

104th May Call Celebrations, Bangalore
Discourse 8 by Master K. Parvathi Kumar
31st May, 2013

Hearty fraternal greetings to all the brothers and sisters. We have come to the final session of teaching for this group life.

In this session we emphasise upon the need to turn inward. We turn outward to fulfil the obligations of life. For a student of occultism, fulfilling the obligations of life is very necessary. For those who are new into Yoga, it is enough for them to create a habit to turn inward in the morning and evening and look to the teacher. Turn inward, seek the teacher and fulfil your obligations outside. If they are not fulfilled, you cannot readily enter inside; they keep pulling us out. Therefore for young ones who are entering into light, there should be a habit of turning inward. As early as this habit is established, so much they are blessed. Regularly turn inward and meet the teacher in you and the light in you and be with it. You can even inform your obligations, your problems when you are inside. Offer all your stupendous tasks which you are unable to surmount. Daily you can express yourself of your tasks and seek help towards their fulfilment. Therefore you can turn more towards the light. All pilgrimages, sacred places put together, that energy is available to you in your heart centre. You can visit temples and sacred places but then you meet the divinity in its true sense in the heart. The teacher helps you meet the Divine in the heart centre. Therefore make a habit of turning inward regularly. Visualise the teacher who would help you. The light, your teacher and you manifest into a triangle. Any manifestations happen only with the help of a triangle. Even in the outer world, if 3 persons are in consonance and they are cordial, great works would manifest. Normally the triangle would not be formed so easily. Two may be in agreement but it is difficult to find the third one. If one good triangle is formed, we can manifest a lot. It is only 3 logoi, the trinity that enabled this entire universe to manifest. Between them, there is no discord. The first logos is Lord Shiva, the second is Vishnu and the third is Brahma. They are in such unity that they could manifest a universe. If three persons are together, the divinity is already there. Therefore with the help of your teacher form a triangle along with the light in you. No one except your teacher can enter your heart. He enters by your invocation. That is his commitment. Such a teacher, as you invoke is already there in a cave of golden light. The heart is said to be a cave of golden light. Sit nearby his feet. All this can be visualisation. Invoke him and seek his help for your outer fulfilment. Don't seek outside. You can beg and seek from your Master inside. He listens, consoles and gives ways and means to solve your problems. This is the mother aspect of your teacher. There is also the father aspect where he enables you to relate to the light in you.

The divine omnipresent is full of love. He is present in our head centre. It is a very important centre. It should be kept very clean so that the omnipresent God can enter. It can be kept clean through physical cleaning as well as with clean thoughts. The latter is much more essential.

The teacher along with the Lord forms a triangle in you. He arbitrates between you and the Lord. Like in Ramayana, Hanuman arbitrates between the lady, who is conditioned, and the Lord, who is unconditional. He ensures that the Lord comes and releases us. We are conditional. We cannot liberate ourselves. Only an unconditional being can help us become unconditional and reach the Divine. As much the divinity enters into you, the teacher becomes transparent. The teacher works for you to enable you to unite the light within you. He does not stand between you and the Lord. An aspirant is like a bride while the Divine is the groom and the teacher is like the priest. He unites the bride with the groom and later he plays no role. He does not stay between the bride and the groom all the time. It is only until the bride and groom are married. There is no role for the priest later. The work of a true teacher is to conduct as many divine marriages as is possible. That is his work. He has no glamour of running around you and interfering into your activities.

So up to some age you may fulfil your obligations in your outer life. But this habit of turning inwards should be cultivated at a young age because at a tender age it is easy to turn inward. In the later stages of life, it is very difficult. The mind is habituated to go out. It doesn't stay with the light or

teacher all the time. That is why it is said, if you are into Yoga at a young age, you are very lucky. The plant can be made to grow or directed to grow vertical in the initially stages. If it grows crookedly into a tree, it cannot be made vertical then. So this should happen at a tender age. That is the purpose of Upanayana. It is not a fancy. It is to walk near to the light in you. That is what a teacher does. The teacher helps you walk near to the light in you, the light of Gayatri.

So if you make this practice at a young age, it is a great facility. If you start at 7 years, by 35 you are inside. If you start at 35, it is very difficult. After 49, according to the Scriptures, it is not possible because already everything is crystallised in you. The earlier you meet the teacher, the better. It can also be done at a later stage but the process is difficult and the strong changes should be accepted.

When the building is on paper, the changes can be made easily. Before we make this building, we draw it on a paper. Any changes are easy at that stage. Once it is built, it is possible but with a greater effort and breaking may be necessary. To erase is easier, to break is difficult; difficult for the student but not for the teacher. Therefore it is easier if someone practices to turn inward at a tender age. Tender age is 7 years according to our Scriptures. The later it is, the tougher it becomes. It is possible; may the prayers have to be very ardent and sincere.

Arjuna laughed when Krishna taught this to him in the former's 90th year. In that age, 90th year means 45th year in present age. In Dwapara, the longevity is twice that of Kali. He says, "What are you talking my friend? It is impossible." Krishna says, "Do not say it is impossible; it is difficult", and gives the key to make the impossible possible. He gives two keys. One is Abhyasa (practice) and another is Vairagya (detachment).

One key is detachment. It does not mean you leave everything and go away. Let things be around you but you do not get into them. Let them be free around you. Let them not bother you. You stay above them. There may a very mundane thing around you but it does not matter if you stand out of it. This is what is called Vairagya. One should have a detached attitude towards everything around you including your body. It causes trouble. It is your house. Not all houses are comfortable and if the house is of trouble mostly people sleep in it.

In many stories, if you observe the life of an initiate, they have many problems all around but they never got troubled by them. Troubles are always where there is life. Please note it. As far as they don't trouble you, it is ok. "Let it be" is a mantra. For a while, just turn inside. If you go inside, you are reinforced by the light and by the teacher. Otherwise, you will only be at fight and it is a losing fight because you have no solutions to flight. You are limited. That is the story of Gajendra Moksha. The elephant, however strong it might be, it is weak in the waters. The world is the waters. The elephant got stuck in the waters for 1000 years. When you enter into the world and do not know how to relate to it, you are caught and the problem is way beyond your strength. It is not enough to overcome your problem. The strength is within. That is why the elephant turned to prayers. You have to turn to prayer. At the point of crisis, the outer ability cannot help you but the ability within you which you do not invoke. It reinforces you when you invoke. It is our ignorance to think that the mind can solve the problems because the mind is itself in problems. There is a slogan, "No bird flies high with its own wings." It is sheer ignorance that mind thinks that it can solve its own problems. The mind is already in the problem. It should keep itself above the problems to solve the problems. For that prayers are required.

Abhyasa: Daily practice to turn inward and visualise a beautiful cave or mountain in golden. Visualise a light coming which makes the cave golden and visualise the Master, invoke the Master. If you have a problem, inform the Master. If you inform, the mind is cleansed and the light enters you through the Master. The Master has the ability to transmit light. The light helps you come out of your obligations. To some people obligations are always there, even in their 70th year. This practice enables you to develop a detached attitude. Every morning at 8 or 9, you are getting into the world but in the night you are not in this world. Having come into this world, you should know that you

should go back on a day to day basis and someday on a longer period. This should be recollected on a day to day basis. Your job, your relations are there only when you are oriented outside. If you are inward, none of these is there. You are alone inside. Between sleep and wakeful hours, let there be a junction point where you enter that cave. That is why we have the Morning Prayer. Even in the night, be in cave and let sleep come when it comes. That would be a conscious way of moving into the world and moving out of the world.

This should be practiced from childhood on. You step out into the world through prayer. Just touch the heart daily. There are many Nadis (lines of awareness) going into mundanity but to go up, there is only one Nadi. The tree column is one while the roots are many. You can see the coconut tree which has many strong roots and only one column. That is why it does not fall even during a cyclone. There are 1000s of columns of light going into mundanity but there is only one column called Sushumna Nadi which can lead you up. It is said to be the principle of Hanuman. He can lead you to the Divine. Until you gain enough strength to stay inside, practice to visualise and meet the teacher in your heart. Tell him of your obligations and problems. He will not allow you to escape from them but helps you to fulfil them. There are some who try to escape their obligations. You cannot go anywhere by escaping. They must be fulfilled. By fulfilling the obligations by working with them, you gain the needed ability and the needed strength. When the outer life is not well organised, when the relation with objectivity is not in the right direction, you are prevented to enter into prayers. Don't think that you have decided not to pray today. It is otherwise. Master does not let you pray if you are not well organised in the outer life. On a daily basis, whatever needs to be done must be done in the right way. It should not be over-action or under-action. It should be the right relation. Right relation with children, spouse and society in general is very important. Undisciplined, irresponsible, irregular persons are not allowed to enter within. That is why the Prayers are mostly irregular. That is why when we pray in the morning, it is recommended that we make a request to the Master: "Please let me allow you to come back to you in the evening. Give me strength to do things in the right manner that enables me to come back to you."

Don't think that you can meet the Master at your wish. Unless the Master permits, you cannot meet him. Therefore right relations in the objective world are very important and without attachment. Let there not be concretised relationship. It is said, "Relation is fine, not relationship because ships sink." Relate well, relate with love and relate as much as is needed. Do not be excessive in your relation. If you don't relate as you have to relate, it causes problem. With anything in life, right relation is to relate as much as you have to relate. Be it with the family, profession or society. Like this the practice of detached working with objective and practice of turning in and visualising the light. Master CVV says, "Invoke me and I relate you to light, to the Divine." He does not stay between the light and you. Many people think sitting with the teacher is enough but the teacher does not feel so. He is a director. He directs you to light. There may be a board leading to Tapovan. If you sit at the board, you cannot reach Tapovan. The way to Tapovan is not Tapovan. Likewise the teacher is the way to lead you to the Lord. That is why Jesus said, "I am the Way."

You walk the way according to direction. As you reach the destination, he is already there. The beauty of the teacher is that he is present everywhere. He can say bye to you at one place and receive you at another place. Everywhere he is there ahead of you. That is the story of Ganesha and Kumara. Everywhere Kumara went, he could see Ganesha present there even before him. Only by following what the teacher said, you can follow the teacher. The teacher can be only met through the wisdom that he imparts.

Therefore inculcate this habit. It is getting late. You should strive for it. According to the plan of life, one is expected to complete his obligations by their 60th year. There are some who even fulfil their obligations even earlier. Some continue to be in obligations but standing free. Nothing binds them. You are with the family fulfilling obligations but you are attached to the family. You are with the profession but not attached to it. You are with the society but not attached to it. You interact with love and responsibility in every field but you don't have any sticky material with it.

Therefore among all the instructions given, the ultimate one is to turn inward. Krishna also says, "Yagna, Dana and Tapas". Turning inward is a means for Tapas. If you are not fulfilled of your obligatory Karma, if you have sought more and more and incurred more debt, then Yagna is not fulfilled. Keep offering to everyone around. Rama did so and he is considered an ideal human. He never took an obligation and he went of fulfilling his obligations towards everyone. Therefore he could relate to the Lord. He was worshipping all the deities. Is Puja necessary? People ask so. Rama did it, so you may do it. It may not be necessary but it has its own splendour. Master EK brought back the worship of divine deities along with the Master CVV Yoga. It does wonders. It can make your life very splendid, as splendid as heaven. Life may be very spiritual but not splendid. Splendour comes from the devas (intelligences).

If you read Ramayana, it says Agastya used to worship 18 deities (Cosmic Intelligences) daily with fire rituals and Shodashopachara Pujas. He is already Brahman but still he performed all these rituals. When Rama, Lakshmana and Sita entered the Ashram of Agastya, they were stunned. Any house where regularly Shodashopachara Puja is done, that house is full of splendour. I can give you in writing if you want. Master EK personally told me.

So fulfil the obligations. Once that is done, the nature gives you many more resources. Offer them as well for the welfare of others. That is called Dana. After Yagna comes Dana. Yagna and Dana should happen continuously. Only then you can do Tapas. People want to meditate long periods but they cannot. Practice of relating to Divine (Abhyasa) and detachment (Vairagya) should happen hand in hand. Without Vairagya, there cannot be Abhyasa. Initial part of life should be so well conducted that you have developed enough detachment with the world. We are generally stuck in the things that we develop. We are stuck in the house that we build, in the family that we develop, in the profession that we develop. Whatever you have developed is not for you, it is for the public. That should be known. Only when you develop this attitude, you can remain detached. Otherwise it clings onto you. The more you cling onto it, it clings onto you. It is both ways. As many things as you hold, they come in the way of relating to the light in you. There are so many things that men get attached to. If we are at one place and our property is somewhere else, we should go and check it regularly. The property holds you through your thoughts. It holds you from a distance. See how powerful it is. Sitting here, you cannot hold your property but it can hold you.

Nothing can happen without detachment. Detachment cannot be false. It should be like a fully ripened fruit. If you touch it, it falls into your hand. The worst attachment is to the body. That is why death is horrible. If you have attachment into the world through the body, imagine how deeply you are attached to the body. All your objective attachment is through your body. Once you are out of the body, you don't have a property, you don't have a family. So all outer attachments are only through body and body is the most difficult thing to get detached. The inner work enables that detachment.

Master CVV's work is that. "I let you stand free in your own being. I lead you to that. You will remain even without your body. Along with the body, you won't suffer," he promised. So the preliminary step of detachment with the body is detachment with all. Detachment does not mean that I don't want to meet anyone. You can be in it and yet be free. Detachment is mental but not physical. Sanyasa is mental but not physical. There are many Sanyasis who seemingly detached from the world but got stuck in the Ashrams built by them. It is worse than family attachment. Family is small but Ashram is a very big family. In the name of Sanyasa, one develops Ashrams, properties and so on.

One man renounced the world physically but not in mind. He thought that he just needs a loin cloth; one to wear and one for spare. With that he walked away. When he was trying to do penance, one loin cloth was present on a rock and a rat started making holes to it. He brought a cat to stop the rat. The cat needs milk to drink and he brought a cow. The cow gave more milk than required and so he started a business to sell milk. Not business but he informed that someone may come and take it from the nearby village. Everyday a young lady used to come and take milk. He

used to expect that lady to come everyday. When the lady did not turn up a day, he used to think about her. So a part of his mind was with that lady and the milk, though he was doing penance. Looking at the lady daily, he developed another thought. He wanted to marry that lady so that she would take care of him and all the animals. He married her and the lady has her own needs including children. So they also beget a male child. The child wanted to play and as he had no one to play, he asked the father to play with him. The child asked the father to play the role of a horse and the child sat on him and put a rope across the mouth of father just like we do to ride a horse. The child pulled very hard with that rope. That pained the father. Later he recapitulated what had happened. He realised that ultimately he has become an animal instead of becoming divine.

It is not so easy. You have to work out slowly. Detachment has to be gradually worked out. Just like a fruit or a flower gradually detaches from the tree.

So unless you go inside and practice, there is no question that you can detach from the 1000s of lines that pull you out. You can sit with closed eyes but the mind pulls you out. You are outside though with closed eyes. You deceive yourself thinking that you are meditating. You may also deceive your neighbour saying that you regularly meditate but the behaviour is otherwise. If you are really a good student of meditation, you are detached from all the surroundings. You let things be around you. You do not decide who should be around you and who should not.

Detachment also should be with likes and dislikes. You should neither have dislikes and likes. You should not be too much passionate. Then you will be able to do things better. If you are dispassionate, you are in greater balance in doing things. If you are too much passionate, you do things out of passion. This practice should be started at a young age. Vairagya (detachment) and Abhyasa (learning) should happen continuously. They have to be analysed on a daily basis through introspection. What are the things that you are deeply attached to? You may be deeply attached to persons, to things or to some thoughts. Self introspection, self criticism and self analysis are very important. Do not criticise others. Let there be a judge in you who judges you. Judge yourself, not others. Spare others but not yourself. Have you done the right thing? Have you spoken in the right manner? Did you do what you have to do today? Did you do it in the right way? Let there be an advocate in you who questions you. You should question by your own self inside. Did you do well in all your activities? Questioning should happen on a daily basis. Don't spare yourself. Rama spared everyone. He did not judge Kaikeyi, Dasaratha and others. He was just interested in what he had to do. Judgement is an inferior act.

You be straight and do what you have to do. If you have no work outside, just go inside. This is even more important for elderly people because they have not much work outside. Have maximum programme to go inside. What else they have to do? Don't plan for your grand children. That is not your obligation. Don't cling. Your obligation is only until your children become self dependant. You can be in the thick of things but if you don't cling, it is fine. The only event left for elderly people is departure. Let the departure be peaceful. Plan it in such a manner that you have a much more splendid life of light in the next life. You need not go anywhere but don't attach. This Vairagya is very necessary for ones above 60. But according to the evolution of the soul, for some people Vairagya is at 35 years. There are much more advanced souls who have detachment from the 10th year itself. He does work, he fulfils obligations but from inside there is no attachment. This is what is called working with gloves. If you learn this, you have learnt the art of living. You relate and come back. Your abode is inside but not outside. Initially you sit there to seek help to conduct outside. Once the obligations are fulfilled, you relate to the divine with the help of the teacher. There the teacher plays the role of a father. As father, he arranges your marriage with the divine; the soul meeting the super soul. Sitting there for long hours is important.

There may be many marriages happening. Why do you have to go to every marriage? The elderly people attend every marriage of every distant relative because they have nothing to do. In all kinds of social events, we mostly see retired people. They do not arrange a programme to turn inward. They haven't learnt it. They don't know what to do. One day you have to die. Are you prepared for

that? Do you know whom to meet or where to go after death? If I go to Bangalore, I know where to go and whom to meet. Wherever we go, we know where to go. If we are touring, we search the internet to know places to be visited. Through the occult internet, you know where to go after death. To which Ashram of Master should I go? That should be our attitude. We live vaguely and only fancy that a Master will come and take us to his Ashram the moment we die. Have you done anything? That is the true work. The true work is to get inside and relate to the divine. That you cannot do until you fulfil the obligations. You consciously clear your debt and practice to sit inside. Let the two be every day part of your life.

Elderly people should sit for meditations as many times as possible in a day. Sit for meditation in the morning, afternoon, evening and night and if possible sit for more number of times. What else you have to do? This is not for young people. This is for those beyond 50. Entrust everything to the people around you. Utilise the time for meditation. It is very difficult if you start at that age but still do it.

Arjuna asked Krishna, "If I start at this age, will I be able to complete before I die?" Krishna replied, "Do not worry. If you start now and die without fulfilling, you will continue at an early age in the next life." If you come into yoga in your 50th year and if you have not been able to fulfil, the next time you come, the Yoga touches you much earlier. Like that once you are into it, you continue to progress in that because it re-visits you.

This is essentially the area where the Master wants to help us. Regularly do prayers for long hours as much as possible. Just close your eyes, turn inward and mentally say, "Master Namaskaram". There need not be vocal chanting all the time. Once you utter "Master Namaskaram" the repair begins. The journey may begin any moment but the vehicle is in repair. What to do? ☺ Tell the Master to quickly do it. You can speak to the Master inside for everything. He will respond to you. This is my personal experience. You can speak anything and everything. All your mistakes can be told. That is true confession. You can ask for a punishment from the Master. It is better than external punishment. Confess to your Master your mistakes and your misdeeds and seek punishment so that there are no consequences. You can express all your conditionings. You may even express your desire to see an Ashram in the etheric plane. He may show you an ashram. Choice is his and not yours. Develop a dialogue with your Master in the chamber. He is the best friend that never fails you. He stands with you at all times.

In Geetanjali, Rabindranath Tagore wrote a beautiful poem. He felt that the Divine is walking with him all the time. He writes, "Always I have been seeing 4 feet but when I am in crisis, I only see 2 feet. Why are there only 2 feet? Don't you be there while I am in crisis?" and the Lord said, "My dear, when you are in crisis, the 2 feet that you see are my feet and you are in my fold." The feet of the Master are eternally present with you. He will take care of everything when there is complete surrender.

Individual consciousness is always limited while the universal consciousness is unlimited. Master is the channel between unlimitedness and limitedness. For every purpose, he is the solution. Go inside and talk to him. Offer yourself to him. How long you talk to him? It is unending. You have one problem or the other all the time. Everyone has problems, even the President of America has. How long will you talk about your problems? So jump into him and be in his Aura. You are in the light of the Master.

First visualise him in you and then you be in the Master. Visualising the Master is called Dharana. As you join that light, you become light. That is Dhyana. As you move into him, he moves into your head. He will like you to relate to him in the head. So be in the heart and contemplate in the head. By your regular contemplation, a beam of light descends and through that beam of light, you ascend. The occult meditations have all these steps. When you enter the heart, up above you see a ray of light. Relate to it. It is what is relating to Sushumna. Be in it. If you already get into the chamber of your heart, it is so tasty that the outer life is no more attractive. When you are engaged

at the feet of the master and when your awareness tastes it, nothing else is tasty than that. There is no more inclination to move outside. Such ones they get the pain when they have to move out. Until they see the light outside also, they do not feel comfortable to move. That is why they do not move anywhere and everywhere.

Let there be light in us, let us find the light in the heart and let us be in it. Let there be joy in the heart and it leads you up to the head. No one is Master until he reaches the head. The journey is so beautiful. To describe it is very difficult. You meet planetary and solar energies and you meet many beings. The way from heart to head is a journey of ecstasy. Therefore there is no interest to stay outside. Only he gets back outside to do his work. He is more interested to stay inside than outside.

When you enter the heart, the Master draws you from heart to head. He is a magnet. You move up and reach the forehead. Meanwhile the light of the body transforms from being golden to that of a Diamond. You see such a brilliant light. The Master appears to you in a thousand times more brilliant and vibrant in light than you normally see. That is what happened to Master EK when he chanted Gayatri. To him meditating Gayatri is the most cherished aspect in his life. Once he chants Gayatri, he is in the field of diamond light. In that field, he saw an even more brilliantly lighted person and that was Master CVV. It was a wonder to Master EK.

Each one of us can have a diamond inside. Then you are said to be crowned and you are said to be a king of Yoga, Raja Yogi. It is called 'Vajranga'. Diamond is very strong and this body is invincible. All the Grand Masters whom we worship have diamond body, golden body and physical body. Each one of them has 3 bodies. This diamond body is called the Causal Body. It is the body of diamond light. The body of golden light is called etheric or subtle body.

A Master works in all the 3 worlds with the help of the 3 bodies. Enormous responsibilities are bestowed as you move into light. You have many associates to work with. Once you have a diamond body, you can shift to any body as and when required. This physical body is constricted. The diamond body can expand or contract. It can fly as well. Hanuman demonstrated all this with his diamond body. It can take to any colour as well. Generally Hanuman is in the body of golden light. He can appear to you in diamond light as well depending on your evolution. He can become very small. All these are the facilities of the bodies of light. All Grand Masters work with these facilities and they wish that we gain them too.

So as you are advancing in your age, you need to get into complete detachment. You can do all this staying at your home. Generally no one will disturb you. Do not try to monitor your son or grandson. Relate to them when they relate to you. Just be in meditation. Eat and sleep when you feel like. You are lucky if you have a functional body after 60 up to 84 years. After 84, you cannot do anything. You forget everything and you cannot even meditate. You lose all your awareness. It is a kind of disease called Alzheimer's disease. You cannot relate to anyone. You can be in life but not with awareness. Awareness is more important because without that you are not functional. In all unconscious cases, one is just connected to the life thread. If you stay aware and if you can withdraw the thread of life, you can depart consciously. If it is otherwise, you do not know how to depart. This disease of losing awareness is prevalent in the West and now also in the East. We have too many health programmes to preserve this body. Preserve it to work for the light. If you do not work for light, even if you preserve it, you eventually lose awareness and you don't know how to get out of the body. So these are problems that we may face in future. Are we not to solve them? How many times will you take to the pain of birth and death? If you have a body of light, even during birth, you can impose yourself on the physical body and there is no pain of birth. Likewise there is no pain of death.

So there are 3 principles given by the Master to be followed by us. Lead a life of offering. Practice to see the divine around and it will help you find the light in the heart and move forward and upward. That is where the Sushumna is, the pulsating principle is. The Udana Vayu helps you to

move upwards. Sushumna is the path. The teacher helps you. He helps you to activate in you the Samana Prana and then Udana Prana. They are potentially with us but we don't use them.

As you go with the practices, slowly you settle in the head. Then what? The journey is not complete. From the forehead we need to go the top of the head. The Master guides you because he is Brahman, he also makes you reach the Brahman. From forehead to top of the head, it is the higher bridge. We stylishly say 'Higher Bridge' but we do not know about it. The higher bridge is built from the other side to this side. When you do Prayer and utter 'Higher Bridge Beginning', know that the bridge is built from the other side to this side. It is the Master's bridge. We think it is our bridge. It is HIS Bridge. The Master descends unto you. Master is Brahma and he descends to lead you over there. It is a huge process. It is narrated in two hours but it may take lives to happen. There is so much detail about it. But to speak of all this, you need so much preparation. That is why the final class is very important in Group Life.

Therefore the contemplation you have in the head centre is called Dhyana. The contemplation in the forehead is called Dharana. You contemplate in the forehead and realise that you hold the body. When you hold the body, you can drop it at will. If it holds you, you cannot drop it. If you reach the forehead, you can drop the body. Only such ones are said to have dropped the body. Not everyone can depart consciously. Did you leave the body or it left you? Did you depart or die? Departure is from the centre in forehead. If you reach the forehead, from there you can move out. You move out from the forehead in the thumb size form and you can work around during the night times. You can make changes in the psyche of the ones following you in their sleep. You can consciously get in and get out. It is the royal way. He moves out the kingly way. It is not a small way. The small streets are down below. The way from heart to forehead can be said to be a State Highway. From head on, it is the National Highway.

This is how the work is. Staying here, eternally you work. There is a great more detail about it. Staying in the head is complete liberation. You can move out and move in, that is liberation.

If you reach the forehead, you are said to have reached Tapo Loka. The ones in that plane continuously relate to Brahma and also work for the world. From outer light to inner light, from inner light to golden light, from golden light to diamond light and from diamond light to realisation of Brahma. Once you are in diamond light, you are said to be liberated and you can also relate to the Brahma. All Grand Masters reached the highest state of Brahman and came back to help us.

We hear the words Hamsa (Hamsa = Swan), Raja Hamsa and Parama Hamsa. Hamsa relates to the one in the heart. Raja Hamsa relates to one in the forehead. Parama Hamsa relates to the one in Sahasrara. Not all are Paramahamsas. Only the one who has realised the Brahman can be called Paramahamsa.

Master CVV said, "Whosoever relates to Me, I shall make him equal to Me." He also said "I am Brahman". That is the path and syllabus of Master CVV Yoga. Don't remain childish being in this yoga. The whole journey is very playful, joyful only if you know it and practice it.

Therefore every time I speak to groups, I insist upon the practice of turning inward minimum twice daily. If you have greater opportunity, do it. Stay inside as long as possible. Let it be so. Let us all be in the presence of the Master. Let the journey be joyful. It is not that you get joy at the end of the journey. The journey itself is joyful and at the end of the journey, it is blissful. May the Master be with all of us. May he protect us and help us. May he lead us unto him and may he further lead us up to Brahman.

Namaskaram.