

San Jose, USA Group Living (Questions and Answers)

with Master Kumar and Kumari Garu

Master, Man, Mind, and Matter

September 12 – 14, 2014, San Jose, USA

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Saturday, September 13, 2014, Evening

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

So we shall have some pleasant dialogue in the form of any questions and clarifications to the questions. You may kindly ask, there are some members who have some general questions also. It would enable them to gain clarification. You may one by one shoot the questions, and I will answer them.

Question: Question about the Mt. Shasta and what kind of energies can we expect there, and can you tell us about this sacred mountain.

Answer: Are you coming to Shasta? That day morning a two hour talk is arranged for all those who wish to come to Shasta. If I answer now, it may eat away an hour's time. But to be brief I can tell you, Shasta is a name coming from Sanskrit. Shasta stands for the promoter and protector of law. The scriptures speak of the synthesis of energies relating to the first and second logos. These two energies together is called Shasta. Normally, the second ray energy, it maintains law and order. And it works to promote knowledge and love among beings and ensure that law is followed through appropriate governance. But when things go out of order and the community is no more amenable to the law and is destructive of nature and other species of the nature, then the first logos of will prevails to destroy that part of the creation which is a menace to the other part of the creation. It is an act of destruction with love. It is carried out to save the rest of the part. These two energies, the will and knowledge together are manifest as a Kumara and that Kumara takes care of knowledge as well as protection of law. This is the basic understanding of the sound Shasta. It is also known that Shasta is a volcanic mountain which speaks of the first ray energy functioning as Rudra. If necessary it can be very furious, but generally it emits vibrations of harmony and peace. Men can benefit to evolve themselves by relating to the mountain and by being with the mountain, or residing in the caves of the mountain. Incidentally, the seventh ray Master also formed Mt. Shasta as one of his abodes.

All sacred places are generally endowed with ray energies – either first or second or seventh ray. Therefore, it is no wonder that in Shasta many meditating groups find certain phenomena and experience. Shasta is also a mountain that is linked to the super mundane in a very good way. Much phenomena happen there including the relation with the UFO (Unidentified Flying Objects). These are all the phenomena relating to the communication between the super mundane and mundane. The mountain is not only very high, it is also equally deep. If you see the mountain, you have an apex in the triangular form, equally there is an apex down in the triangular form. People have gone into the mountain, even up to 8 miles down the surface, and yet they have not found the base.

There are many caves in the mountain which vibrate well and it is also a habitat for our ancestors. Some of our ancestors, as I said, coming from Lemurian time, they also do exist over there. But they are not generally visible. Those are the ones who are said to carry like the cyclops the facility to open and close the third eye. I would say, they all represent the remnants of the Lemurian race. The remnants of every race are here and there on the planet. You also find some of them in Australia as aboriginals and tribals. If you relate to them and their language, they narrate their own understanding of those times, and they also give the understanding relating to Ramayana. It was a great revelation to one Indian teacher who related to

tribes in Australia, those tribes which do not integrate into the Aryan civilization that we are. In their own circles they work with the sound Ram. It was an astonishment to the teacher who went there.

Likewise, in Shasta also many exist. Not all of them are great initiates, but few are there. So the mountain vibrates, and some of the residents in the mountain also vibrate well. When we relate to the mountain by being there - in fact some of our group members plan to stay for about 3 days, or 5 days or 7 days so that they establish a contact. On the west coast of the North American continent Mt. Shasta stands out to be a great energy giving out the synthesis as coming from yoga, since it stands from the Lemurian times.

So much for the present. Thank you.

Question: Can you tell us more about the Unidentified Flying Objects you mentioned before?

Answer: All that we speak in that place. We take up another topic here. The flying objects are like the disciples, they have their subtle bodies with which they move. Groups of disciples, they conceive a form for collective moving. For a collective movement, just like we collectively move in a flight. For a collective movement of men of super mundane plane, they have conceived these vessels to move from place to place. Their presence is beneficial to the planet and the planetary beings. They should not be seen as some aliens who have a plan to destroy our planets as is generally shown in the Hollywood movies. In Hollywood movies invariably every alien is seen as carrying a program of destruction on our planet, which is not true. Because if at all there is any race where such destruction can happen, it is only the ones on the earth. The ones who are in subtler planes, they have long, long back come out of the instinct to fight and the instinct to kill. Therefore, whenever such visitations happen it is only to benefit the earth, and benefit the surroundings, and many times to calm down the Pacific. Please remember, Pacific alone is capable of causing submersion of the land on this planet. It is such a huge ocean, and mostly tsunamis come from Pacific Ocean only. Therefore, there is a super mundane activity to preserve life on the planet, and to work for the benefit of the planetary beings. The UFOs, they are like messengers, they bring messages to beings who are working for peace and for evolution of humanity. They have a communication system and they do appear and they do disappear. This phenomenon is more in the coastal Pacific than at any other part of the globe, only due to the special vibration that the west coast of the two American continents carry with them on account of their previous association with the Lemurian.

Question: Master, kindly enlighten us on how each chakra can be unfolded into a lotus.

Answer: The chakras are the whirlpools of energy and how these chakras can be transformed into lotuses, it is a volume by itself when you speak of all chakras, but the principle is simple. The principle involved between a chakra and a lotus is, with respect to chakra it is circling, rotating energy. A chakra creates whirlpools of energy and causes a continuous movement of energy, in relation to the matter in the base center, water in sacral, fire in solar plexus, air in heart, and akasha in throat, and of course the residence of the being, the soul is in ajna. When we are functioning in the downward, in the descending order, or in the involving order, or into the involutionary order, when the energies are from above downwards with a being, they tend to be whirlpools of energy. When the energies in us, we are working them out for evolution, for uprising, for upward movement, the same chakras tend to be lotuses. The lotus is an unfolding energy. A chakra is a whirlpool of energy. The whirlpool brings you down. If you get into any whirlpool it will suck you into the lower. From whirlpool to whirlpool you keep on moving from akasha to air, from air to fire, from fire to water, from water to earth, from earth even down into subterranean regions. This is due to the impulse to move and involve more and more into the matter. In them the work is that of force. This force keeps people burning themselves away in pursuit of terrestrial things.

Lotuses work the contrary. Lotuses enable us to unfold into higher planes of existence. Every time there is an unfoldment, there is an expansion of consciousness. Every time the contrary happens through a

whirlpool the consciousness is condensed more and more by matter and one is conditioned by it. The basic theme of chakras becoming lotuses is relatable to the sign Libra. Libra is the sign which enables you to move into objectivity. At all levels, from the absolute to awareness, there is an expression into objectivity. And awareness, consciousness detailing itself into three qualities, or trinity, is also an objective aspect of the pure consciousness or awareness. The three qualities come out of them, the five elements, the five senses, the five sensations, the five pulsations, the five organs of action, these are all also expressions from subjectivity to objectivity. When activity is conducted from subjectivity to objectivity, it is an expression into outer. At every point the Libra function is there, because there is a subjective plane tending to be an objective plane, and it tends to be a subjective plane for the succeeding objective plane. Just like if you have seven floors here, the floor of the top floor is the roof of the sixth floor. And then the floor of the sixth floor is the top of the fifth floor. Like that, subjective - objective. Each time there is an expression up to the matter, in seven gradations, in fact it is so many gradations, but for understanding it is said to be seven gradations. They also say 49 gradations if you get into detail.

In seven steps one becomes many through a process of involution forming the necessary whirlpools. That's why even for the planet there is a vortex at the north pole. There is no pole as such as you see in the globes that you buy. That kind of pole does not exist for the earth. It is the whirlpool of energy that brings down a planet. And it is contained by another whirlpool at the south pole. The whirlpool enables manifestations to happen. That's how the chakras are the means for the involution and manifestation. The contrary is the case with lotuses.

When you turn from outside to inside, successively every plane a chakra transforms into a lotus. For example, when you cease to pursue on the material plane any further, when you are satisfied with the material plane, and you are no more interested in satiating yourself through material, slowly the *Muladhara* chakra turns out to be lotus. Likewise, when you are emotional relation to places and persons, when slowly that aspect turns out to be an aspect of love but not any more emotion, then the sacral center turns out to be a lotus. When you generally cease to relate to objectivity and relate more to subjectivity, which is a major step for men who live more outside, in that case the navel center unfolds itself into a lotus. When love prevails in you and you do not divide the places, persons in terms of your likes and dislikes and you mean love to all at all times, you mean good to all at all times, as I explained in the morning, then the heart center unfolds from being a whirlpool of energy into a lotus. This is how each time you make an effort to move upwards. In the same manner for the throat center when you are able to relate more and more with sacred sounds and to the base *Anahata* sound which leads you into subtle planes of existence, then your *Anahata* tends to be a lotus. Thereafter, as you are more and more in contemplation, when personality is relating to the soul and you are at the point of experiencing yourself as a soul, at that point the *Ajna* center unfolds into a lotus. When the individual lotus relates to the *Sahasrara* by relating to the omnipotent and omnipresent God that is what is called relating to the *Brahman*, in that context the *Sahasrara* also unfolds. Like that, at each plane as you move upwards the next step comes and then you relate to that and make further effort to move onward into higher plane and when your personality activity is in tune with that effort then every chakra transforms into a lotus and leads you into higher planes.

The chakra is the ring pass not for a person. Unless he qualitatively improves himself he cannot transcend that chakra. Like that at all seven planes there are rings pass not, which is a protection and is also a limitation. Just like for the chick in the egg, the egg shell is a protection. But as the chick grows in the egg, and keeps trying to come out of it, there is an effort to break the egg shell. At that the nature through the mother does the needed activity from outside and the eggshell is broken and the chick comes out. The chick's eggshell is broken before it is not safe for the chick. Unless the chick is fully evolved, fully grown, if you break even before, you only have some white and yellow liquid to nourish your stomach. But you don't have the grown-up chick in it. Likewise, just as an eggshell is as much a protection, at the same time as you grow it is seen as a limitation. In all these aspects with your respect to your attitude towards matter, your attitude towards emotion, your attitudes towards thoughts, your attitudes towards love and compassion, these are the qualities with respect to each chakra; as you are attempting at it, when you succeed, that limitation is broken, it becomes into a lotus, and you are lifted into higher plane of existence.

That's why a lotus is always in the hands of the deities showing that, "I promise you upward movement provided you follow a discipline". In the hands of the Mother, she sits in a lotus, she holds the lotuses. We call her *Udara*. *Udara* means not only being benevolent and generous, it also means *Ut Aara* – upward movement, upward movement at every plane of existence. When you are ripe for the next plane of experience, the earlier plane gives way by way of a lotus. All these lotuses are connected by one thread which we call *Sushumna*.

The very transformation of the chakra into lotus is on the basis of the quality of your personality. We need to transform our personality to make it as transparent as possible, as radiant as possible, as magnetic as possible. That has to be the tendency. And the ability to retrace from objectivity at will. Just as you close your eyes, you should be able to enter into yourself and be within and move upwards. Generally as people close their eyes, after a few seconds the thought moves into surroundings and you only wander in the surroundings. For most of the people, meditation is nothing but a silent wandering. That is because we are still very much absorbed into the objectivity. From that step, first you have to turn inward and move upward.

Turning inward and moving upward is the practice, but that cannot happen until and unless one is fairly fulfilled in the objectivity. Unless certain comforts are realized in life for a basic comfortable living, you cannot go on modifying what is the definition of comfort. Think of a basic comfort. When that is achieved, normally you would like a little more comfort, and a little more comfort, and a little more comfort. In the process you are caught in the web. But if you are able to restrain that it is enough, enough is enough, I have built a platform upon which I grow. When we have such an attitude, and our attitude to objectivity is only to serve people, nothing else, then you stand a good chance to transform the chakras into lotuses.

Even if you make pranayama practices, meditation practices, unless as I told you in the morning, you have developed a psyche in you by which you give obligations to the world and you don't anymore are dependent on the world - that state has to be gained so that you can move with great joy in the inner planes in an upward manner.

Question: Let's say we somehow learn to stay in heart. Is it practical and it is OK to stay in heart and work all the time? Or would there be situations where you have get down from heart and work?

Answer: if you have really reached the heart, in the due procedure you never have an occasion to step down from there. You do not step down but you permeate into all the lower centers. Staying there you conduct the work at the mental, emotional, and physical plane by just projecting yourself into those planes. As the work is done you once again retreat to where you are in the heart. It is a matter of projection, but not displacement. You permeate into the outer planes, conduct the related work, and when the work is done you get back into the heart. That's how those who live in heart, they continue to stay in heart and function in the lower planes.

I can give you an example. In a company, assuming that you are the managing director, there are general managers, managers, and workers, let us say three levels. If you are a good managing director, being in your own seat you can ensure that the general managers, managers and workers, they function well. You don't have to go to the worker, you don't have to go to the manager, you don't have to go to the general manager. If you do it out of your volition, you may do it. But the very fact that you are as a managing director sitting in your chamber, and when your policies are very clear, the moment you are in your chamber, the rest of the team works: The boss is there, so let us do our work. In the same manner, in you also, when you are in a higher state, the lower state automatically falls in tune with the higher state. There is no such situation that the lower revolts in the occult kingdom. It can happen in the objective, mundane kingdom where revolt happen against a superior authority, because it is all a game of material acquisition and one-upmanship over the other. But in the occult system, as you move to a higher system the lower

cooperates. As you move into a higher plane of awareness, the lower fall in order with you. Therefore, you continue to stay in the heart and conduct the work.

Many people think that they are staying in the heart, but they stay in emotion, not in the heart. Emotional love should not be seen as impersonal love. An impersonal love is a state where you are beyond the duality. You don't have likes and dislikes, you don't have preferences. You do not live a life of choices. You stay neutral to all situations, and you relate to things as they come to you. That's the beautiful state of the one who is at the heart. Whoever comes to you and relates to you, according to them you relate to them, and you are generally not displaced from the heart. If you have to do work on the physical plane also, you permeate from your heart and conduct the work.

I tell you one episode coming from Ramayana to make it easy for you to understand. Hanuman, he gets into Lanka. He sees the situation, and he feels he has to put off some of the diabolics even before the war happens. You can read Ramayana. He stays on the top of a big arch - the top of the arch that the scripture speaks of as the top of your diaphragm. You can stay on top of your diaphragm. When you are above the diaphragm, each time there is a demon coming from there he conducts the fight and wins over them. Sometimes he comes out of it, jumps from that state, conducts the work and again gets back and stays there. Likewise, the man who is at the heart conducts from the heart. Likewise, the one who is at the *ajna*, he conducts from there like a king. He sits on the throne. From there everything is conducted. It looks like he is not doing anything, but he is doing everything. Those are the great movers. They sit but they move the whole world. Buddha sat and moved the whole world. And then Master CVV sat in Kumbhakonam, but he moved the whole world.

What is important is, as you reach to a higher state and settle there by virtue of your qualities, by virtue of transformation of your personality, there is no such thing as your falling back unless you do great crimes. It is like once you are into Masters, you don't again have to get back to your graduation, or to college, or pre-college, or school. It is not necessary. It is a state of awareness. When you are settled in that state of awareness, all the lower states relate to you. That's why in the life of initiates when they are in the higher states of awareness, the lower cooperate and nothing damaging would happen to them.

For example, you see Jesus the Christ. 40 days on the Mount of Temptation he was in contemplation. In that contemplation, Jesus the son of God, I AM, related to THAT and has become THAT I AM. THAT I AM remained. That connection between the universal and the individual has happened and he stayed in that state. That's what we call *So-Ham. Saha Aham*. When you are in that state, what happens to your body is a question normally, isn't it? 40 days you don't drink water, you don't sleep, you don't eat. What should be the normal state? But nothing would happen. Why? because when you are with the higher, the lower is taken care of. The lower falls in order with the higher. Therefore, once you reach the heart, unless you indulge into very great crimes, there is no such thing as fall from there. That is the understanding.

Question: Master, you spoke in the morning that there are relations that come and you live through and they go. But when you relate to the Master and other disciples, when you come back what happens?

Answer: True, there is the whole creation, it is based on "relating to". Even the very cosmic consciousness is in relation with the cosmic existence. That's why there is the pulsating cosmic principle emerging. "Relating to" is different from developing attachment. Attachment is a state of one trying to hold the other. There is no free will prevailing when there is an attachment. It is not so in the relation of Master and disciple. They are in a relation which is eternal, and yet no one binds the other. Neither the Master binds the disciple, nor the disciple can bind the Master. There is no bondage. There is friendliness. In friendliness the relation continues. One trying to cooperate with the other, with no hold over the other. There is no hold over the other.

That's why the word friend is considered an excellent term in English by Master CVV. Master CVV says "friend" means the one with the "free end". Friend is the one who has the "free end". The ends are not tied down, so that there is no hold with the other, yet they cooperate. So is the case with the other. That's how friendliness is seen. The whole creation is built on such kind of friendliness which is the other name for true love. That's the relation. In that relation, there are times where there can be departure, but the relating to does not disappear. Even when we depart for some purposes, the relating aspect is not. The pain is not there. There are disciples who depart by virtue of the work, they depart from the ashrams of the Masters and conduct great works for decades and later, may be after 2 or 3 or 4 incarnations, they come to back the ashram, yet the relation is there. There is no urge that I have to go back. Where there is urge to go back, where there is urge to get away, that's where the relation has the related bondage or grip over the other.

Just like we come together and we move away, in that moving away no pain should be experienced. Such pain does not exist between a Master and the disciple. It does not exist in the higher circles. That all conduct with each other with friendliness and no one holds the other and every one relate to the other according to the law, and it is a great state of friendliness that happens. Therefore, "relating to" is inevitable in creation. Relationship develops bondage and ships are bound to sink. That's why there is one Master who says, "Keep relating but do not develop ships, they may sink." Expectations on the basis of relation would cause the necessary damage to the very relation. Therefore, friend is one who keeps the free end.

And in teacher-student relation, a true teacher never holds the students. A student at any time cannot hold the Master. Because he is in a higher state of being, he relates as much as you relate. For him the game is clear. As you relate he relates. If you are silent he is silent. According to you he is. He plays his game with much dexterity. At the same time, even when the student is so very offering and surrendering he would not misuse the student. There is no abuse or misuse of a student by a Master if he is truly a Master or a teacher. Likewise, a student can never misuse his Master or his teacher. That's how the teacher is above board in all these matters. But the students, out of their habit of possessing the teacher, they make their own efforts to do it, and many times they get disappointed by it. It is like holding the air. You cannot really hold the air. Holding the teacher is like holding the air because the teacher lives in the airy abode. Heart is the airy abode.

Therefore, coming to your question, all relations that we develop at the mundane world with a view to possess the other, they are terminable. There are other eternal relations of which you are speaking as between the Master and disciple, as also between the Master and other Masters. They continue to be eternal because all live in freedom and free will. That's why there is no attachment. This attachment aspect comes as a secretion from the emotional plane and that does not exist in the higher planes.

Question: Question from Argentina that if medical surgery is done on the physical glands would that have any effect on the unfoldment of the lotuses?

Answer: The glands are the physical aspect. The chakras are the force aspect. Therefore, they are not affected. Actually a gland is disturbed only when the related chakra gets disturbed. It is not that when a gland is surgically affected the chakra is affected. The very fact that a gland has gone into sickness means, the related chakra is not functioning. That's why from the esoteric angle, to cure an incurable disease in yoga they attempt to repair the chakra not the gland. Reparation to chakra enables the gland to function well. For example if your heart principle which is relatable to thymus gland, even if thymus gland is removed, it does not matter – man continues to live so far as the functional aspect of that chakra is continuing to be. We should not think that the lower that way affects the higher. The chakras have no connection. They enable the glands to secrete. If a gland is affected, today in medicine there is no solution to it. Glandular reparation is not yet the cup of tea of the medical systems we have. But for a yogi, the glandular systems are repaired from the higher dimension through adjustments to the force in that relating chakra through which the gland is made to function. By making any surgical operation to the glands you

are not really affecting the chakra. If you are repairing the physical aspect of something, the functional aspect is not as such affected in you in the sense, the car is being repaired, they apply fire, they cut a part, they replace a part. Just like you are not affected when it is being done, the force aspect in you which is part of you is not affected when the vehicle is repaired.

There is a classic example in India where one of my students he had certain discomfort at the heart level. He is a student of yoga right from childhood. The doctors they made their own search and they came to the conclusion that they need to remove the thymus gland. Thymus gland relates to the heart. He asked me, is it OK if I get my thymus gland removed, in which case do you think I may not be able to walk into the heart lotus? I said, they are two different things, get your thymus gland operated as said by the doctors and you continue with yoga. And he continues with yoga since about 15 years and he has made great strides and is able to perceive many things, and is one of the most benevolent members belonging to the family of Master CVV. And he has no more physical discomfort of that gland being removed. Most of these things, to think that when the physical organ is affected the related force center is affected is not correct. If the related force center is not functioning the related gland is affected is the truth.

Question: An Indian lady asked the question that when she came to US she noticed two sorts of energy aspects in US. One is positivity and then believing in your own abilities. How should we channel these two energies, so that we can balance out with what she learned growing up in India to be content with whatever is given to us by God?

Answer: There is no conflict between the two. Having come to the west, there is lot of positivism generated by the people here – firstly, positive attitude, secondly, you believe in yourself. In the east, they were taught that believe in God and God takes care of you and your growth. These are the two thoughts. Both are equally correct. Actually every man is an image of the divine and therefore a self-believe enables them to accomplish substantially. In a self-belief system there is an unconscious growth of ego that I have done it, I have achieved it. The sense of achievement emerges from a self-belief by which you seem to have manifested everything, that you are the creator. But there is one who created you. You are no doubt a creator at a level, but even you are created. There is someone whose energies function through you due to your positivism and self-belief. That's how one grows well and one achieves well, but one tends to be egoistic. There at a very advanced level he tends to be an obstruction to himself. Up to that point it is fine. Those are the stories of Ravana and Hiranyakasipu and all those giants of Atlantis. With their own effort they have put themselves to lot of industrious strive and have grown beyond all proportions, and unconsciously the ego also grows. At which point to neutralize the ego is very difficult. So what happens, they bring down themselves through self-destructions. Many civilizations have brought self-destruction to themselves by this egoic aspect that they are the masters of the situation. This has happened to humanity many times.

Then the section of the beings, they developed another thinking. It is true that the divine functions through us, and we conduct everything, and we do not attribute our achievements to ourselves but to the divine. We keep achieving trusting in the divine. There is also achieving by trust in oneself. Trust in oneself enables you to have the positive tendency to develop. Trust in divine also enables you to propel in the positive way. That's why the scriptures say, either you trust in yourself or you trust in God. If you are in a situation of no trust, you are gone. Either you have to trust yourself or you have to trust in God. Either you can grow. In both cases there is positivism. Those who trust in God are also very positive but they grow humble. Even when the growth happens they continue to be humble. They do not say "I", "I", "I" all the time. When one trusts in himself and keeps growing, the "I am" grows stronger. But "I am" itself is a product of "THAT". Individual soul is but a projection of the universal soul. Therefore, he meets his wits end at a point where he cannot move any further.

Therefore, in the east the concept is, trust in God and do your duty without any kind of complacency. Trust in God and discharge your obligations. In that process what happens, the trust in God should not

degenerate into fear of God. The basic problem from religions is that they have not explained what God is. They give a form, they give a name. When you do not relate to it, they threaten you with so many things like sin and all that. Therefore, there is more fear of God than understanding of God. When there is only fear of God which is only out of fear when you start doing it, it is not happening through you in a positive way - fear of education, fear of growth in life - it is fear that propels many to do many things. For everything fear is the basis if people recite so many hymns, mostly out of fear. When it is fear-based it tends to be negative. That's why you find many religious persons where there is a negative aspect. Why? because there is no complete understanding of the energy called God. Something is given, if you don't relate to it you have calamities - this kind of indoctrination generates a kind of fear, and through fear you relate to God; that is a very unhappy and unfortunate situation. It is an ignorant situation. Therefore, negativity comes.

The negativity is always in imagining some bad things to happen to me so I have to hang to God like this. It becomes a hanging on to the divine. It becomes inevitable because otherwise there is the fear. It is like saying, if you don't relate to Christ, Satan will take hold of you. This kind of fear has created a different situation. Otherwise, if you have the right understanding of divine, and you understand that each one of us is but a reflection of him and that we are to relate to the people in the surroundings and discharge our duties; in that situation, when you have trust in God, it is equally good and you don't have the hurdle of ego overtaking. *Ahamkara* they say is very difficult to overcome when you do not see God playing through you. It is the divine qualities that keep functioning through us.

It is divine that exists in us as our awareness. Awareness is not our awareness, it is his awareness in us. It is one life which exists in all as individual life, but it is not our life. If it is our life we should be able to handle it ourselves. It is not in our hands. Likewise awareness, it comes every morning and recedes during sleep hours. Awareness and life are endowed and you feel they are existing. Therefore, the easterners say that individual is an illusion, the universal existence is the reality. The individual existence is a temporary and a transitory thing and it cannot be given too much importance. Just like the ocean and wave theory. Wave is there. But the very movement of the wave is on the basis of the ocean. Likewise, each individual, all his movements, is on account of life and awareness that is functioning in him which are not his. This is on account of ignorance that "I am". This "I am", when the life is gone, there is no more "I am". Or when awareness goes abroad, a man who has achieved great things, where is the guarantee that he may not get into dementia, and that he may not get into Alzheimer's? It can happen. In all those situations, there is something beyond you and that beyond is benevolent to you, and in relating to its function is a positive attitude.

In that situation, the easterners progress well and they have the facility of the ego being in a moderate level but not at very high level. Therefore, he sees the plan of God working through him and remains humble. In the other situation, the ego grows very high and it is very difficult for each one to meet his ego at a later station. That's how the two situations are equally acceptable up to a point. But beyond a point it is very difficult for one who developed the egoistic personality to dismantle that ego. That's why not to enable the ego to grow, then all acts done are attributed to the divine and that it is His grace that enables us to fulfil Him, that attitude is taken. But in both cases, the positive attitude and belief are common. Belief is common, positive attitude is common. We are always instructed to expect good things to happen to all. We always wish that good shall happen, welfare shall happen. "*Loka samastha sukinobhavantu*". When that kind of positive attitude is held and belief in the omnipresent God or Self, substantial progress is achieved. But with respect to those who attribute all that progress to themselves there is a point where they meet the crisis. In that crisis it is very difficult to dissolve their ego. That's why the ultimate realization is not possible. But achievements in life are equally good in either case.

Achievements are equally good in either case, be it self-believe or be it belief in God. In the case where there is belief in God people through them super-natural things have happened. And those believed in themselves even through them supernatural things have happened because individual is no other than the replica of the divine. Therefore, there is a thin line of difference at a very high level. Both methods of

approach are equally valid. That's why it is said in the scriptures that in the east the belief is in the sense of be-ness and being. In the west the belief is in the sense of achievement. Sense of achievement and sense of attainment at one point or the other shall have to be replaced by sense of at-one-ment, becoming one with the God. Becoming one with God is the final step of salvation or liberation or of knowledge which cannot happen unless you know that you are no other than THAT existing in this form and with this frame of mind. There is a thin difference. What is important, be it an eastern system or western system, self-belief or belief in God, number one. A positive attitude, not a negative attitude. Negative attitude comes through fear. Fear is injected invariably in every place by the ignorant priests through religion only to have control over fellow beings. That fear should at every cost be dispelled. Then it is equally good either way.

Question: Can you please describe about Hanuman and what rays he represents?

Answer: Hanuman is a being of synthesis. In him all the seven rays are at work. It is a being of synthesis in whom all the seven rays are at work. He demonstrates the essence of the four Vedas when it comes to knowledge. He demonstrates love whenever he is in relation to beings around. The will that he carries can move mountains. His ability by relating to the divine in devotion enables self-annihilation and there is no more individual existence. He demonstrated with him all the seven qualities. He did magic. The magic that he carried is very high in the sense he could fly great distances. He could expand his form to very high proportions, and also in the next minute reduce the whole form to that of an insect. With respect to seventh ray magic, with respect to sixth ray devotion, with respect to fifth ray mental abilities in handling things which was a great help to his king. And his ability to dissolve conflicts and bring about harmony, and his ability of intelligent activity, action, and also that of knowledge and will. All the seven qualities of the soul are fully demonstrated by Hanuman because he has come down from the higher circles. He has come down with a golden body and he remains in golden body at all times. He developed a diamond body around him. There is the diamond body existence, a golden body existence, and a monkey-like form for the physical plane.

From the childhood his abilities are very high. Even as an infant, he saw the Sun and found it to be a great fruit in the sky, and then jumped from the earth to the Sun and even gulped him. These are all situations which show that he is a supernatural being. He is a supernatural being. He is an ascended Master. Please note during Lemurian times, they are all descended Masters, that is the Absolute descending into many forms to help humanity until the entire humanity is evolved. They are the descents. They are a kind of avatars. All that we worship in the form of Masters of Wisdom, they are examples to us because they were also humans at one time. They were also humans at one time, and they had the same limitations, and they had the same fallacies as we have, but they demonstrated an ascent. That's why there is a difference between ascended Masters and the Hierarchy. Along with them there are also descended ones who are with them. In those descended Masters you have all those who have descended during the times of Lemuria. That's where Hanuman, Ganesha, Dattatreya, Kapila and such others, they are not the ones who carry any kind of limitations with them. According to the Plan as is entrusted to them, they keep transmitting the needed vibrations and conduct the needed work.

Question: Master, can you please tell us about the indigo child?

Answer: Indigo child, it all depends how you decide one to be an indigo child. If one is truly child he relates more to the super-mundane than to the mundane. He is clairvoyant, he is clairaudient. He is capable of listening far, seeing far, and he can guide people with the extra-sensory perception due to his awareness having permeated into the violet plane which is immediately preceding the subtle plane to the physical plane. If one is demonstrating such extra-sensory perceptions and is able to say things relating to the past, relating to the future, and relating to the current events at distant places, then you can him an indigo child. That is the prophecy of a Master having taken to physical incarnation. For example, in the case of Lord Krishna, he was considered to be a blue child. Indigo is but a shade of blue. That blue child has

demonstrated all these qualities right from being an infant baby. He could demonstrate such supernatural faculties and that was very bewildering to the people in the surroundings. Basically, from the spiritual standpoint, an indigo child is one who is very much acquainted with the super-mundane field of activity and is able to perceive all that activity and give direction to the surrounding beings. That's how I understand the indigo child. In him the etheric body is fully developed.

Question: In the situations in which I am supposed to take a decision, how do I know it is the inner voice, and how do I know it is my desire. How do I differentiate between the two?

Answer: Until you develop enough inner conscience or inner voice as you said, the inner voice can be developed through the practices of discipleship. You can try to work with that inner voice or inner conscience in this direction. Until you feel very sure of your inner voice that you relate to someone in whom you have trust, in whose wisdom you have faith. It is like until you start walking, you better hold the finger of an elder one. When you start walking you don't need to hold on to the little finger of an elderly person. Similarly, you get the conviction along with the inner voice. Along with the inner voice, you also get the conviction, yes, this is how it has to be. Until you get that kind of conviction within you there is nothing wrong from seeking from persons who are willing to help you. That's in humans there is, energetically speaking, a hierarchy. There is someone who knows a little more than you, better you ask him. Likewise, it is better when we are not very sure we rely on someone until we gain that ability to feel the right thing within us. That is easier these days because distance is no distance thanks to electronic media. If you seek the advice from anyone in whom you have trust, you get back the advice in minutes. In some things you feel very confident, you don't feel like asking. In some things you are not very confident, isn't it? In those situations you can try to work with inner voice, inner conscience. But if it is not giving a very emphatic direction and you are in confusion, better seek from the elder. That's how seeking from elders is given as one of the means. Another dimension, open a scripture. Sometimes you get direction from the scriptures. There are two things that are given: the ones who are ahead of you can guide you, or the scriptures can guide you when you are not finding enough confidence within you to find the right decision. That's how you can proceed until you grow. Once you grow you also advice others what to do. Just like you advice your children, you receive advice from your parents in terms of the states of awareness. Do not feel hesititant to seek advice when you are in crossroads. Even the best of men sought advice when they were in crossroads. Great kings, great emperors, great warriors, even men of wisdom sought advice from their seniors when it was needed to. Therefore, when within you, you do not feel the needed clarity it is better you seek it from those in whom you have good trust and belief. That has to be like that. There is no other way.

Question: In the west we always hear, aim high, think big. In the east we say don't expect anything. How does it correlate?

Answer: As I said, you have to ask yourself would you like a comfortable contented living or would you like to achieve something in life. There are two things. As I said, the comfort of be-ness is one thing. The comfort of achievement is another thing. When you are with the comfort of achievement it is said that you are with *sankarshna vyoocha* or with the quality of dynamism. When you are with the quality of dynamism you carry in you the urge to achieve something. Therefore, you have to think big, you have to aim high. Not all have the urge to achieve. They have the urge to "be". To stay comfortable, to stay in poise, to stay in peace, in that state also great achievements happen through them. How they happen? Because when they are in that neutral state the plan picks up them and works through them. They too achieve. But they are not for achievement. Even if the achievement happen through them they do not care for the achievement. They feel that they have "to be". That's why it is said in scriptures the east had their own times of achievement they went through. It is an older race. Within the Aryan race there are seven gradations. They are the older ones in the sense they are the retired ones. If you a retired man, things of achieving have no meaning. Anyway what you have achieved you have achieved. Now his son is in the process of achieving,

or the grandson is in the process of achieving. Therefore, whatever is applicable to grandson or son is not applicable to the grandfather. That's how the east in its psyche in the past they have had their own great achievements. there was time when the whole globe was looking to the east for the kind of culture, civilization, science, etc. All that is over. There is no more kick for achievement. Each individual has to find within himself what is that is comfort to him. Is it sense of be-ness or is it sense of achievement? If you have a kick for sense of achievement, don't follow the theory of sense of be-ness. If you are in the process of contentment and comfort and being in poise and peace and relating to the surroundings, when you are in that aspect you care not for achievement. That's why the achievement aspect relates to *sankrashana vyooaha* or the *rajasic* path. It comes to its own conclusion when man feels that I have achieved enough. Then also he has to settle down, isn't it?

There is a small story. A grand child who came into youthful years, he was growing a mustache in different ways. He is showing his grandfather who has no more mustache. Grandfather has no mustache. The grand child who has grown to youthful years, naturally there is lot of growth from the skin. The hair he was making different kinds of mustaches, like Master CVV. Different ways, different mustaches, each time he dresses them different, and he grows them long. He shows his grandfather every week a different style relating to the mustache. The grandfather sees and smiles. One day the grand child asks the grandfather, why do you not grow like this? He said, I already experienced the kick of it, and I have kicked myself out of it. Like that certain things as the soul evolves, the soul gains the related experience. To them it is no more such an enchanting thing.

For example, Master Morya, Master Koot Hoomi, they were to be emperors of a grand continents. But they did not feel the kick of being a king. On the contrary they felt they should relate to the Brahman and be Brahman and live in such peace that through them the divine can transmit himself in a greater dimension. What happens is as one matures, the sense of achievement is gradually replaced by the sense of be-ness and contentment. When you reach 84 years you will not have the same kick as you have now, isn't it? Why because through all these years as you coursed you have found your own compromises, this is OK, whatever is achieved is achieved. This kind of a thing happens to every soul at a point when its personality is ripening.

And each one has to find within himself what is comfort to oneself. If one wants to be very powerful, he has to work for it. For some power means nothing. To such persons, even if we push them into power, they come out of it. Likewise, some stand for lot of achievements. Some are satisfied. A satisfied customer is different. He is comfortable with himself. Ultimately in all these pursuits, the final pursuit is contentment and be-ness. We are considered to be human beings. Therefore, all doings will have to culminate into being. Therefore, in youthful vigor there is aiming high, thinking big, doing big things, running faster and faster. All this is natural. But as you grow in your evolution, and you have gained certain related experience, you find that it is not any more relevant to you. You cannot say it is not relevant to all. To you it is not relevant so you stay put. You are at comfort, you relate to the nature and you are happy. That's how the maturity of the soul decides which way it has to proceed.

Question: Why monkey god, why a boy with elephant's head? These symbols are difficult to translate to the western culture. Why these?

Answer: Elephant head god, monkey head god. In Egypt there is a dog head god. There is a horse head god. They are all symbolic. Actually, they are not conditioned by those forms. Mostly they are hideouts for them. If there is a monkey over there, you don't think it is an initiate, isn't it? It is a comfort for an initiate. It is a comfort people choose certain forms by which they are not generally noticed by the world. And they do their work. Most of the men of wisdom, they choose very queer and strange forms, so that there is no whisper around that this man could be an initiate. They have no urge for recognition within them. They are there for the God's plan and they fulfil the plan. If you take the case of Ganesha and Hanuman, there are many times they appeared in many different forms. Their general form in which they find their comfort,

someone has taken to a monkey for a change. They are not monkeys. Likewise, someone has taken to elephant head. Elephant head is symbolic of wisdom. But he does not always hold the elephant head. There are very many situations where he appears as a youth of 16 years in a very beautiful form. But then you don't recognize him as Ganesha., because you look for elephant head. When you see elephant you don't relate to Ganesha. These are all ways and means by which they secure their identity so that the world does not disturb them. That's how basically it is.

All of them have invariably gained diamond body and golden body. This is only a body of flesh and blood. It makes no difference whichever form they are. They are *Kamarupas*, meaning at will they can change their form. When you are able to change your form at will, what matters in which form you are in. For example, many Masters of Wisdom, they are in the form of eagles. Very often the 7th ray Master, he prefers to be in eagle form. He has an eagle head. Many times, many have experienced that. But eagles are not relatable to this eagle. Similarly, there are men of wisdom who are in the form of *Nagas*, meaning the cobras. Can you imagine it? They live in the form of cobras and they live in the subterranean planes. As time comes, they come up and they give extraordinary knowledge and then disappear once again. Did you hear the name of *Nagarjuna* from India? He is as enlightened as Buddha. He was a *Naga* meaning he prefers to be in a divine serpent form, and takes to a form to conduct work and again takes to the form of a serpent. Like that there are men of wisdom in the form of serpent, in the form of eagle, in the form of swans, in the form of doves, in the form of white elephants. Likewise, they take to many forms because to them the form is a facility to dwell. And they don't always dwell in it. Just like we have different shapes of automobiles. It is only an automobile to function with, but you are not that shape. They are beyond all shape and they have the ability to transform into any dimension. Such ones generally tend to be very humble. They take to such humble and simple forms that it is generally not noticed by the worldly people. That's how they take to this form.

First time when Hanuman appears to Lord Rama, he appears in the form of a very great Vedic scholar. The very first appearance to Rama was in the form of a great Vedic scholar. Rama himself gets alert. He tells his brother Lakshmana, "Look here the man who is coming is an embodiment of wisdom, an embodiment of power, an embodiment of intelligence, an embodiment of diplomacy. It is impossible to define the being that is coming up to us. Be very alert in relating to him. He does not appear as a monkey. Among monkeys he stays as a monkey. But he is not a monkey." Likewise, all other forms. It is like that.

Question: Continuing the question. They are hideouts, but why those forms?

Answer: The answer is, why not. How the hideout should be, who can define. Why have you put on that dress today? Yesterday you have put on a white dress, why this dress today? The answer is, why not. Because they have no particular interest in it, and there is no particular purpose in it. It is a hideout, so he hides out in it.

Question: If any one of the family members' viewpoint is disturbing the harmony in the family, what is the responsibility of the other members to get the harmony in the family? Another question is, what are the primary guidelines for maintaining the harmony and equilibrium in that group, family or a spiritual group?

Answer: When someone is disturbing in a group, be it a family or a group, if someone is disturbing, the best answer for disturbing one is we stay silent to all that he speaks and all that he does. Silence answers well. Your silence neutralizes his disturbance, because there is an inner disturbance which he puts out in the outer. An inner disturbance which he is not able to contain within him, he keeps on putting it outside in terms of criticism, in terms of judgment, in terms of passing comments on events, all that kind of disturbances keep happening. The best thing is first to be silent, not to immediately react to it. Second thing that he is suffering from inner disturbance. If you have enough love, you can see that the person is disturbed within. Only because he is disturbed within he is putting all that disturbance outside, for his

comfort. He cares not that it is causing disturbance to others, because he cannot contain it by nature. What is that we do for him? Have a loving understanding towards him, number one. Number two, pray that his disturbances are all neutralized. A collective prayer for a long period would slowly bring the necessary peace, poise, and harmony in him. When you do not respond to all his criticism, he is also tried of continuing that process of criticizing. Silence is one aspect, prayer for his benefit is another aspect. With these two things, you can rectify the family, you can also rectify things in a group. For that what is needed is patience and loving understanding. Just patience is not enough. You should have a loving understating towards the one who is a constant disturbance to you. That's where a great challenge you meet. And note that if there is someone who is consistently disturbing you the nature intends you to tend to be tolerant, tend to be patient. Because it is the karma allotted to you that you shall learn tolerance, that you have to learn patience, that you have to learn forbearance. That's how you have to take the messages.

Mostly groups are formed only to bring out conflicts, not harmony. Yes, it is true. How can there be a harmonious group to start with? A harmonious group is a result of a great work of patience and love. It does not happen overnight. Be it a family group, or a group of disciples, whatever we call aspirants, it is essentially heterogeneous. Therefore, different viewpoints, different understandings, different perceptions, that you should know too, basically. You cannot expect all to have the same view as you have. They are bound to have different views. To synthesize different views, we have gathered. For that we need to have patience to listen, and a loving understanding to share, and then collective prayer for the good of all. All this is a work by which there is a collective development that happens. It is easy to comment and dissolve a group. It is an utter failure when a group is dissolved on account of inner conflicts. It means they are not fit to gain a collective harmony when they are individualistic. The nature brings such ones into a group as you said in very first sentence. Every being is in a group or the other, including the family group. To be in group, and contribute to the harmony of the group can be an evolved state. To contribute to conflict you don't need any evolution. Therefore, when there are conflicting situations, that is where there is need for silence, there is need for greater understanding, there is need for evolving from within to meet the conflict to dissolve it. That's how it is.

Question: Question on the existence of ashrams at Mt. Shasta.

Answer: Of course there are. Not only one, there are many relating to many Masters and their groups. If you are very focused in your meditation you can immediately feel groups of divine beings, mostly seven footers, in their radiance you can see them. Even before I knew anything about Shasta, that was my first experience when I went there. I did not know anything about it. I went there and closed my eyes, then I narrated to my colleagues, "You have brought me to a place which is very sacred and very ancient." A little ability to focus enables you to see many things over there. I am not creating emotions, excitement to people. It is not good because if you have an expectant mind, you will only create your own illusions and feel happy with your own illusions about the mountain. But the truth is that there are ashrams in the mountain relating to the first, second, sixth and seventh rays.

Question: It is said that each and every atom of the universe has to be evolved. Will this universe creation goes until each and every atom is evolved.

Answer: There are series of universes. There is no end to it. It is not one universe. There are concurrent universes also. If you see Devi Purana, there you find that there are concurrent universes, and there are series of universes. And you can also see some Hollywood movies relating to it. There is a Hollywood movie which shows about 144 beings. Like any other person, these 144, they are similar to each other. The name of the movie is "one". In that movie, they borrowed this concept from the scriptures to say that there are series of universes and the evolutions keep happening. There are similarities between the beings on the universes.

Thank you so much.