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Discourse 2 by Master K. Parvathi Kumar
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Hearty Fraternal Greetings to all the brothers and sisters.

The path of Yoga is the path of Self-realization. Self-Realization involves understanding of the constitution of man. You need to know how we are constituted. Without knowing that, we cannot know ourselves. It's easy to use the human body as we like but it is difficult to know how it is built. Just like it is easy to know to use an LCD TV but it is very difficult to know how to assemble it. Similarly with every machine, the technology behind is important. Without knowing how man is constituted, if we vaguely do some practices we cannot move forward on the path. Man is 7-fold in one way and a 10-fold being in another way. We are made up of layers of spirit-matter. There is spirit around which there is matter of different gradations. Yoga speaks of the science of man. Once you know the constitution of man, the using of it turns out to be an art. It starts with the science and later when that science is dexterously administered, it turns out to be an art. Just like music learning begins as a science, once learnt very well it turns out to be an art. Human body is a seven stringed instrument. Without knowing it and unless we know what exactly we mean by self-realization, doing all practices is just groping in darkness. Many are groping like that in darkness thinking that they are on the path of Yoga. They do it because others do so. They blindly follow others. That is what generally happens. We chant Vishnu Sahasranama because our neighbour is doing but we are not interested to know what is Vishnu Sahasranama.

It is said that each one of us is a son of God. Therefore are we living in that direction, are we trying to realize the ultimate truth is the question? We should know where to be and where not to be in our own being. We have a physical body which is automated by the vital body in us and with the help of prana the body is animated. More the prana, more the animation. Horse moves faster than other animals because it has more prana than other animals. Horse sleeps, in fact only rests, very little compared to other animals because of a lot of vital energy called prana. It even stands and rests. That is why it is called Ashwa. It is ever alert.

The prana enters into us and causes the needed assimilation of food. There are intelligences which ensure assimilation into us. Whatever you take in, it is transformed into energy by the help of prana, and that energy supports the body. If this assimilation is not proper, the resistance of such a one is very low and he is prone to diseases. There is a centre of assimilation present in our body. It is called Annamaya Kosa.

There is also the body of desire relating to the 5 senses. They are very neutral and divine. They are very much needed for our existence but they need to be utilized properly. The 5 senses are like the 5 messengers to us. We have desires to fulfill outer life as well as inner life. Desires are divine as long as you know what to desire, how to desire, when to desire. Otherwise desire may turn out to be diabolic. There are some scriptures which speak of killing the desire which is wrong. Without desire, there is no experience. It is just a matter of proper application of desire. This desire body in general in every human being is fully confused because we do not know what to desire and how to desire. That is the beauty of our civilization. We are not taught about ourselves and we do not know how to utilize our body.

So the first thing required is knowing yourself. That is what Prahlada tells his father. If you can't conquer your own desire, your own thinking patterns, what is the use if you conquered the whole world? So first conquer yourself and rearrange your own being. For that first know yourself. All practices should be done after proper knowing. Just do not follow blindly. Don't do practices without knowing. We have a discriminative will which should be utilized.

So we have the vital body supporting the physical body. We have 5 major pranas in the body - Prana, Apana, Udhana, Vyana and Samana. We need to know them and their functioning. Books are available to know them in detail. Doing pranayama without knowing any of these pranas may not be fruitful. So the vital body (pranic body) and the desire body help the physical body.

Desires can sprout from inside as well as from outside. We can see some beautiful flower and your sight draws you over there. You smell the fragrance of it and you may even pluck it if possible. This is the outer desire. We may also get ignited to listen, see, taste, touch and smell from within.

We need to know how to use the 5 senses in us. The desire body should be kept clean. If it is unclean, the vision is blurred. So that is how the desire body which can strengthen the vital body or even pull down the vital body. It depends on the patterns of your desires. Desire makes you run around for nothing. If there is no filter on your senses and desires, the desire body is unclean and it pulls down the vital body. We need to have discrimination. We eat without knowing the consequences. We do not know the quality of energy that we get by eating something. It is on the basis of energy that certain food regulations were given. If you have faith in elders, follow what they say. If you do not have faith in elders, you can read Scriptures and know yourself. If you have faith in neither, you can experiment yourself but you lose a lot of time that way.

There are regulations for when to eat, what to eat and how to eat. They are given in detail in the Scriptures. Without knowing them, we eat anything and everything and anytime. These are the basics that we need to know and without which we cannot go further. We cannot speak of Buddhist plane without knowing all this. We should have a good assimilating centre and a good discriminative centre.

Then come the thought patterns and the mind which pulls you everywhere. In spite of much knowledge, our mind draws us to things which are not necessary. We fall into infatuations. It leads us to non-rhythmic routines. Simple example is the television programmes that we have. People cannot sleep until late night due to television programmes. If you sleep late, you cannot be a student of Yoga because morning hours are more important for us than night hours.

Your daily routine should have to be excellently rhythmic. It means that it should not interfere with your daily Yogic practices. Our routine should be in tune with the nature because your nature is a part of the whole nature. We should sleep at the right time and wake up at the right time. You should not be awake after 10:30 pm and should not sleep after 5 am. That is what the Masters of Wisdom suggest us. People who work day and night without proper sleep lose longevity of their lives. They die prematurely. It is undesirable. The life remains unfulfilled. Leaving prematurely is inability to adapt to natural rhythms. If you are good with your natural rhythms, you can live well up to 80 years without any problems and meaningfully. Just living long is not an accomplishment. Living should be meaningful. This is possible only if you have a naturally rhythmic life.

So sleeping well is also an important aspect of Yoga. It does not mean sleeping for long hours. You should have an undisturbed sleep for 4 to 5 hours in the night. It can have a prelude and postlude. In sleep, the nature and your Master as well can make adjustments in you. But it is possible only if we have a good sleep. If you are an accepted aspirant, adjustments are done in you during the sleep hours. Adjustments are more during the sleep hours than during the meditation hours because our mind is not so stable during meditation hours compared to sleep hours. Transformations and transmutations happen resulting in transcendence.

So sleep is important. Do not neglect it. Especially for television programmes we should not disturb our sleep. People are so anxious to watch sports, movies, serials during the late night hours and go to sleep very late. People are ready to miss a morning prayer for a late night television programme. It should not happen so.

So the food you eat has an impact on the assimilating centre. The desires you have has an effect on the sacral centre. Sacral is affected if you have inappropriate desires. The 5 sensual desires and the 6th sexual desire need to be regulated. If they are not regulated sacral is affected. We need to know how to utilize the 5 senses.

Touch is the direct connection to objectivity. Through sight you touch, through hearing you touch but they are subtle. Touch is the grossest of the 5 sensations we have. Next comes taste. Strong desire to touch indicates a man's deep connection to objectivity. He cannot retreat from objectivity. When you see a beautiful flower, some people feel a compulsion to touch. Some people touch everything that they see. A yogi does not touch unless required. Touching things should be regulated. Sexual touch should also be regulated. If not, it pulls your energies to lower states.

There are people who keep on kissing children. You can still love children without touching them. If everyone touches the cheek of a child, the child does not feel comfortable. Similarly with kissing. If you kiss a child, you will be passing your energy to a child and no one knows what kind of energy is being passed. Touch and taste are the 2 senses through which Kali conquered the whole humanity in the present age.

There is a story. Kali appeared as a small child naked with his one hand on the mouth and other on the anus, before the creator. The Creator asked, "What does this symbolism mean?" Kali replied, "Father! I shall conquer the world with just touch and taste. They are enough for me to conquer the whole humanity." If we see the world today, we realize that it is very much true.

See how people run after fast food centres, pizza centres and centres where stale food is eaten. We have grown too much addicted to fast foods. This is the situation in the West and now we too have adopted the same. Everyone runs after fast foods. This has led to a lot of obesity. It is leading to the distortion of etheric contours as well and it may take lives together to recover from that state. Today every child is fond of potato chips and Coca-Colas.

Fresh food gives you nourishment but not stored food. According to Master DK, stored cheese is more non-vegetarian than vegetarian because of the content of animal vibration is very much posited in the cheese. In India, when we take milk, it is boiled first, the cream is taken out and then milk is taken. The lighter it is the better it is. So taste plays a major role. Do not have taste for unwanted food.

Similarly touch should also be regulated. Do not touch unless necessary. Even handshaking is not necessary all the time we meet. That is why in India saying Namaskarams has become a tradition. Don't think it is unfashionable and primitive. Handshaking involves exchange of energies and handshaking may result in receiving or passing some unnecessary energy. We can meet through eye contact and smile. It is the subtlest meeting. In the Buddhist system, they place their hand on their heart and bow down.

In an aspirant, lot of energy transformations may be happening and therefore your outer activity has to be consciously carried out so that the energy system is not disturbed. This is more

important until the transformation is complete. Once you are transformed, you can go anywhere to spread the energies that are stabilized in oneself. You can influence the places once you are transformed. During transformations, if you are not careful, your energies may get disturbed. The disturbance in energies may lead to disturbance in your daily practices. Do not eat outside too much. Take home-made food to the extent possible. Do not prefer stored foods.

When you are with people, do not try to touch them unnecessarily. Do not even touch things unnecessarily. There is science of vibration which tells the impact of touch. Some touches are agreeable while some are not. Hugging has an even greater impact which should be avoided as much as possible. So among the 5 senses, the sense of touch and the sense of taste are the grossest and should be regulated the most.

You can touch through sight which is the best touch. It is light to light. May we transact light! If we transact light, it is joyful. We can see each other and smile. Many people do not see the eyes when they see the other person. They see the clothes or jewellery. So seeing through the eye is the best way of wishing each other. It is the middle way among the 5 senses. It is an aspect of fire. Fire is the middle element among the 5 elements.

Shaking of hands can be done if the energies are compatible. Hugging can be done if the energies are completely compatible. Therefore the sacral centre is affected by your lack of knowledge of functioning with the 5 senses and sex and your energy system is also affected.

A Buddhist monk who goes for his morning alms and whatever he receives that is the food he takes for the day. In his bowl he keeps water and whatever is put in it is put in water and the vibrations of the person who puts the fruit in it are cleared by water and then he takes the fruit. He creates insulation through water. The connection with the outer is through water. Even when we walk into certain temples, there is a stream of water to clean our legs. It acts as insulation to the inner temple from the outer temple. Likewise when we get into our house, we are expected to wash our feet and change our clothes. It is all Science of Vibration. You can at least insulate yourself from the energies through your mind.

So regulations are to be picked up by each one of us. No one imposes them on us. Yoga cannot be imposed. That is why they are called self-regulations. Without them, there is no Yoga. The 6 faculties must be used in a tender manner. They are the basics. Without any regulations, you are easily disturbed and irritated. You cannot be a student of Yoga. If there is anger, worry and critical judgment every moment, you cannot be in Yoga.

So regulate your 5 senses. The 5 sensations must necessarily remain in regulation because they are made in relation to the 5 elements in you. The body is made up of 5 elements. The sound you made decides the quality of Akasha that is built in you. The quality of your touch decides the quality of air in you. The quality of your sight decides the quality of fire in you. All the 5 senses not only enable you to see outside but also inside. A Yogi listens from within, sees from within, and smells inside and so on. With these 5 senses, since they relate to 5 elements, the quality of body can be enhanced. So be alert in relation to the utilization of these faculties in you.

First regulate the 5 senses and speech. Then comes the mind. How orderly is the mind? Has it a pattern? Is it reliable? Can you rely on your thoughts? Generally our thoughts keep changing from time to time. We may think that from tomorrow on we will get up very early but tomorrow morning we may think that for today we can sleep. That is how our mind can change in just one

day. The mind is supposed to entertain cleanliness. A clean mind is a fundamental place for a practice. A clean mind is not possible unless the 2 preceding steps are worked out. A clean mind is that which thinks goodwill. It thinks "How am I to be useful to others?" "What shall I gain today" is not a clean mind. A Clean mind does not think of gaining but it thinks of offering. As much as you're gathering, you are accumulating and you become loaded. Your energy system tends to be positive when you are transmitting, and when you are receiving it tends to be negative. So the question is, "Is the receiving mind more active or the offering mind?" As long as you are ready to offer your resources to others, you are getting released from yourself. The unbinding process in us begins only when we start offering, sharing and giving. We bind ourselves more and more when we keep on receiving. Just like you inhale and then exhale. You cannot inhale again after inhalation. So whatever is received is to be offered. A gathering mind only becomes heavy. There are people who gather information from books and carry head-loads. As much as you gather information, share it with others and get rid of it. Anything that you receive, you have to give. You received support from parents, you need to support others. You received education; support others in education. You received some knowledge of occult science; transmit it to others. Until you give it away to others, the work is not fulfilled.

All the day, we receive many things from others. So we should offer in one way or the other to clear our debt. There is both present debt and past debt as well. We need to clear all; that is a way of discharging our duties towards others. We have many obligations to discharge. All these obligations are either incurred now or in the past life. Don't feel happy to receive anything for free. If you receive a gift, you are indebted. You cannot receive a gift unless you gave something more valuable to the other person. So the debt should be cleared without fail. There is a balance sheet of Yoga for a Yoga student. Every year we also have to make a balance sheet of how many is shared and how much is received. Generally if something is received from others, we see it as a profit but it is actually the energy of others which is deposited with you. It is all debt. People who make huge profits, unconsciously they are making more and more debt. As much as you give away, you are released and move to higher circles.

So Yagna and Dana should precede Tapas. Yagna is doing your work as an offering to others. Discharge your duties as an offering. Do not be oriented towards the return. Do not be oriented towards the salary that you are to receive. Be oriented towards the work that you have to do. In case of employment there is certainty of receiving your salary. Why should you be oriented to that? So try to offer. It is just a shift in the psyche. You are doing the same work but do it thinking it to be an offering. You should be anxious enough to offer. Do not feel sad to work and thinking that you are getting very less salary. It is all poverty in mind.

Once we were travelling to Frankfurt Airport early in the morning. The flight was at 6 am and we had to report 2 hours earlier. We woke up at 2 am and got ready and started to the airport. It was the first week of November and the road was blocked with ice. Some persons were clearing the road at that time in such cold. When asked he replied, "The nation goes to work by morning and I must clear the road before dawn." Such is the commitment that one should have towards their work.

Our mind becomes rigid we much as we tend to receive. Flexibility comes as much as we tend to offer. So the difference is in our mind. Nowadays from childhood on we are only taught to receive all the time. People tend even to think that they can receive wisdom and become saints. It is not possible. You may receive but you have to work with it. There are so many inversions in our mind that we are upset and we need to reset them. We generally do not see them as our inversions. We gather a lot of unnecessary things. Not only objective, we also gather lot of

unnecessary information in our mind. It is so much that the necessary information is forgotten. Valuable things are forgotten and valueless things are remembered.

So do your work as an offering. Without that attitude, there is no Yoga. All work that we do is really an offering to the society when you have a mind inclined for offering. Weekly service is something different. That is limited. Offering should happen every day through your vocation.

Next comes Dana. Dana means to donate. Da in Latin also means "to give". Dana means, act of giving. This giving is more than what you daily do. When you do work, many things gather around you. Retain only that which is required and give away the rest. That is Dana. We have the stories of Sibi, Karna and Bali. They have attained higher states of being just by giving away. It is the process of unwinding.

So therefore think of your assimilating centre which is dependent upon the intake of food. Think of your sense activity, regulate it and then come to the mind where the first step is to offer. The other steps we continue in the afternoon. So slowly we move from mind to Buddhi. Thank you.