yesterday the principles were given. What happens when you walk that path? You find the related ascension. Therefore I thought today I give briefly the biography of the 3 masters we invoke today within the given time.

Master CVV's name is Canchupati Venkatarao Vekaswami Rao. The syllables would be CVRCV, but the energies of the sound key was given as CVV. He led a very splendid life, was born in a rich family, He had access to Vedic knowledge and theosophy. He was a member of co-freemasonry initiated by Mme Blavatsky. Being a disciple by birth, when Mme Blavatsky was teaching in Theosophical Society under the huge banyan tree, he went there where she was giving classes to 30, 40 theosophists. She looked at him, he did not speak to her; he looked to her. She had so deep and powerful eyes. When he fixes his eyes no one can move. The Master looked at her and for a while she was fixed. Thereafter the Master turned away his eyes and later left with a smile. Blavatsky knew that a great energy would descend from the south of our system, an energy of tremendous love would be received into our system and onto our planet and there would be an Avatar taking place in the century to come, in the 20th century. Later she departed from the physical. The disciples tried to look for a good channel to train him so that the energy can enter into that channel. He is a high soul in his own right, Krishnamurthy received very good training, it was not his defect, but the plan was otherwise. The plan was to come into manifestation through the ashram of Master Jupiter onto the planet. So the birth of Master CVV took place. He was worshipping Lord Krishna, and he was himself a great singer. He was living on the side of the River Cauvery. During morning and evening hours he was singing and he was known to be a very magnetic singer. Many were listening to him and getting into some kind of trance. Even the cows were affected by this. He had many dimensions in him. A Vedic scholar, an accomplished person in modern and ancient wisdom, living in Kumbhakonam, related to the local king who is himself a great admirer of ancient wisdom, Indian literature and music. Many times the Master was visiting the palace of the King which is about 40 km from the house of the Master, and the King himself often could not resist to come to the house of the Master. He was very fond of food; he was always taking sumptuous food and offered food, 16 courses minimum. That was his style. He was very playful, married, had children.

Then the hour came that the energy came. The tail of the comet touched the earth around 30th March. People were seeing it. Nicholas Roerich painted the comet, 2 or 3 times. There was a lot of awe about the comet moving around the earth and even touching the earth. Had he not been a great initiate, he would not be sitting in a meditative posture as we see him now in the midnight hours to receive the energy. He was conscious of the visit of certain energies from extra systemic sources. It comes from other circles and comes into our system as messenger of God. There was a harmonious convergence in 1986. 9 years thereafter we had internet.

When the energy visited he was sitting in the meditation room with the intent of receiving the energy, he received, he assimilated it. Just before that, he went through the second marriage, because the 1st lady went. The 2nd lady was a lady of consequence. In her etheric body was disposed the etheric body of Mme Blavatsky. She happened later to be the first medium of the Master. He received the energy and assimilated it during 60 days. In May, in Gemini, which is the sun sign where the energies are distributed to humanity on the planetary level. He decided to initiate people thereafter. During these 60 days there were many visits from Himalayas of the Grand Masters to him. They visited him very frequently, and the lady was witnessing. Because she is already familiar with that situation, that the high souls were coming from the Himalayas and talking to him in the night hours. She recorded it that the great seers came from

Himalayas. There was also a child born by them, that child as a month old child was speaking to the Master and together they were discussion the night over. It was a wonder for the lady. After reception of the energies even the people who knew him before were looking at him with awe and they recorded that he was floating on the floor but not walking. He transmitted that energy; he made it clear that it had come here to make adjustments, even to planets of the solar system, to lift up humanity in a faster manner. That is how he made many announcements which we spoke of many times during May Calls. He resurrected from the death, also to himself several times. He demonstrated it on some disciples, on children, the lady. He himself demonstrated departure from the body 18 times. We know from Autobiography of a Yogi Yogananda speaking of his master's master that his master demonstrated departure of the body; we also know of Shirdi Baba that he departed from the body three times. It is possible when one has gained the golden body of Buddhist light and later one gains the body of diamond light which Jesus carried which he referred to as My glorious white robe. He carried thus out the tasks given to him. The story is given for all exoteric purposes.

The Master worked for 11 years, 11 months and 7 days. He conducted regularly morning and evening prayers and transmitted energies into the surroundings and over the planet, into human, animal and mineral kingdom. He said so many prophecies which are in the book The Aquarian Master. One of his disciples was Master MN who fulfilled himself. The Master announced in the month of May that he would depart. The disciples wanted him to stay and he said, I can, but the work is over, there is no plan, but I am available. I won't be in this body. They kindly asked, Can you please demonstrate for our assurance. One of the disciples who is a philosopher, a great professor. Some of you have known we had a philosopher president of India, this disciple is the teacher of him. The man was known as PN. He asked the Master, for my memory of you, you may kindly give one of your old robes. The Master smiled, I want to give you a new robe, the robe of golden light, why you want an old robe? Before he departed he said, don't burn me, sink me into the river of Cauvery, the Mother Cauvery will take me. The family did not agree, there was the tradition to cremate. They did not see the grandeur of the father. No prophet is known in his own land, less in his own house. They did not give much credit to his wish. They prepared the fire, they lit it, but there was suddenly a torrential rain, the river Cauvery swell and took away the fire and the body, so there was no way to do the cremation. That happened in the 20th century. Before he disappeared he initiated 2 beings, one is Master MN, another is Master VPS. Their stories are also very beautiful.

Master VPS took to the path of healing more than the path of yoga. Yoga includes healing, but if you heal only, you don't include yoga. To heal, one needs not to go very far in yourself. Master MN was into yoga, every yogi is a healer, but not every healer is a yogi. Master MN was a very highly educated person, and advocate. Advocates have huge cases with horrible problems. MN belonged to a family which was a worshipper of Krishna. He was a man of heart, but took to the profession of advocate, working with so many problems, not only with heart, but also mind. He prayed to Krishna to gain peace of mind. He was very restless, asked, is this the only life, daily going to the court? You have to prove your intellect more and more. To him it was not his liking, it was not his life, but his family had lots of barristers of law, it is highly honoured, coming from the United Kingdom. To the Indians to get the honour of English education, likewise the doctors go to India even today, to be in Royal Society of Barristers.

His own family carried many lawyers. Our brother Ramana is also from that family, he is linked to this family through his paternal side.

An uncle, barrister, invited MN to Chennai for some cases. He went to Chennai and it was a grandfather of Ramana. He was a follower of Master CVV. One day he happened to come to his younger uncle's house and said, I feel so unhappy with all this tradition. His uncle asked him to come to Chennai to handle some cases. Another uncle, not a lawyer, but a homoeopath, linked to Master CVV, he told him: When you are so restless and look to peace of mind, why don't you go to Kumbhakonam to seek peace of mind? It so happened that MN was engaged with some cases in Tanjavur near Kumbhakonam. So he went to Master CVV's house, the Master was at the entrance as if waiting for him. The Master said, what shall be done? – I badly need peace of mind. The Master said, It is granted! MN writes in his own diary, from that moment, I don't know what happened to me, but I had no more disturbance in my mind. He knew from his uncle that the Master initiates, so he asked the Master and he smiled. He initiated him and said, do this morning and evening, you don't have to come here anymore, everything will come to you, you don't have to come anymore. So emphatic. MN was surprised, he was filled with the energy of the Master. He was so inspired, he speeded to go home, he did not go to Chennai. He started practicing the prayer morning and evening. In a very short time people felt the presence of the Master in his house and the Master directed him from the heart. He was in a matter of 2-3 years starting to initiate people himself.

He wrote a letter to the Master, People ask me to initiate people, shall I do? Before the letter arrived, he already received the answer, a postcard, that he can do it.

Later Master CVV himself declared to some members who came from Andhra Pradesh to Tamil Nadu, he said, you don't have to come here, there is a little Master in Ongole, you can take initiation there. He named Master MN the little Master even in his lifetime. They had a direct communication between them, so there was no need of Master MN to go to him. Soon Master CVV departed and Master MN continued teaching and healing and he demonstrated that he had attained immortality.

The members wanted to have experience of the Master, they went into the prayer. It was with all that they received a kiss on their cheek. After prayer the Master asked, what have you experience? The ladies smiled. He was very playful. He was a smoker and a coffee drinker and a tennis player. Those activities don't hinder you to be a yogi. Master CVV was also a coffee drinker, but not a smoker. Master MN and Master EK were coffee drinkers and smokers. 6 months before Master EK departed, he stopped smoking. Master MN taught yoga until 1944. His practice was almost a chaste place. He did not give up his practice, but his practice was a child's play. Like with Master CVV's house, his house was always filled with mediums, and the kitchen was on 24 hours a day. You see in Guru Poojas how they cook. In the south-eastern corner there were 4 vessels always cooking food, rice, dal, sambar and yoghurt, throughout, any time people could take food, there was no bad smell. He never charged money. He said, if you like you can give. He never asked a fee. I adopted that model. He was such a nice, pleasant person in society. None of Master CVV's followers cut off of society, they were members of the society and of Yoga Friends Society. He kept on initiating so many people in Andhra Pradesh. If someone was bitten by a snake on the point of dying, he beat on the floor like hitting a snake and said, go, and they were healed. The same with scorpions. He hit his chapels on the wall and the poison of the scorpion came out.

Once a lady received 4000 rupees, which is 400.000 rupees today. Master said to that lady, I am in need of money, if you have 4000 rupees you can give me. She was surprised that the Master asked so. She said, Master I don't have so much. Master said, if you don't have, don't worry. Later, 3 years after, the lady came weeping - she never came for prayer. She came and wept, Master, when you asked for 4000 rupees I had that money. – Yes, I knew, I wanted to save it and now you lost it. – My relatives took the money away and don't give it back. – That is the reason why I asked you to give it to me. Now you lost it. – Master can you give it back? – No, you denied my help, instead of giving it to me you gave it to your relatives, they know you are a widow; they don't give it back to you. She wrote it in her life notes.

When Master MN was speaking about immortality, one scholar came and said, is it so true as you say? He is a person who grows rice in his fields. MN said, bring me a bag of rice. He brought him a half bag. He said, open the bag. He opened the bag, touched all the rice with his hands and said, This rice will be more than 100 years the same rice with fresh smell, leave it in your family. The grandsons they exhibit it to the people. The rice is still available, in a place on the road from Hyderabad from Vijayawada. Normally rice does not keep fresh more than 3-4 years. It is still well smelling. He is the one spreading the work of Master CVV especially in the West; he is always willing to help. He has dedicated himself to this part of the globe by his own choice. Master EK was regularly visiting Master MN's house after he got the touch of the yoga.

In the afternoon I can speak a little about Master EK. When the appointed hour came for Master MN to depart, three years before he gave the date to some of his followers, not telling that he would depart. He said, on this day you shall have to come and see me. On that day in the morning he took an oil bath, a head bath, as we do it on Saturdays and birthdays, cleaning everything of the body. He did an extra cleaning, put on all new, the best new. The lady asked, what is so special about this day, you put on everything new. – It is a special day. He went to the law court, received all the persons. He demanded an extra chair, spoke to all the persons. He was travelling by a horse drawn vehicle, there were no motor vehicles in the town. He greeted all on the way, took shower once again and once again was sitting for prayer. Normally the lady also sits in prayer. She thought, maybe I bring you a cup of coffee. Master sat in prayer mood, closed his eyes, and when the lady returned, he was not there, the body was there! She was thunderstruck; he did not even mention that he would leave. She immediately informed the priests in town. They showed in their own books that he gave the date to come there, but they did not do. Like Master CVV departed, Master MN departed. That is how it was.

About Master MN also soon a book will come, I'm trying to collect as much as possible about Master MN, because he is a very interesting personality. Master EK also was a devotee of Lord Krishna. He had an experience of Lord Krishna in his life. He had a teaching job and set up the meditation room with a picture of Gayatri. He started the prayer of Gayatri; then the figure of CVV was appearing in great light. In case of

Master EK he never knew the Master before. MN knew about him, Master EK did not know. Every day he closes his eyes and starts singing the mantram of Gayatri, he was seeing this figure (of Master CVV) in great illumination, not knowing who he was. In the beginning he thought it was his illusion. Daily it was happening, from foot to head, the person appeared in a matter of 7 days.

Recently I heard another story about Master CVV. A person was with Gayatri for many years and said to me, your Master CVV is appearing each day when I'm with Gayatri. Master EK said, whosoever is with Gayatri with great intent, it is my bounden duty to show myself.

Master EK slowly came to know about the prayer and through prayer he came to know the work, which is being fulfilled. We continue in the afternoon to also give the dimensions of Master EK briefly, and later it is my view, to open the last section with questions and answers. We continue with Master EK's relation to Master CVV and to Hierarchy. Stories are interesting. It is now noon time and logical that we conclude here. Thank you.

Monday, 30 May 2011, afternoon

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

One of our group members sent me a mail, giving a question. This mail is of consequence to all of us and for humanity and the globe. I therefore told him that in the group life in Germany I will give the answer and you can listen in an online basis even if he cannot come and attend to the group life here:

"In December 2012, our central Sun will be in perfect alignment with the centre of the galaxy (the Milky Way). Literally, our entire solar system shall be crossing over the axis of the galaxy, being the Centre of the galaxy and our Solar Centre on one same vertical line.

As You have been teaching us to align with all astrological events, and being this particular event of a super most significance and extraordinariness, my question is:

- 1) Which are the overall evolutionary implications for our Solar System (Sun and Planets)?
- 2) Which are the evolutionary implications for our planet and all the kingdoms of its nature (subhuman and superhuman included)?
- 3) Which are our duties and opportunities as spiritual groups and as individual spiritualists alike?"

That is the question. I think we should thank him for having noticed this and I'm very sure he knows the answer himself, but to benefit the group he asked the answer. He is no other than Brother Omar Nahúm, the younger brother of Julieta, and the mother is also here, Linda Nahúm.

In December 2012 it is an aspect of what we know as the manifestation of the Light of Gayatri. Gayatri contemplates alignment of the central sun, the sun and the basis for the sun, so that there is an influx of light that lifts us into the Buddhic plane. So there would be a tremendous influx of light in December 2012. It is only for this reason it was said yesterday morning that December 2012 should be seen as a moment of initiation, solar and planetary, but not as a crisis. When there is an influx of light tremendous changes happen. Even when an individual gets an enlightened man there is a tremendous release of light. I know persons who went through initiation, their entire personality system is just shaken and realigned in the process. For a while, they feel unrelated to the surrounding. Gradually the influx of light through initiation is stimulated, they gain back their relations with the surroundings. It was true with Master EK, for one year it was like that.

You may have heard a name, JK, Krishnamurthy, his books are of great value. He stayed long in Switzerland, departed from the body consciously. To him, he mentioned it in his own works. I had personal contact with him, we visited him in Switzerland 3 times and he visited me in India 3 times. He lost all his mundane comprehension. He had to be reformed what is what. When there is influx of light, there is all light in the surrounding. If you have to see the tree, you need an effort to see the tree because the tree is absorbed into the light. You have to see the steps, you need an effort to see the steps. Many initiates made an effort to see the subtle and listen to the subtle. You do not see the form so much. Everything is so transparent, pale. You also forget when you see the form how it is called, what it is. He was told, this is called a tree, this is called cow, like that. He was a great author, taught Secret Doctrine, Isis Unveiled. Later he went into some kind of meditation and had an impact and he said, when you step upon a light wire you receive a shock and you faint and it takes some time to regather yourself. Master EK, when he was initiated, he was neither here nor there for some time. He felt so imbalanced like floating. He wrote a letter to his friends which he showed me. It said: My dear Dinu, I do not know if I am

alive or dead. I do not know if I am Krishnamacharya or not. In case something happens to me, someone has to understand what happened to me, so I write this letter to you.

That is the impact of an initiation when it suddenly happens. You can also see from the writings of Master Morya. He says everything appears to you suddenly in a different light. You may become blind, mad; therefore we make a slow approach to you before we make our appearance.

I just give you the examples, when there is a great influx of light, from centre of galaxy to the central sun, to our sun, to our planet, what happens is the question. The answer is: Initiation happens to our sun, our planet and to our beings. Ever since the descent of the energy of the Avatar of Synthesis, planetary adjustments are carried out, also on the planet. During the last three years, as I said yesterday Shamballa is very busy reorganizing the planet and its energy. There is a preparation happening in the subtle world to meet the situation. Yet, when it is received, there is a sudden adjustment. In our prayer we say, Master's adjustment. Like that, huge adjustments can happen on the planet to ensure appropriate awareness. It might mean a tremendous shake-up of the elements, the water, the fire, the air, they take to rearrangement and re-alignment. And also with the humans. But all this is happening in benevolence, not to destroy. The purpose is benevolent, to lift up. Gradually since 1948 when Master DK gave the Great Invocation it was only a beginning, I come to that later.

"From the Avatar of Synthesis who is to come, let his energies pour down into all Kingdoms. May He lift up the Earth to the Kings of Beauty."

There are not only initiations to our planet. Our planet is the youngest, and all the kingdoms of nature, superhuman and subhuman. Superhuman would be much better able to receive it than the humans. Among humans who are oriented and who work for light they may be able to stand it. But generally it means an adjustment. All kingdoms of nature will take to adjustment, including human and sub-human. Just like in the body when there is a tremendous shake-up, everything is re-adjusted. Readjustment is inevitable. It depends upon the fitness of the groups of beings all over the planet. The degree of alignment / mundanity decides the degree of adjustment. More mundane, more adjustment, less mundane, less adjustment. Supermundane, they gain much light.

Which is our responsibility as spiritual group? To give more emphasis to stand in alignment and to stand in light. Since it is an opportunity, each one of us individually and groupally have to prepare to intense and deep meditations than to involve in excessive outer activity. The hour has come near among meditation, study and service. Meditation becomes of paramount importance, other activities not. More activity is not recommended. More and more meditation is recommended, more and more prayer, alignment is recommended. Chanting of Gayatri is recommended, because it is the energy of Gayatri. Therefore more than 100 years ago Hierarchy spread Gayatri all over the globe. Gayatri is but alignment of the sun, the central sun with the galaxy, to receive the alignment and thereby get enlightened.

Since every human is a micro-cosmos, he has to align with the central sun in the forehead and the sun which is in the heart. The scriptures say Salomon. This happens on a macro-scale. The benefits have to be taken. Later it is not your turn, but a matter of adjustment. The event happening in Japan. What shook the oceans? Shamballa is at work, Hierarchy is in cooperation. Energies are adequately anchored to absorb the incoming influx of light. Therefore please don't make any wild imaginations about it. Stay in meditation. Duty is involved only, to pray, to meditate, to serve, that is the duty. Aptitude is according to fitness, that is how it is a very important question which covers the solar system, the planetary system, the beings of the planet. It is a very important question coming from a young brother, young in the body. Information has to be shared in responsibility but not to create excitement. Let all the groups enter into deeper meditation. That is the need of the hour in 2012. The only step, since 2009 there is a step-up since Aries 2009 of energies. It cannot be publicised, but shared with responsibility. Therefore I thought I give it. The person who asked it, he is online, he is online since the beginning of the seminar, he is listening with anxiety, not only because he asked the question, but also otherwise he does it.

People have some kind of fear of it. Our brother Paul asked it 4 years ago, the Mayan Calendar says, end of the world. Something good happens. The best thing is, start a fresh plan.

I was speaking yesterday of the corruption and the karma in religion, society, etc. There is a need for a change for the better. What is desirable and good is always kept. What is not desirable can be taken away. From time to time it is like that. It expresses as a huge sickness when the sickness is forming in the body, it is not noticed, only when it comes out, then the medicine is given and the person is saved. The liver problem indicates a problem of the entire person. Fever is also an indication. When there is a fever the answer is to abstain from eating and drink water. Among the medicines, the best medicine is staying away from food, some fruit, and drink water. What is super medicine? Taking only water. Defecation

problem? Drink water. Stomach problem? Drink water. The planet has reached a certain degree of sickness. That nobody denies. When it is sick, put the whole thing to fasting and remain silent. The desirable is maintained, the undesirable is shook off. It is not a pralaya, it is a minor adjustment, the Golden age we see, but when it approaches we are afraid. Master CVV said, a state where there is much greater Dharma, righteousness is approaching. We all wait for cleansing, but when it comes to cleansing we are afraid. Take it with positive attitude staying in light. It is beyond human comprehension. Already movies come to present it, but it won't come this way. The righteous are saved, that's all, nature takes care for righteousness. That is the principle of nature to protect through rightfulness. We should be thankful to Shamballa and Hierarchy, they are doing their best to protect, giving maximum health with minimum treatment and bring out greater health, greater restitution. That is how Hierarchy and Shamballa are working for. Be thankful to them and with inner alignment try to be as righteous as you can be. That is how the question is answered.

Continuing the story from morning. I did not continue the story because I feared I would not answer the question, so I answered it and come to the story.

Remembering the lives of the great ones is a great delight. That is why alternately wisdom is taught and stories given. Each wisdom is reinforced by a story. Be it the stories relating to the Lord or initiates, it enables us to experience the light and stand in the light. Wisdom teachings do the same, this includes teaching the stories of initiates. It is as important as reading great amounts of wisdom. There are persons who demonstrated wisdom. How initiates acted, they form the wisdom. Their lives glorify the wisdom. Wisdom is glorified through the lives of the initiates. Initiates live wisdom and leave it for those who follow. When Jesus said, my life is my message, the message is Love. Buddha's life, Dharma is the message. Likewise the life of Pythagoras, a great initiate. Read the stories of initiates. They are very helpful; we get the presence of the initiates, because they are with us on the planet. They did not depart from the planet because they would like to help us and they have the love for beings.

Master EK was born to a Vedic scholar who was an authority in Vedas in those days in the Southern states of India. He was also a great healer in the discipline of Ayurveda. He was practising Ayurveda and he was teaching Veda. He had 4 children. He preferred not to send the children to the school. He told them, Basic education I give you, for advanced education you can directly join the college. Let the basis be sound. He taught the keys of Veda, etymology, grammar, astrology, metrical system, science of utterance. This he was teaching. He had a nice way of teaching. He took his sons on a morning walk and taught them, when they came back he gave the science of uttering, through which we can perceive things better. Like that he prepared, and Master EK was his eldest child. The sons lost their mother very early. So the father and Master EK played the role of the mother. Right from childhood, he was cooking and he was a good cook. He took special interest in literature and went through the Sanskrit and Telugu scriptures.

Telugu is one of the eldest languages of India and it is an old offshoot of Sanskrit. He was a scholar of Telugu and Sanskrit. And he picked up from his father English also. He joined straight away the college. When you join like that you shine forth much better than usually. They shine forth much better than the other students. He went to college and he was first in graduation. He did 2 masters. He took to the Vedic key and learned the etymological, grammar, ... and utterance key. And he assisted his father. Until he went into homoeopathy, he was also practicing Ayurveda. He married a lady who was chosen by his father, he did not see the lady before. When he was in Visakhapatnam doing his master, Master EK took particular interest to work with the light of Gayatri.

Every Friday evening he used to disappear from the hostel and reappear Monday morning. He went to the Shanti Ashram on the seashore, It was on the seaside. And there was a Ficus Religiosa. He was sitting under the tree and meditating on Gayatri. He reached such states in his contemplation of Gayatri that the entire seminar examination paper appeared to him, thanks to his teachers he knew that one should not use it. He told the Mother not to tempt him with such things. Like that, he used to deny any little siddhis he was getting. Examinations approached and he had to inscribe. Every day he went to the post office to see if the money of the father arrived. He was really sad. He went to the tree and meditated upon Gayatri. Mind remained upset. He cannot go to the exams, he was disappointed. But he continued with meditation. Suddenly he found a Lady in light and she said, don't worry, the fee is paid. Continue with your meditation. Throughout the weekend he meditated. Monday morning he went to the university office and he found his name on the list who were admitted to the exam. He was thrilled. He went through the exams and was first, he received a gold medal. Later his father told him he had chosen a lady for him to settle in

life. Master EK said, ok. He married the lady and due to his excellence he was given a post of lecturer in Guntur, his native place.

He worked as a teacher of Telugu and continued with his contemplation upon Gayatri. As he prepared the shrine room with a particular picture on Gayatri, put it in the altar and daily meditated upon Gayatri. Within a week's time an unknown person started to appear, first the feet, then the belly, the hands, then the face. Every time when he was contemplating upon the light in the forehead this figure appeared and he tried to eliminate the picture from the mind and continue to meditate, but it kept on appearing. He went on contemplating. He was wondering what could this be. He did not know, he never took to a certain form. He contemplated on the light, Savitri. He went to the college and went home. Monday he got an invitation of a nearby village. The head wanted that Master EK comes and deliver a lecture about Rabindranath Tagore. Einstein met this sage. He was to teach school children at a place about 30 km away. The lecture was in the evening, arranged by the headmaster. He arrived one hour before, because he wanted some interaction with the headmaster. 5 minutes to 6, the headmaster said, you may kindly excuse me, I have a short prayer to do for 15 minutes, I then come back and we will proceed to the lecture. Master EK said, ok. Then he thought, he should also have invited me to pray. The headmaster had the same feeling, why can't I also invite him for the prayer. Same time both of them got the same thought. The headmaster said, If you don't mind you can join the prayer. He washed his feet, moved into the prayer hall. And to his utter surprise he found the same figure whom he saw in his daily meditation. He was fully excited, but the headmaster in the meanwhile closed the eyes. They seldom were uttering the sound. Also with Master CVV, he first only transmitted light to the people sitting before him. Then the last year he gave the mantra out. They never uttered it out. He went in, the headmaster closed the eyes, he also. Master EK got into excitement. When they opened again the eyes, Master EK asked. Who is this being? – He is a great being, it is called Master CVV. Later I can give you more information, for the moment let us go through the program.

The speech was well received by the students. They came back to the house of the headmaster and Master EK explained that Master CVV gave his presence to him since some weeks. The headmaster hugged him and told him, it is a great blessing; it did not happen to him. Master EK asked for a picture of the Master. In those days photographs were not so popular. The master's picture was only available in Chennai. He gave a message to PN. He wrote to him and in a matter of 10 days the picture arrived. He put it on the altar and started praying. The Master started smiling to Master EK, and 2-3 days later he started speaking to him: I am pleased with you; I am pleased with your contemplation of Gayatri. I therefore chose you as my medium to work for the plan. Let this not be known to anyone until I give permission. Master EK accepted. And the Master was transmitting many aspects of wisdom to Master EK. He even suggested to him to take notes, and much later Spiritual Astrology came out of it. Master EK was seeing in meditation that he was floating in the air for some time. At that time the invitation came from Theosophical Society to speak on Bhagavad Gita. To each initiated student in India, the Bhagavad Gita was known, to every student. He himself was a scholar in Bhagavad Gita. In Theosophical Society he found a book called Secret Doctrine, and he asked the head of TS about the book, and he said, the topic is cosmogenesis and anthropogenesis. If you want to know, read the book. We were not able to make headway with the book. He lent the copy to Master EK. He took the copy home and started reading overnight. He could understand nothing.

Again he tried next night in the lonely hours. No comprehension. Around 2 o'clock in the night he closed the book and went out for a cup of tea to continue then with the book. He went to a restaurant nearby; it was called Shangri-La, very famous at that time. A very old man in a very shabby dress approached him, with white clothing, but not very tidy. And there was a pen in his pocket and the ink had left a big mark on the pocket. He encountered Master EK and said: Do you mind feeding me with a couple of chapattis, I am hungry. Master EK was with Secret Doctrine and did not notice the man. He said, for sure sir, please come. Anyone who is hungry needs to be fed. Please come along. They went in. The old man was eating, fully intent upon eating the chapattis, he did not talk anything. Totally focused on eating chapattis and later took a glass of water. Master EK asked him, anything more? No, I needed 2 chapattis, that is enough, thank you. That's all.

They went out. They were walking towards Master EK's house. The old man said: So you are reading Secret Doctrine? Master EK was shocked. How could he know about it? No one except him knew. The old man repeated: Are you reading Secret Doctrine? Master EK said, Yes. - Before reading Secret Doctrine, read Bhagavad Gita. The man spoke excellent English, Oxford accent. Master EK said, I know Bhagavad Gita, most verses by heart. The man repeated with the same tone: Before reading Secret

Doctrine, read Bhagavad Gita. He said: Yes, sir.

They were walking along. Master EK thought, who is that man, he seems to be so pure and speaks excellent English. After a while he wanted to know about him and turned to him, but he was no more there. That was too shocking for Master EK. He went into the house and read Bhagavad Gita; it was totally different to his previous reading. A huge movie was happening. By the dawn the reading was over, he was anxiously waiting for the night and in the night he waited till midnight to see if the man reappeared. He went into the restaurant and took a cup of tea. The man was not there. He returned home, there the man appeared. How is Bhagavad Gita? The hairs of Master EK stood up out of joy, but he said nothing. The old man said. Now you read Secret Doctrine. Then Master EK started reading Secret Doctrines. In his house many articles were moving but there was no wind outside. He was fearless. He went through the book the whole night. He understood that Bhagavad Gita has the keys for Secret Doctrine and those keys would open Secret Doctrine, so he could understand the races, the manvantaras and the story of man in a much more lucid and clear manner. He was full of joy and he knew that he cannot meet the old person at his own will. But Master EK always read through the night hours. He had no hurry to sleep. He comes to bed and was contemplating what he was experiencing through Bhagavad Gita and Secret Doctrine.

One night, he saw the old man walking through a wall and entering into his house. How could it be? Every time he met him he was surprised. In fact at the second time he met him he had asked the man: Would you like to eat some chapattis? The old man said: Don't propose anything to me. Listen to what I say. Wow! So when he came for the third time through the wall, Master EK was just flat. He should not talk, he should wait until he comes. How is Secret Doctrine? No answer, only Namaskarams. "We like you, we have been observing you since childhood. You have an attitude of love and service and you are very duty-bound, and you have good perception. We therefore decided to work with you if you want." Master EK said: I am ready. The old man said: Don't be so fast to say I am ready! It is a tremendous work, you may have to offer yourself totally. Nothing else! Your readiness has to be to that extent. If you decide if we are your priority, let me know, I will come back.

Master EK wanted to know who he was. He came to know who is Master CVV, but he was afraid to ask him. When he had in mind the thought he thought, better not ask. The Master smiled and said, It makes no difference, name is a name, it is not important, identity is important. You can seek me as Beard Master. From time to time, we tell you what you have to do. Is that agreeable? It was agreeable.

Then the Master came again, and all that was in the mind of Master EK, how he could come through the wall, and this was explained. He explained the plan of Hierarchy and what he was to do. And he supplied the necessary wisdom. He would be shown the other side of life and should not reveal it to the outer side, not even to the dearest and nearest side to life. Wouldn't you like to talk to your lady about these experiences? Just once he shared slightly with his dearest friend, and his son got very sick. He prayed to the master to help his son. He said, no, it was in the plan of his son. So he started. That is how the work started. He was doing his teaching job and he was oriented to them, taking dictations, notes, and he was healing through the daily ritual which he used to do, a worship ritual, a family ritual, when he gave water of the ritual and the prayer. He was later advised not to go through that kind of healing: Do healing through objective work, but don't do this. He was giving water nevertheless here and there and people got cured.

He started teaching and was learning astrology from the higher circles. He made a magazine called Mihira, where he published articles. Eventually he attracted a theosophist in Chennai by name Albert Sassi. He was also familiar with the work of Alice Bailey, he was associated with Arcane school Geneva and he was at Theosophical Society in Geneva. He invited him and they met in Nilagiris.

There was a theosophical house in Nilagiris and Master EK was meditating to Master CVV in his own room. Then one day Albert Sassi gave the pictures to Master EK all that we have and who were not known at these times. Of Maria, Jesus, Lord Maitreya... He asked him, which Master you are praying to? and Master EK took out the picture of Master CVV. In Theosophical Society they have the pictures of all the Masters but not of the Master of the Nilagiris, and he meditated upon Master CVV and understood that it was the Master of the Nilagiris, and he said to him, We have been waiting for this Master's picture. It is he who gave the full text of the Invocation to Master EK; it was not given out, only 4 stanzas. That was given to him by Albert Sassi, the whole invocation. He invited Master EK to the west. Master EK knew that he had to go to the West, his program was spiritual fusion of east and west, and that was what he did.

The first times he went the groups did not take up. He was coming to Belgium and Geneva and Lyon in France. The invitations were sent by Theosophical Society mostly. After 5-6 tours he stopped, because

people did not pick up. I was with the Master from 1971. At the full moon of Aquarius 1981 I received that I should accompany Master EK. I received my passport through the government. Government is under Saturn. Master EK, in June Master asked me to meet him in a different town where he was, at 8 o'clock. I took very early my car to that place. Then he said, you have to accompany me to the west. I smiled and said, I know already. He smiled and said: How do you know? And I told him. – You are holding a profession, you have a family with kids, and we go on a journey for 3 months, are you ready? Yes. I was coming to Europe in 81. Starting from Belgium, we went to Lyon and Geneva. 1982 when we were again on tour whatever Master EK wanted to do I received before. He was so happy that I was knowing before he said. He said you can proceed on your own. I said, my work is to stand with you and do what you want me to do. He said: no you receive the same messages than I do. Once I went into a Munich street to buy a golden frame for the picture of Master EK, and Master EK said, no, it is for Master CVV. In 1983 we came, there were more contacts. For some reason he had to move away, but the work continued all the years, from 1981 to 2011. And the work continues to happen according to the will of the Master. That is how as many new groups as possible were created. Those who have picked up have picked up and worked with it. That is how the story that began with Master CVV came to this point. It is 2 minutes to 6. We stop here and continue with the prayer. Thank you.



Meeting with the Board of Advisors

Tuesday, 31 May 2011, Morning

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

We have come to the final session of our group life, which was for May Call. May Call may fulfil you with the energy of Brahman. It is the Brahman who transforms himself into Atman and through Atman the cosmogenesis and the anthropogenesis emerge. Brahman is indefinable, unspeakable, beyond comprehension, beyond quality, beyond discussion, because it is the background of all that is. Brahman is not he, not she. The Vedas extol and praise Brahman. For want of preference Brahman is also called THAT. The basic meaning of Brahman is, the limitless space that is potential not only for one universe, but so many universes. It is a state which is beyond the Word. No one can comprehend it, because the one who comprehends also does not exist. There is no way to know. The knower himself comes out of THAT. Vedas call the Brahman as IT or THAT. The word in Sanskrit is TAT. The ultimate understanding is that each one of us is essentially THAT. It is pure existence, there is no awareness. Madam Blavatsky explains it very beautifully in the Proem of Secret Doctrine. It is only to say that we cannot speak of it, people start speaking of it. We know that we are existing. Knowledge that we exist is only in the awakened state. When we are in deep slumber we even don't know that we are existing but we are existing. It is out of existence awareness emerges. At least more than 100 times I spoke of this, in every seminar in the very beginning of every seminar. Existence, pure, without the knower, because there is no knower to know, no second. When we have to remember, in the initial teachings I used to ask, when someone asks you how you sleep, the truth is, I do not know. If you know that you are sleeping you are not sleeping. Every morning everyone asks the other, how did you sleep, did you sleep well? And the people say, yes, because they had good sleep, so they say, yes. That shows, they are healthy, but they are not knowers. A knower knows that he knows not. The scriptures also say, a true knower knows that

he knows not. Knowing is but an emergence from the background which is unexplainable. How is the background no one knows, what it is, how it looks like, no one knows. When we emerge from it, it is by inference we say that we have emerged from existence as awareness. Existence is known by inference. Because if you had not existed how would you awake? When you have not awakened, do you know that you are male, that you are female, that you are Indian, European or American? That you are human? We know that we are on the planet. You do not know your location, your time. Anything you know is not, that is the beauty of the initial stanzas of the Book of Dzyan. It is by negatives, it is called the theory of neti, it is na-eti, meaning, whatever you say it is, is not Brahman. It can be about Brahman, but not Brahman. Na-eti. But then what is this? Wherefrom it comes? It comes from THAT. Wherefrom have you awakened in the morning? From what state you have come to the state of awareness? Once there is awareness then there is the comprehension. Whoever mentions the story of creation can only mention from the state of awakening, but not before. What is THAT? is unthinkable, incomprehensible, it cannot be ideated. You cannot ideate it, cannot know it, because to know is to exist in awareness, but your very awareness emerges from IT. Only when we awaken we know. That is how the universal awareness is an emergence from the background which cannot be defined. Awareness as basis, you can explain other things. No awareness, what explanations can be there? Awareness is existence transformed into awareness.

Awareness as basis leads you. There is knowing. That is why it says, Brahman is said to be the tenth one. Awareness the 9th one, then come the other eight. Many times it was explained. There is Brahman, indefinable, it cannot be known. If you say "him" it is not it. Since we don't know what it is, to us it is darkness, to itself it is not. How does Old Testament start? In the beginning what was there? We don't know, so we say darkness. God said, Light, but where is God? From out of Brahman there is a spur. The spur is a point upon a background. You very frequently see a circle with a central point. When there is a point there is a circumference. When there is no point, there is no circumference. When you awaken there is a circumference, when you are not awakened, where is the circumference? Wherefrom the centre emerged? Seeming nothingness, meaning seemingly it is nothing, but it is everything.

How many points come from the background no one can say. How many universes exist no one can say. There was a time people tried to know how many universe are in existence. Those who could cross through universes – like those who now can do international travels, interplanetary travels, someone who could do inter-universal travels. they were afraid that they could not turn back, because there are innumerable universes. If you go too far you may not be able to trace back our own universe.

There is a story in the Puranas that the 3 Logoi took the journey through the universes, they went on travelling, they found another universe and found the creator there, the other ones smiled, you are not the only one. Brahma felt small. Then they saw another Vishnu, another Shiva. They were duplicates, they went further, they found another triplicity, 144 trinities they found, they bowed down, they realised that they were not the only ones. That is how the story was. Recently this content was made into a movie by Hollywood, called "The One". One would go on conquering all the others, ultimately 2 remained, they were equal, but the theme is, there were more universes. Someone must have given them the idea, since it is in the scriptures. From out of THAT there is one sprout after the other. How many thoughts on a daily basis we get from the background? Brahman, in ancient times people were ideating about Brahman, when you project you are not Brahman. It is Brahman only. Brahman only projected all the flowers, the books, the equipment here, projected as I AM. There is no other. There is no second. No other, no second is called Advaita. Advaita speaks of Brahman whose other name is TAT.

There was a great Master, his greatness cannot be guessed. Some believe that he existed before Buddha and Christ, some believe between the 18th and 17th, but his followers say he existed 2000 years before Buddha and Christ. He gave an excellent ideation about THAT, It is called Tatvabodha. When the impulse starts there is the time and the nature. The impulse impregnates nature through time and makes a potential space. This potential space details into a trinity. The trinity, each one of them, built 27 other elements, all together form the impulse, they constitute 21 ingredients of the cosmos. The impulse itself further enters into 27 and becomes the cosmic egg and becomes the Cosmic Person. This I explained last time in Indian group life. This Brahman became Atman. The impulse carried Brahman, reached 7 essential things – the story is coming to you in the newsletter also. There is Brahman distinct from Atman, which is the universal Atman called the Cosmic Person. The Jews called him the unspeakable God, Adam Kadmon. Today Cosmic Christ, but no one knows what when they say so.

The Vedas say Tatvabodha. There is the atman or the cosmic person. The great teacher of whom I'm speaking he gave commentaries about the Cosmic Person and also on Brahman. The commentary on Brahman is called Tatvabodha. The Cosmic Person is also called Purusha or Atmabodha. Madam

Blavatsky speaks of these two books in Secret Doctrine and recommends them to be studied. She explains them as cosmogenesis and anthropogenesis. The entire book is a presentation of Brahman detailing to Atman, the Cosmic Person. It can detail into so many Cosmic Persons to build so many universes. The cosmogenesis and anthropogenesis can be found in Brahmbodha, Tatvabodha and Atmabodha, extolled by the Indian Vedic teacher called Adi Shankaracharya. To which century he belongs no one knows, but in his lineage of Shankaracharya there was a Shankaracharya who was a great person who indicated Adi Shankaracharya around 2000 years before Christ. This Shankaracharya did unparalleled deeds in India. When the Vedic dharma was swept away by other religions he had to establish a kingdom to re-establish a kingdom to see that Vedic dharma is re-established. The two persons say, how can we build a kingdom, for this you need huge resources. They approached Shankaracharya, who is called Vidhyarana (?) I shall invoke the Goddess... There will be a shower of precious stones of metals during a day and a night. It happened in a region in south India. With this material. You can bring up the kingdom and you can set it up for some centuries. Vidhyarana wrote a beautiful rendering of the teachings of Shankaracharya. In that he says that Adi Shankara belongs to far before Christ's times and Buddha. Adi Shankara is an incarnation of Lord Shiva himself. As he was born, right from his age of 3 or 4 years, he was asking his mother question to take to sanyasa, a saint's life, because he has a purpose to serve, but to the mother he was the only thing, she had no husband, the only hope for which she was living. So right from 3 or 4 years he put on orange robes and took to sanyasa. The mother was against; it went on till 7 years. When then they were taking bath in the river Cauvery and the boy's leg was caught by a crocodile, he said, Mother, I am gone. You cannot pull me; the crocodile will take me into the river. The mother was so sorrowful when she looked into the eyes of the boy. He said, at least allow me now to take to sanyasin. She thought, it is the last wish of the son and said, I grant you with full heart. The boy smiled and the crocodile released him and left. So he came back smiling. You wicked, the mother said. – I am permitted to be a sanyasin. – Yes, you can, but wherever you are think of me. The boy promised, I shall grant you conscious departure and be with you when you depart, be in contemplation.

He left and went to the banks of Narmada River to the city of Omkar, on the banks. Some of our members visited Omkar. It is on a mount in the shape of OM. The river which commences in the west coast of India, it comes to the east up to this mount, makes a round around it and moves west again. The river comes up only to that mount and goes back. That river is one of the most sacred rivers in India. In the month of Cancer people take bath in the river. It is a different story, but Shankaracharya went there and met his Guru, and with the blessings of the guru he contemplated at that mountain to do the work for the years to come and thereafter moved around India by foot three times. There is no place in India which he did not visit. He magnetized the whole country and caused re-charging of certain centres. He was also teaching Advaita, that awareness is periodical existence I eternal. Our awareness is temporal, existence is eternal, the reality, awareness is maya, illusion. And in awareness there is so much illusion. He established centres of Advaita in India. The Upanishads, Vedas he re-established, that the very basis is Brahman. Having spoken of it, Shankara found that there must be a way that people realise it layer by layer and he gave many rituals. Most of the stanzas we chant are either from Vedavyasa or from Shankaracharya. He gave so many stanzas. The stanza Ananta Samsara, and the mantra Om Namaha, is also given by Adi Shankara. He wrote as many worship stotras as Vedavyasa. He walked all over the country engaged in discussion about knowledge all over. He could depart from one body and enter into another body, a body of a tiger, of a bird. He was so versatile. Whatever Master CVV says as coming out of golden body and entering into another body. This is called parasaya pravesha, he demonstrated. Everywhere, in any field of knowledge he was so complete that nobody could meet him.

In Benares once he held a huge seminar and invites, Anyone can come and speak to me and accept that what I say is true, in any field of Brahman, because from Brahman he has access into anything. Once an old man came to his conference, he started asking questions. Shankara started answering, it goes on and on, for days. The other man was equally knowledgeable. Shankara went on. One day the old man put out the science of copulation and conception. What is the science of communion of man and women, the old man asked Shankara. He was a child, had no experience of that knowledge. He takes time off from that man, enters into the body of a king who has many wives and as the king was into sexual life with his ladies, he went through the experiences, he came back to his body and answered the questions of the old man. The discussions went on, so Shankara thought, this must be someone from higher circles, and he said, you must be Vedavyasa, there can be no other person. Then the old person smiled and turned to Vedavyasa. It is also in Secret Doctrine.

He walks every day to a home and eats there and walks to another house. One day he went to a house and asked for food. A lady opened the door, could not come out, she put her hand out and gave a gooseberry and said, Oh respectful saint, I am sorry, I cannot open the door and have your darshan, I don't have the benefit of seeing you, I am so poor. I have nothing on my body. But you are a saint and come to my home, so I give you what I have, that is all. Shankara was deeply touched. Then he immediately makes an invocation to have a shower of golden balls in the same size as the gooseberry. It is so popular in India. People who suffer from poverty and do this ritual for 40 days, golden gooseberries showered for 7 minutes of the doorsteps and her mother: May not poverty be with you in this life and future lives.

He transformed many practices. He is the one who abolished the animal sacrifice in the Hindu system. Even in India they make today animal sacrifice. But he prevented animal sacrifice but also the temples he transformed them into temples of great magnetic impact. You can't imagine. There was a mother temple near Chennai where a mother, Kali, was offered animals in flesh and blood. He spoke to the deity and told her, You shall no more accept offers of animals. She said, Play with me a game of chess. If you win, I will do. For three days and nights they played chess. Ultimately the Mother gets defeated and blesses him: "I just wanted to see your ability to develop strategies. There may no more be animal sacrifices. Also Sri Sailam he transformed not to be a place for animal sacrifice, like many other places. He established magnetic centres in Badrinath in North, in East in Puri, in West in Dwaraka and South in Sringeri.

He was looking for a place and found a place where a king cobra was protecting a frog from the sun, so that the frog is not torched by the rays of the sun, he was so pleased that a snake protects its own pray. It is such a beautiful magnetic place. There is not place where there is worship of the Mother, Lakshmi, Sarasvathi, Vishnu--- many cosmic intelligences... it is all in the name of Advaita. He was daily doing the kind of worship we do in India, a 16 step worship. Once a scholar came from Kolkata to him and asked him, You propagate the practice of Advaita and you are doing worship? - Yes, what else? - Is there not a duality? You are proposing two for worship? - No. I am Brahman, the deity I worship is Brahman, the deity worshiped is Brahman, it is Advaita, the One in all.

He says, that is the way. I engage myself in Brahman. Instead of other things you engage in Brahman all times. In the east we chant a sloka, the full is Brahman, the fire in me is Brahman, Brahman is absorbing Brahman to be Brahman. Bhagavad Gita is full of Advaita. As long as you slip into many you are in duality. If at all times you are in one, I am Brahman, my thoughts are Brahman, my watch is Brahman... That is how he promoted.

What I said about the second principle of Master CVV? That is how it is. What you see is no other than Brahman. But if you miss the thought of Brahman you are into duality, illusion. I make an invocation every time I start the teachings, which means, I am Brahman, the teachings are Brahman, the listeners are Brahman. Ma, Ma, Ma anera karanam astu: Do not negate Brahman. I may not negate Brahman. That is exactly the teachings that we have been all through. Brahman only as sound, as light, as the 7 rays. It is the synthesis. You make a beautiful design of the cloth, but the basis is the cloth. In our essence we are Brahman, this is exactly what Bhagavad Gita, the Vedas speak of, the essence of Indian teachings, if you fall off of this you fall into differences and negations.

Ultimately in the 10th class we reinform that one and all. Normally the first thing I do in a group life is to speak of THAT as I AM. Hamsa Siva Soham, THAT I AM. Hamsa Siva Soham is a mantram of Vedic times, it is verily THAT as I AM. It is only THAT, and THAT as I AM: I AM THAT, THAT, THAT I AM.

If you say it more metrically it becomes Hamsa Siva Soham.

Chandas, the Key of meters allows to tune up to the heart pulsation. Soham is what the centripetal and centrifugal impulse of the heart is, only SOHAM. THAT I AM, the heart is only informing, THAT I AM. When you are asleep it is only THAT I AM, when you are awake it is other.

In Sanskrit heart is Hridayam. Ultimately it is only THAT. Original means, from wherever you have emerged, that is spiritual. We may be reading but we don't understand what is there. To be original is to be spiritual. The origin of all of us is spiritual. The variety is universe, one hand, five fingers, it is a variety. Synthesis is one hand, analysis is many fingers. No one is individually great, group is great, individual isn't great. Such a group is the Master. From general to particulars is the way of the Master, the seers. From micro to macro, you don't reach, from centre wherever you move you move to circumference. Blindfolded moving from circumference you may not reach the centre, but miss it. Be with ME and read the scriptures. Bhagavad Gita is nothing but Veda for people who know, it is Advaita. It is the one permeating energy. Vishnu Sahasranama starts saying, the whole universe is nothing but the permeating principle. Synthesis is the basis, don't fall into analysis.

It isn't different persons coming together, it is synthesis. Europa is Aryaropa, when the whole globe is Aryan. Acceptability, includability is all Aryan; it was before Atlantean, before Lemurian, before it was Hyperborean, before White Islanders, before dreaming beings. Then union. For me it was easy to enter the understanding of the Mexicans, Jews, Muslims, the Greeks. Once you start from synthesis the understanding of other things is easy. Ramakrishna Paramahansa he did an experiment, for few years he was a Christian, some years a Muslim, a Hindu. Is it not beautiful to see variety of colours, of dresses. Eating the same food every day isn't good, variety. But seeing only variety isn't the truth, all is absorbed into truth. Each one has a different understanding.

Krishna said in Bhagavad Gita, there are no sinners, there are only 2 kinds of people, those who know and those who don't know. A knower who knows that he knows is not a knower; that is one of the Vedic statements. Anyone who says, I don't know, is also not a knower. Why can't you be? To be is the ultimate truth. The knower is in existence, in awareness they can be in existence. Animal, human, deva is in existence. Solar God, Cosmic God, all are in existence. What is the difference? This kind of synthesis includes analysis. Synthesis stands in synthesis and accepts analysis.

Adi Shankara said, all is Brahman, all is Brahman, then the students get lopsided. He took all the students into the forest. Suddenly a tiger comes. The tiger is Brahman. Seeing the tiger there, Shankara climbs a tree. The students said, the tiger is Brahman, why do you run away. Shankara said, yes, you can stay there, then you will experience that it is so. ...

The same Shankara in a different situation demonstrates differently: When a group follows the teacher, the group receive the same benefit than the teacher, same fruit, same food... So many chocolates ...

A housewife said, from year to year your followers put on weight. He said, yes, from year to year from out of respect you give so much food.

Next year when the teacher came to the house, the householder offered a cup of mercury to all to drink. Shankara took it. The others were hesitating. The householder said, you are complete followers, whatever the Master takes, you also take. They looked at the master, he is intact. Then the householder said, are you able to take anything what the Master takes or what is good for your body?

In one situation he flees the tiger, in another he tames the animal and treats a tiger like a cat. He taught the students to be with the contraries and not the concepts. He took to simultaneous existence, a word easily to say, but difficult to teach. I said so because our friend Hubert brought from India Tattva Bodha and Atma Bodha books with the words of Adi Shankara, he found very useful. Go to him, he brought for you.

Shankara was a great yogi of a very high order. I spoke to you about the supernatural body left by Lord Krishna on the planet, and our World Teacher, Lord Maitreya is the custodian of the etheric body of Lord Krishna on request of the Masters and even of the planet. The seers did not agree that Lord Krishna left, but according to the plan he had to leave. To contain the radiation of the being the seers had prepared a supernatural etheric body. The bodies that are prepared by the elements of our planet are not so sacred. Krishna is even a more worshipful being than Sanat Kumara who also lives in a supernatural body. Krishna had a supernatural body, who had a body produced by 7 masters, conducting a ritual with sound, living on air only, under the leadership of the then-world teacher, Parasara. Thereafter Lord Krishna imposed himself on the baby who was in the womb of the mother. Before he imposed on the baby he informed the parents that they did a good plan. Then he took to the body which wasn't from matter of this planet. So right from his childhood he did supernatural acts. I will give you the book the next group life, about Lord Krishna teaching the World Teacher.

This body so well prepared stands for eternity, it is so magnetic and radiant. When the Lord was leaving, all the seers, the knowers did not agree. So Lord Krishna left the etheric body to Lord Maitreya, he shall be the custodian to it, using it for himself according to the need or bestow on someone according to the Plan, He bestowed it to Jesus, the glorious white robe, and also to Lord Buddha. Buddha accomplished and Lord Maitreya applauded. Lord Maitreya was the first one, and Buddha the second one. And the body was also bestowed on Adi Shankara. The body is the energy of the Most High. It is also partially recorded in the fourth volume of Secret Doctrine. We have it in our shelves, but very rarely we read it.

The acts of Lord Maitreya, Buddha, Christ are in accordance with the Plan. Master Morya and Kut Humi were helping to prepare the body.

These two books our brother Hubert had the inspiration to distribute to the group members; that is made available to the group members via Sabine, Doris and Günter, Aurora.

I wanted to share with you the life of Adi Shankara in this group living. All that is done in the group livings in India is in relation to the work of Adi Shankara. So much for this group living. Leaving is joyful, we meet

again and again and again, that is how it is. I wish you all the best, because during this group life there is a downpour of energy from the Ones whom I follow to the whole group. May all of you be blessed. We all move forward and meet, with the blessings of time

You are all invited to come to India. It is now 54 times that I come, come also 54 times, Thank you.

Yavaline: Allow us some words of thanks to Master Kumar and his wife Krishna Kumari Garu. We have heard in these lectures that we are approaching great times. Master you have shown us what we have to do to pass through, and we have seen, at the beginning of the seminar, I started, Master CVV, Master KPK, but my talk had not yet come to an end. Now at the end of the seminar when we turn around, we see a green carpet and a couple walking over it.



When you walk on the green carpet, we see the Master how he walks in front of all of us, but he is not alone. In all humbleness Kumari follows him with all veneration and love. For us this picture was symbolically, therefore we put it here 5 meters large to 2.5 meters high. That is the life, we can follow him, and if we do the same, we can go through this time.

But I also want to thank you, first of all those members who helped to organize everything. From the beginning it was not free from complications. Not all problems could be solved. I am 20 years with seminars, and I have to thank you for your readiness to all the compromises which had to be accepted to go through.

Our idea was to give you a rose, but the roses will follow the Master. But we have started the seminar with light and would like to finish the seminar with light. At the beginning the lighter was given to Krishna Kumari, from one come out 2 and I give it to the Master.

We are 6 nations (more...), and for every nation I would like to give one candle. The first candle goes to Linda Nahum, Argentina, then to Aurora, Spain. Belgium, Lucie, Switzerland, Sabine. Austria, Martin. Miami, Rosy. And from the West Coast of America, Chuck, for the West Coast. Peter

Bentsen, Denmark; Anna, Poland; Mariana, from Sweden; Ramana, for India; Christina Ambach for Germany; Adolpho, Venezuela; Füsün, Turkey.

At the end I would like to congratulate Günter for his 70th birthday. The other roses go to Doris, because she is following her husband, and in the end of the year she also has 70th birthday. Thank you one and all, see you next time.

