

San Jose, USA Group Living with Master Kumar and Kumari Garu

September 12 – 14, 2014, San Jose, USA

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Saturday, September 13, 2014, Morning

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

The topic given for this group life is east west relation, to relate the east to the west, and relate west to the east, synthesize the two and live in harmony. From ancient most times the east and the west have been in union. Knowledge enables to experience the harmony of the relation between east and the west. And that knowledge is from time to time lost and is gained. Individually it is so, groupally it is so, and racially it is so. East and west are but two dimensions of the One from whom the two are expressed to work out two different fields of action and also work out an interrelation. The wisdom says that east stands for spirit, west stands for matter. East stands for the subtle and divine existence, and the west stands for manifested material existence.

The invisible is the basis for the visible. The consciousness or the awareness with which we function during the day is not visible as such. The principle of life which pulsates in us, the intelligence which conducts us is not visible. The cerebro-spinal system in us is conducted by the principle of awareness and the principle of life which constitute the basis for all our earthly existence. Just like the roots which are the basis for the tree are generally not seen. The roots of manifested world are generally not seen but they do exist in the subtle plane. From subtle to gross, there is a gradual manifestation, and the seers have seen it as a 7 fold manifestation. And these manifestations are said to be the 7 planes of existence. And these 7 planes enable us to gain the optimum experience of existence. Man is considered to be a 7 storied person, meaning he is a dweller of 7 planes in us, in oneself. From Sahasrara to Muladhara, 7 whirlpools of energy with different combinations of spirit and matter conduct the 7 types of experience that we gain on a day to day basis. Man with his mind is able to experience the lower three parts of his being. He thinks, he feels, he acts. In these three areas he is very familiar. He is self-conscious but he himself does not know many things that happen within himself. How the life continues to function through the principle of pulsation, which is the basis for respiration and circulation of blood. How one is interested in ensuring the life force within oneself, there are continuous experimentations. But life as such is a flow that happens from the surroundings into himself and from himself into the surroundings. It is called the flow of life, which man is not supposed to cause congestions or obstructions.

The life flow can be obstructed when there is ignorance in action. Ignorance prevails in terms of covetousness, one-up-manship, to be first always, leading to the related competitiveness, anxiety, jealousy, prejudice, pride, worry, and irritation which continuously affect life forces. There are energy lines which we call the *naras* and *nadis* as they are expressed in Sanskrit – the lines through which the life flows, the lines through which awareness flows. If the awareness is not in tune with the law of nature, it impacts upon the life force. Life force itself is an offshoot of such awareness. While life and awareness are functioning in oneself, one thinks and acts and fulfils whatever he thinks he has to, but the source of awareness and the source of life have never been major part of human quest. And that is what relates to the east.

The east in us is posited in the forehead. The west is posited in the base center called *Muladhara*. From east to west there is ever flow of energies and forces that would enable man to fulfil himself while travelling on the planet. There has to be an appropriate understanding of the east in man and the west in man. Then we can make a synthesis of the two. The west in man is what is visible of man to the man. We see the

body which is visible to us. We see the senses. We also conceive how our thought patterns are at work and we try to set them right. In the three planes of thought, speech, sensations and action, we are regularly engaged. But this is only the external part of the man. This part is considered as the west or the material dimension of man. Even thought is matter. And thought is generally related to matter in an average human being. Therefore relating to that which is visible and that which is invisible, which forms the basis for the visible, has been an engaging study for the humans who are in pursuit of the invisible and find solutions even for the visible. We all know that thoughts keep occurring to us. The occurrence of thoughts is different from person to person. The basis for such occurrence is what man prepares through series of incarnations. Series of thoughts that one gets is different from the other, according not only to current circumstances of life, but also on account of the hoary past that he carries with him. Each one of us comes from different backgrounds and have gained different exposures and experiences on the basis of which we form our own knowledge to act and we try to improve upon that knowledge through study and observation of life, not only just study of books. Books are nothing but written experience of our predecessors. They lived, they experienced, and they gave out the books for us as guides, but each one of us shall have to be sufficiently aware of our own state of existence and our relating to day to day life, and in that context adapt to certain of those experiences of our predecessors. For all this understanding, the mind constitutes to be the basic tool that is given to us.

Only man is endowed with mind. The very word "man" comes from the Sanskrit word "Man". "Man" in Sanskrit means mind. The man with mind is called *Manava* or *Manushya*. We are all descendants of the *Manu* who we today call *Vaivasvata Manu*. We are all mind oriented beings, and through mind we try to gain knowledge in relation to objectivity. That is what we have been doing all the time ever since we started using mind, say right from 5th year of life. As we are born, slowly we gain mastery over senses and also gain the ability to think and to relate with the help of mind. Mind, senses, body are the tools with which we function to experience. The mind, the senses, and the body are the tools for us to experience. We are not our mind. We express mind for our purposes into action. Likewise, we utilize senses. We utilize the body. We are not the body, we are not the senses through which we perceive. We are not the mind which enables to relate to objectivity. We are indwellers of the mind, senses, and the body. This is what we call the inner man. Man is the indweller of the human body which has the equipment of mind, senses, and body. Through this equipment every day we relate. In the sleep hours we withdraw from all this three aspects of our system. We withdraw from mind, we withdraw from sensations, we also withdraw from body during sleep hours. It is not that we always stay in the body, this understanding is very clear for the seers. And for any thinking persons this understanding should not be difficult, because in the sleep hours we do not feel the body, nor do we have the 5 senses at work, and even the mind ceases to be; only pulsation, circulation, respiration, they remain. Without mind, senses, and body, what are we can be easily perceived as the functioning of pulsation, respiration, and circulation. These are the inner implements with which the indweller functions. He has outer implements like mind, senses and body. Within us there are certain equipments which is very perceptible, certain others which can be perceived through inner observations.

When we see this, the indweller is with pulsation, and on account of pulsation with respiration, and also circulation of blood that keeps maintaining the body receiving the life forces from the surroundings. The dream we get is very indicative that we move out of the body from time to time. Whether we get a dream, or don't get a dream, the truth is that we move out of the body during the sleep hours. Some dreams we remember, many we do not. That's why the ancients having experienced this state that the body is your house. The mind and the senses are the facilities that you have to utilize the body and to experience the objectivity. You are a subjective person, expressing into objectivity with the help of the mind. Mind is our main tool for functioning and therefore we are called *Manushyas* or *Manavas*. This mind we have been training all the time in terms of objective understanding. But the mind we are given has two faces. It has a subjective mind as well just like we have an objective mind. The subjective mind can relate to respiration and pulsation and also the intelligence that causes the pulsation and respiration. The intelligence which is the basis for pulsation and respiration is also the intelligence that is the basis for our thinking.

All thoughts happen on the basis of that intelligence which is active or passive alternatingly. During the hours of sleep the intelligence is semi-passive, and semi-active. Semi-active in the sense, in the subjective planes it is active and therefore enables the pulsation and respiration to happen. It is semi-passive in the sense, a part of the system is in sleep. A part of your system is kept at sleep; with the other part you can even move out of the body and gain the needed experience. This has been the understanding that man being an awareness adapts to pulsation and relates to the human constitution and conducts himself in the outer life. He can as well relate to the inner side of things and develop the needed field of activity. There is a field of activity subjectively as much as there is a field of activity objectively. This has engaged the seers to develop the subjective mind so that with the help of the subjective mind he continues to interact in the subjective field. The subjective field is arranged in the threefold manner in three gradations of light. That's what the Veda says "*Tripaadasya amrutam divi*" meaning three-fourths is immortal and divine; one-fourth is mortal and mundane. What we are relating to is to the mundanity which is mortal in the sense that it keeps changing. It is in a state of change all the time. In a changing ambience an unchangeable one functions. There is a part in him which is unchangeable, immortal and divine, and it functions with the mortal and ever changing dimension of the creation. The whole work is to settle in the unchanging, immutable, immortal, eternal state and to relate to the ever changing world. That is seen as a means of experiencing the beauty of the creation. The beauty of how it is, the ever changing creation is called *Jagat* in Sanskrit, meaning it is "*Jaayate gamyate it jagat*" meaning it keeps on changing. It keeps on changing.

All that we see in the objectivity it keeps on changing and it has its own birth growth, splendor, and its culmination into its source which is expressed by seasons of the year. There is the spring season, there is summer, followed by rainy season, and then a bloom season, followed by winter, and then the fall. After every fall there is again a spring. This keeps on happening through cycles of time. And it says the world is ever changing phenomena in which one can stand unchanged, and relate to it and see the beauty of it. There is a part in us which is unchangeable that can be in the east in us. There is part in us which is ever changing, which is mortal, which decays and which dies through time. Which do you prefer to settle in is what the seers ask a thinking man: would you like to be in ever changing, distorting, mutilating, crippling situations or do you settle in an unchangeable situation where you can observe the variety of changes that happen within oneself. When you are in an unchangeable state you can see the change and joy. Just like when you are sitting on the banks of the river, you can experience the beauty of the flow of the river. Or if you are on the river, if you are in the boat, you can still move experiencing fully the sceneries that you find on either side of the banks and also the ebb and flow of the river. All that can be experienced. But if you are in the waters you only know one thing: the anxiety to survive.

Today, humans are mostly anxious of their survival and that kind of survival is unworthy firstly. Secondly, it is bound to lead us to death. Most of us know that as we are born we are only walking towards death day by day. In the initial years, we care not because we see the station too far away from us. But as one nears towards it, say after 60 years, most of his plans are death-oriented. He thinks, before I die I do this, before I die I do that. But he does not know that he does not die. He does not die if he changes his state of awareness from an ever changing plane to never changing plane. From an ever changing plane to never changing plane, if you shift your residence you can even see the death as a change happening. How the body is dying. It is not that we die, the body dies. Just like we know that the vehicle we have has a shorter life than us. After every 10 years people keep changing vehicles. If you are affluent you change every 3-4 years, or every 2 years. Changing a vehicle is not different from changing from one body to the other. It is for those who know that this is only a place of residence and it is not what we are. We have built it, and we are living in it to experience. If required we can vacate this and get into another house. This knowledge is gained when we settle in the eastern part of our own being. That's where the necessity is to know the constitution of man, the science of man.

The north is in us at the crown. That's the most high point from where the divine can contact us. We can also join the divine at the crown. It is in fact from that point the whole body is built. If you know how the fetus, the baby grows in the womb of the mother, right from the head, the whole system grows. First the head forms, then the mouth forms, then the eyes form as holes only, and then some projections come as

ears. Then a tail comes from a spherical form which would be in future the spinal column around which the upper torso, the lower torso, and the hands and the legs are formed. So, the origin is the crown. That is our route from where we have grown towards our feet. So, our roots are upward, our branches are downward. That's how the scripture Bhagavad Gita speaks in 15th chapter, "*Oordhwa moolam, adhas saakahm, aswatham, prahuravyayam.*" Meaning there is the tree of life whose roots are upwards. Their branches are downwards. Everything is happening in us from above downwards. Our origin is in the head. That's where we are lighted beings. "*Seershnau dyoh*" it is said. We are lighted beings if we are in the head. We are mundane beings if we are in the naval. We are very sensuous beings if we are in the sacral. And we are just very earthly when we are in the base center. Therefore, there are states of residences in us, various stories in us. The most high is the *Sahasrara* from where you can relate to higher worlds, and de-link with the earth and all that is earthly. That's what the seers do through *Samadhi*. They reach up to their most high center. From there, they relate to the planetary, solar and cosmic creation. They stand unrelated to this earthly activity. They are said to be in *Samadhi*. Such beings are in existence. They are there on the planet, in the mountain ranges, in the cave temples of the mountains, where there is no civilized habitation, they are secluded. From time to time they also stand as out-posts to receive energy for the planet and the planetary beings to benefit them. Such is their work.

There is another residence which is said to be in the east. That is your forehead, where you have the *Ajna* center as we call it. Through regular meditation if one can reach *Ajna* and settle there, he stands to be the king of his own life. He is not the slave of his life. Nothing conditions him, he is not obliged to any, but keeps giving to obligations to others, and he is not personally obliged to any. He is a giver and continues to be free from the system in which he is living. Who is a king, who is a master? The one who has gained his liberty and freedom from the surroundings and yet continues to serve the surroundings. Such a state of residence is possible if one can stay at the forehead where one has also the facility of the third eye to see through and experience. It is a field of light. It is called a field of diamond light. For such ones, they continue to help humanity. They are called *Raja Yogis*, they are said to be *Raja Hamsas*, kingly swans. The ones who are in the *Sahasrara* are said to be *Parama Hamsas*. They are mostly related to something beyond. When we invoke them they relate to us. We are now trying to reach out to the other side and it is a great effort for the humans to do that. For them it is equally difficult to come down and relate to us. Such is the beauty of those *Parama Hamsas*. One such one was *Ramakrishna*. He was always in a different world. Only when he was called forth by his disciples he used to relate to the surrounding world.

Then there are *Raja Hamsas* who stay at the brow center. They are the kingly ones. They need nothing from the world. Their substance is from higher circles. Things are arranged for them and they do not need anything. Such a state can be experienced by each one of us through the processes of *Yoga*. Therefore, this brow center is said to be the east of man. It is a state where one can relate to the higher worlds. It is a state where one can relate to the surrounding worlds. That's why such ones are called *Raja Yogis*. They are *Raja Yogis* because they are not only with the worlds above, they are also with the surrounding worlds. According to time, and according to place they relate either way. They can relate horizontally to the surrounding world. They can also relate vertically to the most high and sublime worlds.

Then there is another residence in us which is the heart. There you have the golden light contrary to the diamond light we have in the brow center. The golden light in the heart is the residence of the south in us. If you are able to enter into that light you transcend the illusion of death. South is known to be the "*stan*" of Pluto or Yama. When you have gained the golden light and remained in the heart and generally relate to all with love and compassion, benefitting the surroundings with love and compassion, with a grand ability to heal and elevate beings from their sufferings, such ones also stand beyond mortality. And it is said to be the south.

Thereafter, below the diaphragm we have the mortal worlds. It is in these mortal worlds normally men live. The mortal world consists of, you stay in solar plexus and you are bound by your own thoughts, you are propelled by your own thoughts, and you keep moving according to those thoughts, and the thoughts determine your life. Thought is a facility for you to manifest things upon earth. Thought is a tool in your

hand for manifestation. But if thought decide your life you tend to be slaves of your own thinking patterns. That's where slavery starts. Therefore, mind downwards it is slavery. Each man is bound by his own pattern of thoughts, his own theories, his own ideologies, his own *Siddhantas*, and then he is bound by it, lives by it, and eventually meets his death. He does not know how to transcend his own thoughts. He is not his thoughts, he is the basis for his thoughts. Man has a mind and he has the ability to think. He is subservient to his mind and his thought patterns. That's where most of the humanity is and hence has become a prophecy for the humans. But among humans there are beings who have adopted to the process of yoga and transcended death. That's how we get into the immortal side of the being.

If we tend to be more and more sense oriented beings, you tend to be mostly like a beast: running after food, running after sex, running after things which you find attractive through your sight, through your hearing, through your touch. All these pull you out in five directions and sex pulls you in the sixth direction. And you are always pulled down with your mind and senses into objectivity, and the body shatters. All these residences we have below the diaphragm, namely solar plexus, sacral and base center area, are a facility for one to work in the outer, but they are not our residence. If you stay below the diaphragm it is living in a vehicle all the time. When you come home you park the vehicle and get into your house. So also this vehicle has to be parked ever day in the evening in the bed room and you move out of the vehicle and move into subtler residences that you have. Each man has seven mansions. A seven storied mansion he has. Which part of the mansion he lives is the question. That is where all that is below the diaphragm is said to be west, all above the diaphragm up to the brow center is said to be east. This east-west shall have to be bridged in us. If this bridging is done with the help of knowledge and yoga.

So the essence of this one hour talk is to recollect that we are not our body, and what we mean by body is different from what the Scriptures mean by body. According to Scriptures, body means mind, senses and body. There is a statement in Bhagavata which I try to inform the Telugu speaking people (Master mentioned a sloka from Bhagavata in Telugu). Meaning, *Dehi*, the one who dwells in the body. *Dehapujna* means a bunch of the body. Body is a bunch of things. It is a bunch of mind, five senses and the physical body. This body is ever changing in which we live only to experience. This identity has to be gained. This identity with the indweller needs to be gained. We cannot relate to our body and feel 'I am'. This is but a projection of 'I am'. It keeps changing, which is very evident to us over years. It keeps on growing for a while. It is said in the Scriptures, up to five sets of seven years it keeps growing, that means 35 years, then it is called *Deha*. Thereafter it is called *Sareera*, meaning thereafter it slowly wears off in the next 35 years. Therefore it grows and according to the maintenance it stays for a while, and then its functional aspects continues to decrease. This is hard reality, as long as one does not associate with it and knows that it is to be like this, he would not be disappointed or even depressed. Otherwise, there is depression of the future as you move forward. There is disappointment as things fall one by one. Most of us are already used to the glasses, which according to the ancient tradition is a natural phenomenon for the 40th year, for the one who regularly studies. It comes after four decades. Therefore, one by one after sometime, hearing is a problem, impaired. After sometime something else. It is a very old theme.

If you live in it and feel that it is you, you are in the west. Please remember this. Don't go by geographical division, it does not help. We are in the east so we are in light; the other side is in the west, they are in darkness, it is ignorance. When we speak of east and west, we are speaking of the divine and immortal side of the being which he is, and the mortal and decaying being which he is not, which is his vehicle. This basic understanding has to come. That's where man is occultly divided by the diaphragm. All that is above diaphragm is eternal energy. All that which is below the diaphragm is tertiary and temporary, transient. Therefore in the ancient times there are symbols, half-man, half animal. The upper part is human, the lower part is fish. The upper part is human, the lower part is a wild boar. The upper part is human, the lower part is a horse, the upper part is human, the lower part is a Taurus, or bull. All these astrological signs you can find — upper part is human, lower part is a snake, like that, upper part is human lower part is a bird. That's how all intelligences are described in the Scriptures only to tell you that the lower part is your body which you have to shed at one time or the other, the upper part is you, meaning the immortal. As immortal you are a lighted being. As mortal you are posited in a form of flesh and blood.

We are now intricately intertwined with the form of flesh and blood, so how to release ourselves from it and live freely in it is the science that yoga gives. We are intertwined with a form of flesh and blood. It is like you are being in a car and are bound by the car itself – you cannot wriggle out of the vehicle, you are stuck with it. It is a great inconvenience if you are stuck with it. You should be able to move out of it, you should be able to move within. If you are stuck with your vehicle, or if you are stuck with your house, you are said to be a prisoner. The technology to release oneself from this imprisonment is what is called the yoga science. For that the main tool we have is again mind.

Only man can transcend, animals cannot. Only man can transcend because man has been gifted, is endowed with mind. If he uses the mind only for outer purposes to acquire wealth, to acquire matter, to be in an endless pursuit of money and power, if one is engaged and is maintaining the body, maintaining the senses, for all this however much you do, it is a losing game. As you move forward in life - assuming the life in its full span functions span to be at 84 years - as you move towards it, you are into a losing game even though you are gaining material, even though power. Because as you move forward you have to dispense with it, or you are dispensed from them. Eventually you have to leave all this. Eventually all that you build you have to leave it. Therefore, you build as much as is needed for your purposes. Thereafter you build, let it be for the benefit of the surrounding life. You can keep on building to benefit the surrounding life. In that context, you are not stuck with it. That's where this knowledge of what is eternal, what is not, what is immortal, what is mortal. All that we have gathered in life – not only properties, but also people – you have to leave one day. People come, gather. As life progresses some of them leave, some new people come. As you further progress some more leave and some more new ones come. After a point you develop a family, you think it is your "own" family. I don't know what is "own" about it. There is no such thing as ownership. If you have the right knowledge you know that there is no ownership. It is all trust. We have come together, we try to live together as much as time decides. When time decides that we have to depart as we have come together, we also separate our ways and move forward.

That's why I always tell the story of two logs of wood emerging from a flood waters, from either side of the banks, two huge trees they have fallen into the river when the flood waters came to be. In the flood the two logs are moving together saying, "hi" and "hi", "how are you?" "how are you?", "how is the weather?" "how is the weather?", "how many children you have?" "how many children you have?". They went on talking up to a point and being together, thereafter the stream took the away, two different directions. Also in our journeys if you go by a train, the co-passenger somewhere on the way he gets in, and somewhere on the way he gets out. Whatever you relate to, it is only temporary. Such is the temporary nature of those who gather around you. They have come, they fulfil their purposes in relation to you; you fulfil your purposes relating to them. But at a point of time they depart. We are, most of the Indians specially, they are so much stuck with their children. They were not there when you were born isn't it? They came half the way, and they leave you half the way. They come, they grow with your support, then they find their expression. So, why a kind of inseparable to attachment to them to create? Only if you know that everything comes to pass, you don't do such efforts to build a permanent relation. There is only thing that is permanent – that is your existence in the context of this creation, and your experiencing in varieties of ways.

Therefore, mundane existence is all considered to be occidental existence. Don't think Europe is occidental, or America is occidental, India is oriental, or all that Asia is oriental. Oriental or occidental depends upon the residence that you have built within you. If you are in relation to the golden light and the love of beings, being compassionate to beings, where there is no commerce, you only keep on helping beings as much as you can according to the abilities you have gained - such ones are said to be settling in the golden light. And if you further improve upon it, you are into the diamond light at the brow center. They are the ones who are living in the super mundane world. There is mundane world, there is super mundane world. We are all anxious to see the super mundane, experience the super mundane, for that we try to go to Mt. Shasta or we try to go to Mt. Kailash, or we try to go to highly sacred places, mount, river or valley, but with these eyes, with these attitudes, even if you go there, you will not see anything. You illusion yourself that you have gained lot of experience.

The only way you can really see is as you step up your place of residence from that of navel to that of heart; that is the first step. That step shall have to be worked out. That is what is called moving from west to south. West is below diaphragm, south is heart. West to south, south to east, east to north, that's the moment we have to make to find the origin of our own being. We have made already the moves from north to east, east to south, south to west. If you see the story of *Ramayana*, Lord *Rama* along with his consort and brother, they move from north to east, to south, to west to reach Lanka. Again they get back once again to North. This is how the directions are placed in *Ramayana*. People may give commentaries on *Ramayana* but unless they know the occult dimensions of *Ramayana*, not much can be known from *Ramayana*. So also the giant *Ravana* and the Lord *Rama* and then the great guru *Hanuman*, they are not contemporaries really. They belong to three different times. *Hanuman* belongs to Lemurian times when land was existing in the Pacific. *Ravana* comes from Atlantean times when land existed in *Atlantis*. *Rama* comes from Aryan times. A story relating to *Ramayana* includes in it a variety of beings. You come across monkeys who can instantly change form. Not all monkeys can do it. They are called to be *Kama Rupas*, meaning those who had the facility to change form according to time, place and need. They are *Kama Rupas*. Such was situation when the Lemurian land was existing. *Hanuman* comes from that times. What we call today as Andaman is the land where Hanuman is born. Likewise what we see as Bali is the place where Vali was living – another great monkey. They are all called *Vanaras* – there are two meanings. *Vanara* means monkey. *Vanara* means *Visista Nara* means special being. All the monkeys, they belong to different times. *Ravana* from Atlantis, they are the giants of Atlantis, they continue to live. *Rama* the Aryan. It is a war conducted with three different racial beings together in the game. And then there are also beings with the head in the chest region. We have the stories of *Kabandha*. No head, only the head in the chest. Why is it so? If you are to know, you have to get into varieties of races that have happened on the planet. How many different forms man has taken over all these 18 million years. That's a separate story.

Coming back to the theme, we shall have to make movement just like *Rama* moved. The story of *Rama* is the story of man moving from most high regions to mundane regions and once again having fulfilled the purpose of life getting back in the same route. Just like as you all come to this group life, as you return you return by the same roads, isn't it? You take to the same highway, same exit and go home. As we have come, so we have to return. The return journey for us – the first step is west to south, second step is south to east, and east to north. When we speak of east-west, the bridging point is in the south, and that's how it is with the heart center. Heart is said to be the southern center because it carries *Dakshinya*. *Dakshina* is the Sanskrit name for south. *Dakshinya* means compassion. If you have compassion for all beings the Lord of South who is *Yama* would not touch you. *Yama* is the Lord Pluto. We call Pluto in theosophical society Lord of Death; he would not touch the one who has been compassionate without exception towards all beings. Compassion is a quality by which not only you being good to all, but you continue to do good to all. And no hurt happens through you. Harmlessness becomes your natural quality. Then alignment of thoughts, speech, and action. People think one thing, speak something else, and do something else. They are all non-aligned persons. Alignment in thoughts, speech and action - if you think, only that you speak. If you speak you have to carry out in action. Think before you speak, and act according to what you speak. This is seen as alignment. Without this alignment man is a divided person. He is a dual personality. He is a confusion to himself, he is a confusion to the surroundings. Therefore, when you are in the heart, you don't have that quality. If you say, you do. Before you say, you think. If you have compassion, and if you have alignment, the next step for you is excellent relation with all that's around you. You make right relation with people - there is neither acute angle that hurts others, or obtuse angle by which others exploit you. You don't exploit others, others don't exploit you – that is the right relation. Wherever you go you continue to help, you are not a nuisance to people. At the same time you are not allowed for exploitation. You are not available for exploitation. You do not exploit, and you are not exploited. That's a quality of the heart.

And then comes another quality, that is, no instinct to thief. There is no instinct to thief come what may. Something valuable is found on the road. If you are a man of heart, you try to restore to the owner. If not, leave it to the government. All unclaimed property belongs to the government according to *Dharma*. All unclaimed property belongs to the king or the government. If we find something on the road, suppose you

find some camera left over by some person; do you take it as luck and you put in your bag and use it or do you restore it to the police station? If you give it to the police station you have done your job, regardless what the police does with it. What the police does with it is their karma. You do not attract *Karma* by not usurping some others' property as yours. This kind of attitude is a quality of heart. You do not receive obligations for nothing – *Aparigraha*. Just because something is free you don't accept it. To accept any favor from any person, a true student of yoga would do much than what is in terms of benefit to the other in different levels before he accepts some favor from the other. These are all qualities of heart.

Since you are working, your life slowly becomes a life to benefit generally all and you are not living for yourself. Living for oneself is the one who is said to be pilferer from the standpoint of scriptures. The one who is for himself is a pilferer. The one who shares with others and takes the reminiscent is said to be taking *Yagna Phala*. Therefore, the quality in the heart is a quality that enables man to think for all, work for all, benefit all. One for all is the quality of the heart. All for one, or many for one is the quality of solar plexus. In the whole activity what is it for me, if you think like that, then you are in solar plexus. In any activity, what is it that I benefit through this action is the quality of heart. That's why very clearly Krishna speaks in the third chapter of Bhagavad Gita, in all that you do, orient to that part which is intended for others. In everything that you do, there is something that is intended for others.

If I am a consultant, in my bureau when I receive someone to receive consultation, my intent is to help him, counsel him, give the best of consultation so that he gets the benefit of it. That should be the orientation. The orientation should not be what fees I get from the consultation. Where are you oriented? Which way are you oriented? Is your orientation to help others? Eventually, you may get your compensation. You mind is more with more with the compensation you receive, you are in solar plexus. If your awareness is more with what is it that benefits in all that I do for the other, if you are in that part of a transaction... Transaction means give and take it is a "trans action". You offer and you receive, that's the game in a transaction. Every act is a transaction. There cannot be any other way. You give to receive in every way. You receive breakfast but you have given to receive that breakfast. You received a shirt like this but you have given the price for that. You orient more to that which you give than that which you receive, because anyway reception happens in nature.

In accountancy for we say, for every credit there is a debit, for every debit there is a credit. Likewise, in the law of life for every action there is something intended to go out from you and something that comes in for you. That's how life is arranged. If you orient to the quality of that which moves out of you for the benefit of others, do not orient to that which is meant for you in the transaction. If you orient more towards your monthly salary, your bonus, your increment, your promotion, such persons normally don't get them so easily, because their orientation is more to what they receive than what they give. You offer more and more knowledge that you have for the benefit of the one who you are working for, naturally you get the needed reward. The mind has to be more in terms of what I do for others. Any profession, be it a doctor, be it an accountant, be it a lawyer, any consultant, any profession, any employment, any business. Business is also meant for customer benefit. If your orientation is towards the ultimate customer satisfaction, your business is a success. If you orient to the profit, this is only the poverty of mind that makes you think like that.

Therefore, the way towards the heart is very clearly given in Bhagavat Gita as a key. In all that you do be concerned about the quality of energy that is flowing out of you for the benefit of others. The other part you don't have to be mindful. It would naturally happen. That's how you have to work with all the surrounding. When you do that slowly from within, the innate nature undergoes a tremendous change in its psyche. You are more a giver than a receiver. You may be receiving bounties, that's a different thing, but your orientation is only to offer to others. That's the key of the third chapter of Bhagavat Gita. It gets into greater dimension when it goes into fourth chapter where you wish to give in every which way possible. Instead of conserving yourself, you go to the point of offering yourself in every which way - in terms of your physical strength, in terms of your emotional strength, mental strength, intellectual strength, in every way. As you wake up till you go to sleep you keep on seeing what best I can do to the surroundings. The other part is

very natural, it keeps coming because life moves in that cycle. Because as you give so you receive, as you give so you receive, but which way are you oriented is important. That's what I also say, don't bargain for vegetables. Give a few cents more to the vegetable vendor. Instead of using all your intelligence to bargain for some brinjals and some ladyfingers, you haven't gained anything from it. Those who are leading a humbler life, there you'll be more benevolent. This is how benevolence keeps happening. Not arguing with auto-rickshaws in India. These are the attitudes by which as you tend to be more a giver than a receiver from the surroundings, there is an unfoldment of energy in you than burying your consciousness with so much of attitude to receive. This second part makes you unrest, makes you tense, puts you to anxieties, worries, fears. All fears are imaginary fears. What will happen if my job goes?... For nothing such a thought comes. What will happen if I lose my job?... Why would you lose your job if there is no situation as such? What would happen if I am transferred?... Like that people come and ask me, mostly imaginary, because you are self-centered. As much as you are self-centered, so much tensions are built, so much anxiety is built, so much fear is built, so much worry is built. When your neighbor is other way and is progressing, so much jealousy is built. With all these things, we are hitting at our life energy all the time. We are poisoning the life energy. Therefore, even for the purposes of better health, be in your psyche a giver than a receiver.

My Master was also a good homeopath. When patients came to him for treatment, he told the patients, "For one hour every day you serve in this dispensary, dispense medicines that I prescribe to other patients." What happens is, as he starts dispensing medicines for other patients as per prescription, he is unconsciously enabling a flow-out of energies from him, and the patient is cured. Not only the patient is cured in the dispensary, he also gradually tended to be a homeo doctor. Patients transforming themselves into doctors is the reality in World Teacher Trust dispensaries in India. Most of the senior doctors in homeo dispensaries in India were earlier patients of the Master. It is like a disciple becoming a Master. In that matter it has happened only with an intelligent subtle change of psyche from being an ever receiver to an ever giver. You see Lord Krishna, he speaks to Arjuna in *Bhagavad Gita*, "It is better you know, Arjuna, that in all these three worlds I am not obliged to any. In all these three worlds I am not obliged to any, but yet I work for you." Meaning, all that he does is voluntary and he is not bound by it. "Yet I work for you", why? because you are working for the law. Only because you are working for the law, I am working for you, but I am not obliged to work for you. Such is the psychological advantage one gets as he changes in his psyche, makes himself more a giver than a receiver for everyone. The story of *Ramayana* is simple. *Ravana* has gathered from everywhere and has gathered tension and fear. *Rama* has dispensed with everything, including his kingdom. These psychical changes are very essential for one to eventually move towards the east, and initially to south. Initially to move to south means, as you move towards south, you find within the same world golden light. The golden form hidden with the mundane form becomes visible.

That's what I was speaking to you yesterday – when I spoke of California and the land from California to Miami. This was all the land of Mayans with a magical understanding, meaning understating of magic, means understanding of creation. From seeming nothingness to apparent everything the universe is created. It is a magic. Therefore, this land carried the golden light and the related knowledge. Even today Californian sunrise and sunset are considered from the standpoint of the seers most sacred times. The rays of the sun during the sunrise hours and sunset hours are most beneficial to life. The details I spoke yesterday. Therefore, you are in a golden land, therefore it enables us to move easily towards the south, provided you take to this knowledge. Without knowledge ignorance is never dispelled. Knowledge is like the light that disperses darkness. "*Tamasoma jyotirgamaya*". Knowledge brings light and the darkness disappears.

The fundamental quality is, wherever you are, whatever you do, see what you mean for others. Your existence is worthwhile when you live for others. Your existence means nothing, when you live for yourself. This is the basic change that enables you to change from solar plexus to the heart. In that game what happens is, you see the beings much better than before without the demarcation of ours and others. This is the basic mental sickness - "Our people". We say "ours". Is he "our" man, like that. There is no "our" and other. It is all one as many, and it is the souls in different clothings, different encasements, making their own experiences. And you relate to gain your experience. Therefore, this demarcation of "ours" and

"others", slowly this demarcation disappears. All are ours. I belong to all, all belong to me is the natural state of a person who moves towards the heart. Therefore, heart is seen as the bridge between west and east.

If you see east and if you see west, the bridging point is in the south. Therefore, when you reach the south, your mind takes to a different understanding of the whole thing. Such a mind has the ability to turn inward. As I told you, mind is objective and subjective. It has *Castor* and *Pollux* as two dimensions. It has *Jachin* and *Boaz* as two dimensions. It has *Jaya* and *Vijaya* as two dimensions. We speak of *Jaya* and *Vijaya* in the Indian scriptures. *Jaya* is objective, *Vijaya* is subjective – *Visista Jaya*. *Vijaya* is not developed in us. All the time from the childhood we are taught the mind is trained to see through the senses and perceive the objective. But in olden days, during the times of seers, a seer trains a child right from his seventh year. Not only in terms of objective unfoldment of mind, but also in terms of subjective unfoldment of mind. There has to be as much subjective unfoldment as there is objective unfoldment. Otherwise it is a lopsided growth. That's how in modern times there is more and more lopsided growth is happening, and men are suffering are on account of their dwelling only with the visible material world. They have lost the other dimension relating to them. When a tree grows, with its two branches, if one is meek, the other is strong it is bound to fall towards the other side. When your being, the material considerations when they completely outweigh the subtle, divine considerations, you are bound to be more and more inclined towards material, more and more towards the left that is what they say.

Therefore, education requires a greater renaissance today. Every thinker speaks of value education. More than value education, man should be taught of his constitution. What is he made up of, how is he constituted, who is he, what are his potentials, what are his inner implements, what are his outer implements? Mind when it turns subjective, it has ability to relate to respiration and pulsation. These are the internal implements. Senses and the body are the external implements. External implements are called in Sanskrit as *Bahirkaranas*. Internal implements are called *Antahkaranas*. Today, books contain a lot about *antahkarana*. *Antahkaranas* means those which are working within, the tools to work within. The tools to work within are available to the subjective side of the mind. The tools to work without or outside are available for the objective mind. With the help of objective mind we take to senses and a healthy fit body and work outside. They are our external implements or tools. There are internal implements called *Antahkaranas*. There you have not only respiration and pulsation, but also the source of mind as *buddhi*. Then the patterns you have developed over all your lives as *Chitta*. These are the internal side of your being. In a given situation, each person behaves differently according to the settled patterns that each one carries in him. For example, in the morning at the breakfast, they served us idli, vada, sambhar, chutney, let us take that example. Some would start with idli, some would start with chutney, some would start with vada, isn't it? Some use *sambhar*, or some other use chutney to start with. Why did he do so? There is pattern in him.

In anything that we do the already set patterns keep deciding for you. These patterns are settled over incarnations. Even in those patterns, there are desirable patterns and undesirable patterns. When you turn inward you face mostly the toughness of the undesirable patterns that you carry with you. You have to work with to neutralize them, and take to the strength of the desirable patterns and adjust the undesirable patterns with much striving. That is where the adjustments are to be done in the psyche. For those adjustments to be done, we seek the support of the Master, because he went through those adjustments, he has the ability to support us, so that we too adjust the undesirable patterns that are settled with us over lives. It is on account of those patterns many times we speak things of which we repent of later. Many times we speak and later we feel, "I should not have spoken like that". Like that many times we say. That means, there is a pattern by which you say that and later repent. And sometimes you are hasty. Many times people are hasty, and many times people are slightly slower than what the event needs. It is those who get the dream that he was to catch a train, the train is running away, and he is running after the train, he gasps, and then he wakes up. These are the ones who suffer from inertia in their body. They are late in attending to things. Even if you see if you are to go to a program, there are people who get ready even half-an-hour before and keep building tension for others in the house. There are others who never get on

time and they always delay the whole thing. You see, any number of times a man would have a lady who would get ready ten minutes late. In the meanwhile everything in him is totally disturbed and even collapsed. It can be either hyperactive or underactive. Even for prayers you can see. Some come very early when there is no need, some come only at the minute gasping, and some other always come two minutes late. Always two minutes late is a pattern which is in you, that in your life you are late to catch up to the opportunities that come to you. Or you are too early and when being too early also you are bound to miss many things, because you are an over anxious person, therefore you miss the situation. All these patterns exist in us. Each one has to find within himself. It requires self-introspection.

A lot of self-introspection is needed on a daily basis to see what are the cockroaches within us which we don't want to be in the house. Mosquitoes, cockroaches, rats, so many things are there. Unless you turn inward and look into your house, how do you know what are the undesirables in you? You cannot be comfortable with them. It is like staying in the house with a snake. The snake is at home and it can bite you any moment. If you know it, you will eliminate it, isn't it? How do you know it unless you start introspecting on a daily basis? There has to be regular introspection. What have I done so far? What am I to do? Is this all what I have to do? Is there anything else that I need to do? Am I doing the meaningful things? How the journey is conducted so far? How it has to be in the future? There has to be time for self-introspection. Self-introspection can be done within oneself. There, the subjective mind is at work. You can ask yourself. Each one can ask, "Am I talkative?" Be sincere to yourself. Don't try to hoodwink yourself, then it is self-deceit. "Am I talkative? Do I entertain too many thoughts? Are my movements precise? How accurate is my action? What is the benefit of my being here for the others?" Even a flower has a right to exist because it unfolds and spreads fragrance. What am I? Is this a barren life or a life that offers flowers and fruits? What have you been doing? This kind of self-analysis is a very incisive way. Do not spare yourself. Normally, we don't spare others, and spare ourselves quite a lot. Oh! I am such a good person! But in occultism, the dictum is, "Spare not yourself, spare every other". Don't assume that you are already beautiful. If you look within, if you are all that beautiful you should be shining like a star. What are you doing with yourself to shine?

Our original nature is, each one of us is *Jyothiswaroopas*, or embodiments of light. Are we experiencing that as we turn inward? No! What is coming in the way? Our thoughts, our patterns, and our ignorance. Meet it daily for half-an-hour every day, in your lonely hours either during the morning, or during the evening. Work to eliminate what is not desirable by adopting to what is desirable. This is what we call self-sculpturing. When this self-sculpturing happens, slowly the beauty in you comes out. That's what a sculptor does. A mass of rock, he sees the beauty of the form in it, and eliminates what is obstructing the form. He is not building a beautiful form into it. It is only by elimination of the unnecessary stone, the beautiful sculpture has come to be. So also in us, the undesirables are eliminated and the desirables tend to be visible, and that desirable is seen as an image of God. An image of God shining forth with all its VIBGYOR colors or rainbow colors. "*Mamevaamsho jeevaloke*", that's how the Lord says in Bhagavad Gita. "God made man in his own image and likeness" says Bible. We are replicas of the universal or super soul or cosmic person. We can experience ourselves as a mini-cosmic person. Until that point no one can satisfy himself that I have done enough in life internally. This is the internal work. Unless this internal work is complete, you cannot reach the east.

Reaching the east starts only after you reach the south. From south, you take to the inner implements. The first thing you meet is the patterns you have developed in you which are unnatural. There are some natural patterns, and there are some unnatural patterns. These unnatural patterns shall have to be gradually rectified. In this stupendous task, the nature offered related teachers. That's the beauty of nature. Mother is called *Guru priya*. She arranged a school of teachers where you can relate to them. The teacher supports you and helps you and enables you to work out step by step. The journey from south to east is a long journey. The journey from west to south is also a long journey, but not as long as the journey from south to east. From south it is a different journey that you take to. Therefore, south is seen as a great junction point in human constitution that is the heart. It is with the heart as the center the higher reflects into the lower. The divine love can be reflected upon earth. But if you are not in the heart, but in the solar plexus, divine

love deflects into personal love and emotion. Divine love results in sacrifice. Personal love results in passiveness. The persons and the things that we love, we keep on possessing. Possessiveness is a distorted or deflective love. This is the deflection we suffer from higher dimension to lower dimension.

The divine love is related to Venus. The reflected, emotional, possessive love is related to Mars. Divine understanding reflects through the heart, through mind (Moon) and works out in the outer life. But when you are in solar plexus, all that you understand in terms of knowledge you try to use it for your selfish ends. Most of the people gaining knowledge try to use it for their selfish ends. That's how they tend to condition themselves. All those who use knowledge for themselves condition themselves. And when that knowledge is offered to others without any conditions, they shine forth. That's how Mercury can reflect through Moon, or through solar plexus, it can result in distorted version of knowledge only to gain importance among the fellow beings. Many men of knowledge, they use the knowledge they have only to gain importance over the fellow beings and to dominate on them. That's how there are people who show up the knowledge they have in different ways. Likewise, the consciousness which is ever expanding in us when it functions through heart, it gives expansion of consciousness to all those he relates to. If one is working for the benefit of others, his consciousness expands. Expansion of consciousness is an aspect of Jupiter. That Jupiterian energy when it functions through heart, it results in causing expansion of consciousness to the surroundings. But when it is in solar plexus, Jupiter results in over-eating, growing bellies, gathering things for himself. All knowledge is used for material wealth which conditions him. All that conditioning becomes Saturn. Therefore, Jupiter, Saturn, Venus Mars, Mercury, Moon, they can be well related, or ill-related, depending upon the evolution of the being. That's the reason why when astrological charts are interpreted, you need to see the state of the being. It works differently for different persons. To some the planets condition, to some the planets cooperate, to some the planets even serve as assistants, depending upon the growth of the being.

We will continue the journey from south to east tomorrow. For the moment kindly note the basic requirement for transformation is, stop thinking about self and start thinking of the welfare of surroundings. With that it starts. Without this any amount of listening, studying, reciting, doing poojas - all that, it doesn't cause the needed transformation in oneself. "*Yagnaardham kurukarmaani*". Let all your actions be an offering to the surroundings, and let it be so every simple act of your life. Get to south, then relate to the east. When this psychological change happens, one is said to be entering into the elementary school relating to wisdom. Until then one may be illusioning himself that he has done so much of *Lalitha Sahasranama*, so much of *Vishnu Sahasranama*, so many pilgrimages, all for oneself. Pilgrimages, dip in the holy rivers, going to mountains, valleys, they can be just some kind of activity which would not give you the needed transformation. Every simple act should lead you to self-transformation for a person who likes to progress into the light. Therefore, the east-west journey has to be understood. Having reached the east, once again man settles in the south. From west to south, from south to east, the journey is completed. Then he comes back and settles in the south, so that he is equidistant to east and west. Such ones are able to handle spirit and matter with equal felicity and joy. They are the ones who stand as examples. That's the final step. We will come to that.

Thank you.

The Californian group, they wish to offer, because offering is part of our curriculum. Even to make the group life cheaper, they have decided between themselves to bear a substantial portion of the cost of group living. Can you imagine? For the first time, I see this after Guru Pujas in India that a few work for many. In India for Guru Pujas for 4000 people 40 persons will offer themselves. That's it. It is not collecting from every member and fixing the rates and the rates being higher, some may not be able to come. To avoid all that and to set an example, the Californian group has kept the costs low. And they have not so because the hotel and the caterers have offered food at lower cost. They have decided to offer them from themselves. Apart from that they are also offering, they are offering a book on Bhagavad Gita, a rendering coming from Master EK as Mandra Scripture. Every family can collect one copy of this. They are also giving every participant a key chain with the key sound of Master CVV. Since we are also making a

pilgrimage to Mt. Shasta they have also thought fit to give every participant a copper coin with the mount on one side and with the picture of the Master Count St. Germain on one side. And from Miami, there is a gift of saying on Violet Flame, and the picture of Master CVV which you may collect.

Thank you.