

San Jose, USA Group Living

with Master Kumar and Kumari Garu

Master, Man, Mind, and Matter

September 12 – 14, 2014, San Jose, USA

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

Sunday, September 14, 2014, Morning

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

We have been deliberating upon a journey from west to east, from west to south, south to east. And eventually from east to north. East to north is the final journey. We have all descended from north to east, east to south, south to west, and then have entered deep down into the matter. That's how the king of the hymns of Rigveda namely *Purusha Sukta* speaks of, "*Pashchaad bhoomi madho purah*". Meaning, Reached the west the man has fallen down deep into the matter and has lost his identity and gained certain other identity and remained mortal, and also remained substantially limited in his ability and started experiencing the cycles of birth and death. That's how the descent happens. Each one of us is a son of God. We descended on to the earth as sun rays or through sun rays and we are all solar beings. Having descended upon the earth, the purpose was to make a pilgrimage, experience the grossest plane of existence and get back having fulfilled ourselves the journey from the seventh plane in the downward order to the first plane and again return to the seventh plane. Returning is called coming home.

We are all solar angels and are also called souls. One is called a soul because he essentially is a sun in his energy. He has gathered around him different layers of matter consisting of five elements. He gathered elements around him, the fifth ether called *akasha*, the fourth ether called air or *vayu*, and then the third ether called fire, the second ether called water, and the basic ether called matter. All these layers have happened around the solar energy, a solar ray which is essentially a pulsating principle of light. Each one of us is essentially a pulsating unit of light. We pulsate even without this body, because the pulsations exist at the gross plane, subtle plane, and causal plane. Essentially the being is one who continues to pulsate. The knowers have realized that even the space pulsates. It being the field of the cosmic person, the cosmic person also pulsates. Pulsation is a means of separation from the whole and is a means of reunion with the help of pulsation. Each one of us is considered to be a unit of pulsating awareness. Pulsation is a centripetal and centrifugal functioning. It moves out and moves in, unfolds and folds back.

Unfolding is one becoming many, folding back is many becoming one, when it comes to the cosmic understanding. We also unfold into the outer world and the nature brings us back once again through sleep. There is an unfoldment and refoldment back into original state. From sleep to awakening, awakening to activity, and from activity again you get back into sleep. This is how in a day there is the alternating aspect of awakening and sleep. When it comes to our respiration there is exhalation and inhalation. We inhale to exhale, we exhale to inhale. These are the essential aspects of the soul called *jeeva* or *jeevatmaa*. We are essentially such pulsating units of light. To say that we are units of light means we are units of awareness. In the spiritual parlance light means, light is not the light we see like this. This light may be there or may not be there. The day may be there and may not be there. In the night hours also there is light in us. It is called the light of awareness. That is the light which the scriptures speak of. You are awakened in the morning and you stand in that light. Don't think you have awakened. You are not awakening and you are not getting into sleep. Sleep comes. Sleep comes and our awareness is absorbed into it. From out of sleep the awakening comes again. Many people want to sleep but they cannot sleep. If you are to sleep it may or may not work. Many people wish to awaken very early but they cannot. Awakening is a happening, sleep is a happening. At best through our irregular activity we can disturb the sleep, we can disturb our activity. From awakening to sleep, from sleep to awakening there is the pulsating

activity. In our daily action also we express and we retreat from expression alternatingly. We speak but there is a pause between one speech and the other. Like this, it is an unfoldment and refoldment back into oneself. This is the basic nature of the cosmic person. This is also the basic nature of every being.

This pulsating awareness takes to different layers of nature. That is where we are in this visible form with a material sheath around us; within there are waters, blood streams. Within there is also the fire which is seen as the heat of the body. We continue to keep up that body with the help of respiration. The *pranic* fire is kept on and we always ensure that a very comfortable warmth is maintained in the body. The fire functions and the fire also enables all that you take in is absorbed into you, assimilated into you. Then we also function with the air. It is not only that you breathe in and breathe out, there is the air that keeps from within an up thrust so that there the atmospheric pressure cripple you. There is pressure coming from outside towards you. There is pressure happening from within you outward. Like that there are four aspects of pulsation. All these four aspects of pulsation, they have their central theme which is called the central pulsation. That is what is known to the Indians as *Prana*, *apana*, *vyana*, *udana*, and *samana*. People frequently use these names when they offer something to the deities, not knowing what they are.

The beauty of the Indian tradition is that everything is in it, but nothing is known to the ones who practice it because there is no quest. There is no inquiry. They only do it very mechanically. That's why most of the things are very familiar in terms of terminology but not in terms of their functioning in us and their functioning in the creation. That's why an Indian feels he knows much but he does not know anything. Why? Because there is no in-depth study, there is no dwelling into it, there is no inquiry within to find out the secrets of creation. That is what we call as occult study.

Coming back to the point, we have all come down and having reached there; we are expected to experience the planet without getting stuck on the planet. Just like we go to say on a pilgrimage or picnic; you are not expected to get stuck having gone for a picnic or pilgrimage, you have to return home, isn't it? The home relating to us exists in the sun center. That is our home. The sun whom we say is the center of the solar system is our original home. From there we have been sent here just like the father sends his son to a distant land to gain the needed experience. The father expects that the son comes back. But then the son finds lot of attractions in the distant land and is lost with the attractions of that distant land. That is what is generally called in the west as a prodigal son. He loses his identity. That we are souls and that we come from sun is forgotten. We believe that what we are is nothing but our name, our form, our social status, and our worldly identity. The worldly identity is not the true identity. You are not born with a name. A name is given to you after you are born. You can take that you are your name. Each one of us is given a name when we have entered into the world, isn't it? Before your entry into the world, what was your name? So, why such a great attachment to the name, to the point of believing that we are our name? We are not our name. It is a label that is stuck on the forehead. Just like we stick labels on the bottles, a name is stuck to this form. It is only for the worldly purposes. But we think we are our name. And we think we are our form. We are not our form. This form keeps on changing from birth to now, and from now onwards into future, it is an ever-changing form. Which form is you? Your parents may have taken a photograph of you when you are of five years age, when you are a baby, and 10 years, 15 years, 20 years, 25 years, 30 years, 40, 50, 60 and 70 as I am now. Which of these forms are you? Is it not changing? And afterwards? When we leave this body, how do you identify? If you are identifying with the form, in fact some of those who met me here after 15-20 years, I could not immediately recognize them. Why? Because we recognize only by the form. A closer one has enabled me to recognize. Even that recognition is about the form and the name.

In occult science there is recognition of the soul. The forms keep changing, so you cannot say this is my form. You have had many forms in many previous incarnations. You will have many more forms in the future incarnations. Which form will you identify with? What is your identity? You do not know your name, you do not know your form. You are only living with temporary names and temporary forms. It is like in a particular drama or a movie; an actor is given a name and a particular attire, isn't it? He is not that. The same actor acts in many movies. In each movie he has a different name, and in each movie he is differently made up, isn't it? A person may have played the role of Ben Hur and the same person played

the role of Moses. It is a role play that you make here. You are not all that you think you are. As a soul I am not an accountant. As a soul my brother Chuck is not a philosophy professor. It is a role play. As a soul he is not professor. Souls take to different roles and play. An actor does not forget his name even when he is acting. Does he? Not only the audience, but the actor also does not forget his name. Every actor knows what he is, and he also knows that he is making a role play. In that role he has this name and he has this activity. The moment the activity is over he steps out of the stage fully knowing who he is and what he is. We are all persons who have lost the original identity and continue to carry this temporary identity which is only valid for certain purposes, not all purposes. That's what I say, if someone plays the role of Jesus in a movie, or plays the role of Krishna in a movie, or Buddha in a movie. After he is out of the shooting of the movie, he cannot behave like Buddha, Krishna or Jesus. People don't accept him. They would immediately send him to a mental asylum. Suppose you play the role of Hanuman in a movie; you cannot go out of the stage or the movie with a tail behind and the monkey face makeup. That way how can you take the role with you?

Most of us, we do not know who we are, because we have gained an artificial identity and lost the original identity. That's why the seers always say, "Question yourself, 'who I am?'" We say "I am Kumar". Kumar is the name given after I am born. And much later I have become an accountant. If you ask people who are you, they say, "I am an accountant", "I am a software engineer". You became a software engineer, you have become a software engineer. The being has become for a while an accountant, a software engineer, a doctor, a teacher, a police officer, a football player. It is becoming, it is not what you are. A being regularly becomes. The whole game is, being and becoming. The being becomes. For example, when I teach, I have become a teacher. I cannot say I am generally a teacher. When I am travelling I am traveler. When I am eating food I am like any other being. I cannot think that I am teacher, because there is no teacherly way of eating. All beings eat in the same manner. Different roles you play in life and you identify with each of these roles and lose your identity. This is what has happened. That's how the father lost his children. Child after child went for distant lands. Like the Indians coming to United States and losing their identity. Very much possible, isn't it? Even that identity is also a temporary identity. Being an Indian, being an American an identity – temporary, not a permanent identity. Who are we? Just because we are in the male form, you cannot make a male. 'I am' is not male, 'I am' is not female. It is both. 'I am' is androgynous. There is no such thing as 'I am being he' or 'I am being she'. That's why in movies many times, especially in dramas, theatrical performances, men play the role of ladies. I have played two lady roles as a student – one as Parvathi and another as Sumati. I fully well knew that I was not a lady, but later came to know that I am also as well not a male. I am not male, I am not female.

Sometimes we are in the female bodies, sometimes we are in the male bodies, alternatingly. All females can be very sure that in the next life they will be born as males. Meaning they have male bodies. All males would gain female bodies. This is very common. Why? Because males keep receiving service from females, so they get the attitude of receiving all the time, from the morning first cup onwards we are habituated to receive from females; we tend to be receivers and receivers. Receptive energy tends to be a female form again. Givers tend to be male forms again. When you are a receiver you tend to be female form. When you are a giver you tend to be a male form. Having become male we sit pretty and get service done by female. Therefore, we lose the male form and get into female form. The females having served not only the male at home, but also her parents, and also the children, and all the household friends and relatives, she keeps on serving. In that process she gains for the next life male form. This is very clearly stated in the scriptures and is based on the attitude to give or the attitude to receive. How can you say that 'I am male' or 'I am female'? 'I am' in a female body, yes. 'I am' in a male body, yes. I am in Honda Odessa or I am in BMW, but BMW or Honda, that identity cannot be taken to the owner of the car. Can you? Take two different cars, vehicles. Some cars they are lady-like, meaning very beautiful. Some of the automobiles we see have lot of curves, pink, light green, rose, all those shades relating to the ladies. Some show their car and they say, "This is my lady". Someone would have a van, jeep, a four wheeler, very sturdy, good for long journeys, you call him male, isn't it? You call it 'him', you call it 'she', but as owner you are not changing gender. Likewise, each one of us are dwelling in forms. We are not the forms. The form is the vehicle. This is completely forgotten, anyway. And the identity of the form is attributed to the owner of the

form. That is really horrible. It is such an ignorance. If I ask the owner of a BMW car, will he or she say. "I am BMW". "I am Honda"? Would you say that? BMW is your vehicle, Honda is your vehicle. Your vehicle's name is not your name. So is the name that you carry relates to your vehicle, not you. You have changed many vehicles in the past. You will change many more vehicles in the future. But who are you? Who am I? From where have I come?

You know the major question Master Koot Humi, Devapi, whose picture is not displayed here for mysterious reasons. In his ashram if anyone enters he tells them. "Sit down and think, wherefrom have you come?" Do we ever ask such question about ourselves? If I ask anyone, "Where from have you come?" he says, I am from Andhra Pradesh, India, or from Switzerland, or I am from Germany, I am from Mexico, I am from Venezuela, I from Argentina. But into Argentina, Mexico, India or United States, into that place how did you come? At best you can say, I came through these parents – this man and woman. How did you come through the womb of the mother? How did you reach the womb of the mother? Through the sperm of the father. How did you reach the father? I landed on the top of his head and the idea came to him that he should think of a child, so he had the cooperation of his lady and gave birth to me. That's OK. But then. how did you arrive here, on that particular runway? The flight lands on that runway called the head of the male. From where have you come before and who are you? This kind of tracing back is called the science of *Smriti* – recollection.

We take for granted our name, our form, and we keep indulging into matter and then get conditioned by it, and we think we keep on doing the same things all the time. How long? That's where this identity starts. When this question arises genuinely in oneself, the journey starts. Genuinely this question emerges from within the one, the soul. "Who I am, why am I doing all this?" All are doing the same things, isn't it? We speak of the sheep as the ones who are routine-minded. One sheep moves, all other sheep move in the same direction. If one sheep crosses the road, whether you are sounding the horn or not, all sheep invariably cross the road. They just don't bother that there is a vehicle sounding the horn. If there is a crowd of humans, even if one crosses others wait. But in the case of sheep, you have to wait until all the sheep have gone. That's what we call herd mentality, mob mentality, mass mentality. Don't we have it?

In India, all want to be doctors, all want to be engineers, all have to be software engineers, all have to go to United States of America. This is herd mentality. We are generally guided by what is happening in the world. You are not guided by yourself. You have come from a different land, distant land, much more lighted land, much more subtle land. Having come here, how long will you be in this picnic? If the picnic is enjoyable, it is OK. But you create problems there and get stuck in it. Each one of us are stuck. There is such a sticky material that you cannot wiggle out of what you have put forth from you. That's why it is like a spider weaving the web so very beautifully and ultimately gets caught in it. In its beautiful weaving of the web, ultimately the spider gets imprisoned in it. It cannot eat back all those strings that it has emitted from out of it. We also emit a lot through our thoughts, speeches, and actions, and build something. And later we think, "How are we to maintain this?" It comes in your way.

We bring dogs home and they don't let you go out. Even if you go out for a picnic, you have to take the dog also for picnic, isn't it? The dogs we tame, the houses that we build, no doubt on one side they show the comfort, on the other side there is another dimension that they demand you. So is the body. It demands so many things. It is also a house. So then, having gone through these experiences of life, every soul in its journey, when it has really enough of all this, it thinks this game is common with all. Everyone is working for money, everyone is working for food, everyone is trying to build properties, one-upmanship, running, rat race; it goes on and on and on. In one life the soul gets tired of all this routine activity of growing, worldly study, worldly employments, making money, improving the bank balances, building properties, taking care of them, begetting children, taking care of them, getting the different experiences, but it is repeated experiences. The soul would not accept when it has become such a monotonous routine. Anything for man gives kick-up to a point, but not beyond. That's why we keep on working with one thing, then we leave it there, then go on working with another thing, and leave it there, and go on working with another thing, and leave it there, because there is a point of satiation with respect to worldly experience. What next, what

next, this is how the experiencing mind leaves what is experienced and would like to go for new experiences. In that circular movement, again and again, like a rodent around the mill, when you keep moving, you are fed up. And modern man is very easily fed up. He always wants something new. That is very well exploited by businessmen, that every time they bring something new, isn't it? Now there is iPhone 6 version, so you have to run for it. Like this, new things keep on coming and you can keep on looking for it. How long? When this question genuinely arises in oneself, then he thinks of coming out of the quagmire.

When he thinks of coming out of quagmire he is said to be in the west. That means, he is at the edge of the matter, not deep down into the matter. He tries to simplify his life. Simplify this routine activity and try to look for something different. That's how all humans have ascended only when there is some kind of contentment with respect to material world. Contentment is the word, not abandonment. Please remember, anything you avoid or abandon will come back to you with vengeance. That's the law. All that you reject will come back to you. So, do not reject. You have experienced it, you can say thank you to it. You can stand friendly to it, but not intertwined with it. Even a man and a woman, don't they tend to be friends after say 2-3 decades of living together? The beauty of man and woman being together is better experienced 30 after, not in the beginning. In the beginning each one fights with the other according to their strength, isn't it? The fights go on and on, and slowly each one gets tired. For after some 20 years the fights come down. Slowly, by 30 years they see the other dimension of one is supportive of the other, so friendly of the other, and therefore they become real companions in life, real friends in life. In togetherness, if you live for 30 years, a Saturnian cycle, only thereafter you have the sweetness of being together. But people have no patience. Within one year there are divorces, within two years there are divorces, three years divorces. Patience. Likewise in life, you have experienced and you continue to be friendly but not dejective of things. In yoga there is no dejection of things. In yoga there is no rejection. You know its purpose. You continue to have the same friendliness without a possessive attitude, or without attached attitude. You are with it, not in it. You stay with it, but not in it. With anything it is like that. That is friendliness.

Therefore, having gained the contentment. With respect of the minimum things of the world man turns, thinks of the very purpose of his life, "Why have I come here?", "Why am I born in United States?", "Why am I born in India?", "Why am I born in Europe?". There must be a purpose for me being here. If you are localized in some place, there is a purpose. Meaning, there is an obligation. Keep fulfilling that obligation, then in that process you start thinking more and more about the origin of your being. The journey is for those who look for the origin of their being. I am not satisfied if I am Kumar, and am so and so as is known in the world. I am satisfied only when I know the origin of my being. Should we not now know, each one of us, the origin of our own being? Should we not know our own story, which is much more interesting than other's stories? In that journey you turn inward, the inward journey. It is not anymore an outward journey. Outward journey leads you more and more into the mundane world. That is what is called *purvovati*. Then there is *tirogati*, means, now you are retreating. People go to retreats. For what do they retreat? The true journey to retreat is into yourself, not into a mountain, or into valley. Retreat into yourself. Fold back into yourself. This retreat into yourself is called the approach for initiation. In Sanskrit, we call the word initiation as *upadesa*. *Upadesa* means not, someone tells you secretly in your ear. To draw near is *upadesa*. *Desa* means the land. *Upadesa* is the nearest land, the land most proximate to you, which is within you. Likewise, *upawasa* means to stay near divine.

Therefore, retreat into oneself. That's how all these groups who aspire for self-realization is a natural process in human history. It cannot be implanted in others, please remember. It is only pure ignorance that people do missionary work in relation to it, it doesn't work. There is no missionary work of conversions. It is a huge act of great ignorance. Each one has to find the way for himself. When he thinks of finding the way for himself and he is intent upon it and he is tending to be much more serious about it, and he is craving for it, which transforms into a fiery aspiration, then nature arranges someone who is ahead of him in that matter for a meeting with such an aspirant. True aspirants are always met with true teachers. False aspirants always meet false teachers. Be sure about it. According to the degree of your sincerity you meet the teacher. There are as many false teachers as true teachers. How true are you decides whether you get a true teacher or a false teacher. If you are truthful to yourself to know about yourself and that wish is

getting into a yearning desire which is also called in English a bulldog desire. If a bull dog has a target it must go and reach it. That's bulldog. It is not only a dog, there is a bull in it. The bull charges. Even if it is a concrete wall it has to go and hit it. That's the bull. Everything seems to be very impossible for a man who is thinking of self-realization. It is all a concrete wall, but it does not deter him. If it is a concrete wall, let me go and hit myself and see how it is. That is what is called bulldog desire which is called fiery aspiration. It is not for all who are curious about things. People with curiosity continue to be visitors to theosophy. They are not real participants and get involved in the process. Some people keep seeing from a distance. It is like getting into a lake. The lake is full of cool water. You are accustomed to hot water. So, you are hesitating to get into the lake. But there are people in the lake, who are in the lake taking bath, very joyful, and they are making dances, and they are playing in the waters, and they say, please come, it is so nice inside. But the one who is hesitant, he is on the shore, he cannot. They only say, please come in, it is very comfortable here. But they don't go and pull him in, unless they are ignorants.

In the path of truth there is no coercion. In the path of truth there is no undue influence. In the path of truth only information is given, no one is influenced, because influencing is seen as aggression. Influencing is seen as *himsa*. If I try to influence you about what I like it is in the subtle world a *himsa* or an aggression. Just because I like it, I cannot impose on others. If I like idli, I cannot impose on others. If I like pizza, I don't have to impose on others. If you like it, you enjoy it. If he says, how is it, you say, it is very nice to me. If he says, shall I try? You may, you can say. But don't insist, you must eat pizza in life. Don't do that. That's the freedom. The freedom starts from the first step to the journey. That's why the Masters say, keep informing, do not influence. The listeners may get influenced according to their volition. You are not here to influence anyone. Keep on expressing, but do not impress. Do you ever listen such statements? People think that they have to impress others. You express. It is for them to get impressed or not. You inform. It is for others to get influenced by it or not influenced by it. Don't cause the aggression of impressing and influencing.

That's why the true teachers are not anxious to spread the word. Those who are anxious to know the truth they would find their way; the nature has its own arrangement. In tune with such arrangements, slowly people are drawn to it. To a Master of Wisdom, the aspirants are drawn, not by Master's influence, but by student's inner impulse to let me go and relate. In the beginning it may be touch and go. Later it slowly develops into a little more touch but again go. Then a little more touch and again a little more stay and think of why can't I get into this. It happens according to each one of us as per the inner aspiration. That's why it is called *tapas* in Sanskrit. *Tapas* is not just closing your eyes casually. *Tapas* means, it is the fire. That fire cannot be satiated unless what is targeted is reached and experienced.

For such ones, to whom there is an urge to know oneself and they are fairly satisfied of the objectivity. That's important. A hungry man cannot close his eyes and get in. The hunger pulls him out. The hunger can be not only of food but of many other things. There has to be a moderate satiation of the normal human instincts. Then it is a question of working with this. Then only the impulse comes from within. You know from where the impulse comes to get into this? Not only from the soul, from the One, the Father, the Sun, the origin, from there the impulse comes. The Father thinks of the son, "Enough son, you may come back." That impulse comes from highest circles; then the soul receives it, and then it falls into that inspiration, "Let me know myself." "Man know thyself", that's how Pythagoras says in the west. That is what generally is said in the Indian scriptures. "Who am I? What am I? From where have I come?"

This question, when it is genuinely generated in oneself, then that fire until it is satiated the aspirants would not stop. They simplify their objective living in the sense that they have no more obligations to the world. They work out to see that they have no more obligations to the world. On one side they keep working, and they try to find within their daily lives certain leisure hours. In those leisure hours they get the guidance to go within from a teacher or from a book. The occult books are also living things. The books can guide you, the teacher can guide you, or the books can guide you to the teacher. Many times it is like that. When one is with the teachings of a Master, persistent relating to the teachings leads you into a Master at work. That's how students find their Master. They are drawn. The Master is one who knows how to move within, how to turn in and how to move upwards. Enter the house, take the lift, go to the terrace, like that.

In that context, we are now speaking about the south. Coming into yourself is called south. How do you come into yourself? How do you enter into yourself? Because all the time the mind is habituated to move outside. With the help of mind your awareness keeps on moving outside. Even if you want to go inside and close your eyes, in a matter of 2-3 seconds it takes you out, because we developed a very wandering mind. It wanders, isn't it? If you are let alone, you may go back to native places from where you have come here. People may go back to Switzerland, India, Spain, Mexico, so many countries. Or go to the next room. It does not get in because it has no habit. It has to be given, that habit, just like you tame a dog where to take food and where to discharge nature calls. Don't you tame the dog? Will not the dog oblige when you tame regularly? It won't do nature calls anywhere in the house, only in a spot it does. It has a spot to have its food, isn't it? Earlier we were also sitting around the dining place and we were eating. But now we eat everywhere. We eat in the street, we eat in the movie theater, we eat looking over the television and definitely most of us do not eat at the dining table. That is the truth of today. Do you think you have really trained the mind, a mind that is willing to eat everywhere? There is a place to eat, there is a time to eat, there has to be an attitude towards food. All that are gone, isn't it? Why? Because we have become excessively wandering. I know people who even eat in the kitchen where they cook and eat there itself because there is no time. They eat at the television program, they eat in the garden. They eat everywhere except at the dining table. But then, why a dining table at home? Only because people will ask, don't you have a dining table. This is our style of living, just to face the reality, isn't it?

Therefore, a wandering mind has to be brought back to a stable situation. That is the major task. More and more wandering we are getting accustomed to. How can it come to stay put, stable? Something has to pull you in, isn't it? That's what we do with a dog when we go with it on the street, lest it may not bite others we hold it with a string. When it is going too far, we pull it back. First we call it by name but it doesn't listen. If the dog is very big, it decides how you move, because it decides how you have to move, because it keeps on pulling you, many times you fall. Never tame a dog which is stronger than you. That's how our dog of mind is. I am trying to show because it is faster than you, it is stronger than you, so it keeps on pulling you, and you go to the park, it is enjoying much more than you. Don't we see such things in the parks? Strong dogs, the owner is breaking his head with it, because it pulls him and sometimes he may even fall.

That kind of mind has to be brought back home. This is a major step. This is what we call the first hill, which is an uphill task. That's the reason why among the seven hills in India, of Tirumala, the first hill is of great height. It is very difficult to climb, the first hill. First step is a very tough step. Later it is somewhat easier. For that the seers say and gave the guidance, "Look here, in you there is an incessant activity of inhalation and exhalation. Set your mind on it. See how the inhalation is happening." We are not doing it. We are not doing inhalation and exhalation. It is happening. For the first time you encounter in you an intelligence which is at work 24x7 meaning all the 24 hours all 7 days of the week it is working, isn't it? Have you initiated that work or has it initiated itself? It is existing in you and supporting you all the time. Did we ever pay attention to our respiration, without which we don't exist? Is it not the benefactor that is existing in us, without whom we cannot exist? Such an intelligence is incessantly functioning in us and we have not been, I would say, civilized enough to note its existence in us, and much less its functioning, and much less the beauty of its functioning. This is the song of breath. This song of breath is happening even before you knew about it. And it has a method of causing air moving into you and moving out of you. It is happening regularly. Should we not be thankful to it to start with? We only notice it when there is a disturbance to it. When we are gasping only we know wow! Without this, what would happen; if it had stopped my respiration, what would have happened. Be grateful that there is something functioning in you without recognition from your side. This is the other side of you; it is the other dimension of you. You are more than what you think you know about you.

The respiration is happening on the basis of pulsation. Pulsation and respiration take to immediate importance in our effort to move into yourself. Take to respiration, move in with inhalation, move out with exhalation. Just follow the path of the breath. Enter inside until you breathe in completely the inhalation. When you keep on inhaling, follow the inhalation, reach within. Then again the inhalation transforms into

exhalation and moves out. Then again exhalation transforms at a point and comes back as inhalation. That's how it is moving out, moving in, moving out, moving in. Associate with it. Each time it is moving in you move with it. That's the first step.

Second step is, as it moves in, there is a point where it takes to a U-turn to move out. At the point of U-turn, it slows down. Invariably you are all driving automobiles in this country, isn't it? When you move on a road you move at a speed. But when you are to take a U-turn, don't you slow down? You cannot go at the same speed to make a U-turn. Then you meet with disaster. You slow down, make the U-turn, and come back, isn't it? Likewise, if you observe the inhalation, when it tends to take a U-turn and moves out, it slows down. The point where the U-turn is happening, just be observant of the point. That's important. This secret is given in Bhagavad Gita fifth chapter. People may give tremendous discourses on Bhagavad Gita, but very seldom, except a knower, no one sees that hint that Krishna gave. Observe that. He says that, observe how the inhalation is transforming into exhalation, and observe how the exhalation is transforming into inhalation, and associate with that U-turn. When inhalation is transforming into exhalation, at that U-turn, you meet the pulsating principle. That's where the pulsating principle is.

Because of that pulsating principle the inhalation and exhalation is happening. Don't think because of your inhalation and exhalation pulsation is happening. If pulsation stops, respiration is gone. If respiration stops for a while pulsation is still there. You can breathe in and stop without exhaling, still it is working. You exhale and you do not inhale for a while, you still feel the pulsating principle. It is the pulsating principle, which is called *Prana spandana*, it is what keeps the activity in you alive. You would reach that point of pulsation. When you are frequently getting in and observing the point of U-turn, and are relating to the pulsating principle, you are already somewhat inside your being. When you keep on observing it, slowly as your awareness or your attention is drawn towards that point where the inhalation is transforming into exhalation, when you are drawn to that point, then it is said that you are drawn to the threshold of your house. That is your true house. For the wandering man the true house is in the region of the heart. At that threshold, when he waits to see how it is happening all the time, what is it that is conducting, slowly he goes through the threshold into it where you experience subtle pulsation. The attention is no more on respiration, the attention is more on the pulsation which is the intelligence functioning which is the basis for respiration. That pulsation leads you into subtle pulsation which is called entering into your being. That's the initiation. That's the first initiation which is generally called in the books as third initiation. If you are able to enter into subtle pulsation, by that you are into your being, you encounter a field of golden light within you. You are no more associated with the objectivity.

There is no more objectivity, because your innate desire to follow respiration and follow pulsation leads you ultimately to subtle pulsation. When you get into subtle pulsation you are said to be in the chamber of your heart which is a golden cave. The scriptures speak of this golden cave of the heart as the lion's cave. There are many stories of many initiates who are said to have killed lions. Killing lion means your ability to enter into a lion's cave, because there is a lion that does not let you in. Samson killed lion, Hercules killed lion. There are many Greek stories or Jewish stories. Samson is a Jewish prophet, Hercules is a Greek hero. There are many stories in India where lions were conquered, tamed. Taming the lion is nothing but taming your gross pulsating principle that would enable you to enter into the subtle pulsating principle in you where you are very subtly respiring but you are more with pulsation. Pulsation is the base for respiration. When you are with pulsation you are with the heart principle, not the physical heart. If this heart principle is in order, it is that principle which enables the heart to function. The functioning of the heart is on account of the principle of pulsation happening within the region, in the central region of our heart lotus. That is where you find the sound also. Not only the golden light but also the sound. When it opens, "SO", when it closes, "HAM". "SO HAM". Even respiration makes certain sound. If you quietly sit and breathe within you listen the sound "SO". There is a humming sound when you are exhaling "HAM". It is *Anahata* sound, you are not making any contact with vocal chords. When you breathe in and breathe out you can listen to "SO HAM", "SO HAM". It is a natural sound, it is the natural song. This is what is called the swan song, *Hamsa Gaanam*. That's what you get engaged with, which is happening in you even from the very

inception which you have not noticed. Such a good friend inside you, without whom all that meaningful or meaningless activity that we do cannot happen. It is only on the basis of that the rest is working.

So, being with it is called entering into the heart, or entering into yourself, or reaching the home. It is also called getting into the cave of the lion. That's where you get seated. That is called *Simhaasana* in Sanskrit. *Simha Aasana* – it is the seat of the lion. Who is the lion? You are the lion now having gone inside. You become leonine in your quality. That's where you get the qualities of leonine nature – straight forwardness, harmlessness, alignment of thoughts, speech, and action, no cheap thieving instinct. You don't thieve even intellectually. Physical thieving is crude, intellectual thieving is a sophisticated thief. If a friend has a good pen in his pocket, I come saying, "It is very nice." Again in the afternoon when I meet him again, "Your pen is very nice". Then tomorrow morning, "Where did you buy it?" He gets fed up. He takes out the pen and gives it to you. All marketing techniques are nothing but techniques of thieving. We keep on thieving. This instinct to gain others' property is a very cheap instinct. That's the cheapest of the instincts that one can have. That instinct is gone once you enter into this cave. No thieving instinct. A lion is not a beggar. A leonine person is a giver not a seeker. He is happier with giving than by receiving. The ability to give is very high. Then love, compassion, sympathy, purity, cheerfulness – they all are the qualities that are generated as you start working in this process. That's how you tend to be in the lion's cave. When you are in the lion's cave you are in the golden light. And you get familiar with that light. The golden light is what is called the rising sun's light. Before that, the sun is not seen, isn't it? A sun which is so far not visible has become visible now. That's what we see as the birth of the sun. When the sun is being born in the horizon, what is the color? Golden. It can be red-gold, or orange-gold, or yellow-gold, it keeps on changing gradually. Initially, it appears red, slowly it transforms into orange, and then into golden-yellow.

The morning light is golden light. When this golden light is experienced inside you, it means you are just like the infant sun rising from darkness to light. The soul is rising from the matter in which it is hidden all this time. Then you see wow! What a beauty it is! Any number of times you may see a sunrise or sunset you are still enchanted by it, because it is never before. Every dawn is not like the dawn before or the dawn tomorrow. It is a fresh dawn. Daily our ardent aspiration to see this rising sun and light within our heart center would engage you a lot. To you, your fresh hours of the day become precious hours of the day. The fresh hours are most precious for those who think of self-realization, for those who want to go back to the origin. That's how it happens. And you are engaged more with it. It is like a new love found, or newly found love. When you are in love for the first time, you know what happens.

Blessed are the lives where love is experienced. When you have that event in life you are so busy every minute with the cell phone. You try to speak. If not possible, you send a message, or you send a Whatsapp, or if possible you try to look to Skype, or Facebook. You are fully engaged, isn't it? Of course, most of you have passed that age, whether you experienced or not God knows, but that's love. I know what love is. Therefore, you are so deeply engaged with that love of the sight of golden light in your heart, nothing else is more important to you. Boyfriends and girlfriends, they try to meet at every nook and corner, they have to be in the parks, they have to be in the theater. No place is a bar to a young couple who found love in each other. They can meet in malls, they can meet in road corners, they can meet in pizza hut, or they can meet in Mc Donalds, they look for so many avenues to meet. So is the aspirant who meets the light in, he tries to meet that light even in the outer. That's how it is.

What is mundane is only based on the divine. You should know one thing. Nothing is below which is not up above. As above so below but in a distorted version. Therefore, your heart throbs all the time that you reach to it, so you are more and more engaged with it. That is called taste for discipleship. Until then don't think you are a disciple. No one can ever think that he is a disciple unless he has that ardent desire to get into the heart at every opportunity and meet the light within. That's why there are many who decided to settle in the south to start with. They think of east much later. South itself is very beautiful, it is full of love, full of compassion, full of sympathy, full of caressing.

There is enough radiation of golden light and all its friends like the orange light, the pink, the purple, the violet, all are experienced. It is an engagement. If someone comes and looks for some time with you, you say, "I am sorry, I am engaged". Exchange of rings happens inside. With whom? With the Master. When you are habituated to sit in that golden light of the cave of the heart or the lion, you would find the Master from within. He appears in the cave. To some the Master appears in the cave, and to some just the light appears and enchants them. By being there, you develop freshly a mind which sees within. Just like a child having been born, a few days, may be a doctor will be able to tell us, they say 2-3 months for the child to see. Just because it opens its eye ball, we think the child is seeing you and recognizing you because you have love for you. You think that the child is recognized you. Nothing! It is just an open eye ball, the sight is not yet. The sight, the hearing, they come much later. The first thing the child experiences is the taste, and the touch. The touch of the mother and taste of mother's milk are the two senses that emerge in the beginning for the objective mind. Same is the case in the subjective. There is taste developed for meditation. There would not be mind that would like to avoid meditation. How to avoid meditation keeps on happening, isn't it? For every silly excuse we avoid meditation. But once you have the taste for it, and the touch of the golden light - the touch and taste happen to the inner mind which is called the subjective mind, which we are expected to train even from the seventh year of life.

For that *Upanayana* is done. *Upanayana* means the eye that can see within. See how beautiful it is. You have to give birth to subjective mind, just as you have an objective mind which has the ability to touch and experience, taste and experience. Then sight to see. Nose to smell. Ear to hear. All these faculties are also developed by the one who has habituated to sit in the cave of the heart. Therefore, he feels the taste of being within. He feels the gentle touch of the golden hue. He finds great fragrance within himself. That is what golden light offers. A parrot reciting of hymns is one thing but getting the significance is another thing, and experiencing is still another thing. The golden light is the first presence of the Mother. *Hiranya praakaram*. The golden hue is the first touch of the Mother to you, the divine. Therefore, you get the touch, you get the taste, and you start seeing within, you start listening within.

When you start listening within, then comes the inner voice speaking to you. The silence within speaks to you. There are books about the voice of silence. Do you know how seers have written scriptures? They listened and they wrote. Such books are of great benefit to humanity. Those who collect with objective mind some information, organize it, and give it out as books, they have infant mortality. They die soon. Such things have come in 20th century. We don't know what they are. They are there in every century. Some come and live for a while and die like the fireflies – short lived. But the scriptures, thousands of years they continue to inspire. As long as this earth is, Bhagavad Gita shall be, Ramayana shall be, Bhagavata shall be, Old Testament shall be. New Testament will not be, because, it is just a composition 300 years after by some gullible people about a great initiate. It is a very incomplete and very poor presentation of the works of a very great pilgrim of the planet. Therefore, Old Testament shall be. All scriptures of the ancient times before the advent of religion. The advent of religions is only from 2000 years, before that there was only relating to nature, learning the laws of nature, and then relating to nature and experiencing and causing expansion of consciousness. That's how it was. These religions have reduced everything into a dismal situation.

Therefore, when you are able to see within you start seeing many things. You see things that you don't see otherwise, even in the objectivity. You all wish to go to Mt. Shasta and see something. That's the idea people have come from far and distant lands. Let's go with the teacher and see the mount. Don't strain your eyes by seeing very much with very open eyes. You don't see that way. To see you have to close your eyes. To listen you have to close your ears. That's how it is. Does it not look a paradox? To listen you have to close your ears, because you have to listen to the inner voice. Outer implements are for outer purposes. Inner implements are for inner purposes. Now you have an inner sight, inner listening, inner taste, inner touch, and inner fragrance. How do you realize that a Master of Wisdom has visited this place in an invisible body of light and passed out blessing us? How do you know that? When there are congregations where the wisdom is being discoursed and listened with great dedication, the great beings come and visit. They overview and they give their blessings, they give their presence, they reinforce us.

But how do you know that? Each great being has his own fragrance. The visit of a Master is recognized by the disciple by the fragrance he experiences with the inner nose, not the outer. How beautiful it is. You can feel the visit of a Grand One, recognized by the fragrance. Each one carries his own smell – it can be a fragrant smell, it can be the other smell. The beings who are ascended beings, each one has a specialty of his fragrance. By that you notice that someone has visited him. You may not recognize him, but when you experience inner fragrance. There are many who give their presence through the fragrance of jasmine. Very high ones they give their presence through the fragrance of sandalwood. There are some who give their presence through the fragrance of lavender. And there are some other, very delicate beings, who give their fragrance through rose. These are all different fragrances which we also try to bring down to our physical level and use it so that we are at least not a repulsive figure in a group. These are all applied fragrances, isn't it? The perfumes that we apply, they are applied fragrances. As you grow in the quality of your being, you have a natural fragrance. If an accomplished yogi when he passes out of the body, that body for a few hours gives fragrance but not smell of a dead body. That's how it is.

All this becomes a reality when we have turned inward and when we have developed inner senses which are called the extrasensory perceptions. We know the words but we don't know how they are born and how they are nurtured and allowed to be grown. There are persons who have better perceptions than the others. They can see better, they can listen better. This is what happens that your subjective mind is taken to birth and you see more than what you see in the objective world. That is called the birth of the soul once again. That's what is called in the west as Infant Christ. That's what we call in the east as *Baala Krishna*, Infant Krishna. The first *Darshan*, the first vision to a disciple on the path is appearance of an infant form of light. That's why in the initial state the people are given the discipline relating to *Baala*. Most of the things which are prevalent people keep on doing not knowing how to do. Not knowing how to do, if you start cooking, you cook something that nobody can eat, not even you can eat. That's why without knowledge you cannot really progress. The way knowledge can purify you nothing else can purify you. You can keep on doing *Bhajans*; without gaining knowledge nothing will happen. There is nothing equal to knowledge to purify the self. That's why knowledge has become such an important one. Knowledge is endless. The truth is endless, eternity. Knowledge is boundless. *Brahman* is boundless. The boundless knowledge when you are relating to it, what happens, the boundaries that are created around you they all get broken and you become free.

Therefore, you have developed these inner senses which are called *Antahkaranas* – they are the implements for internal work. With external tools you cannot do internal work. Please note that. Your hand however strong it is, it is not useful within. When the infant is born, he would start growing eventually. Up to what he grows? Say from 5 year old boy, up to 16 years he grows, nothing more than that. That's why it is said that all great beings do not age beyond 16 years. They are called eternal youths of 16 seasons, meaning they don't grow in age thereafter. That's the form. That's the complete *Darshan*, from 5 to 16. In between there is 11. In the 11th year Rama was taken for a mission of setting the law. In the 11th year Krishna was also taken. Why 11th year only? We should not be casual when we read scriptures and the stories of beings. When the 11th year is completed the boyful Jesus was kidnapped to the east and he once again returned in the 30th year. 11th year is of such importance. It is all 11 – it is Rama 11, Krishna 11, and Christ 11. We have to think about it, why is it so?

Therefore, the birth happens in the cave of the heart. That is what is called the second birth. You are born in the flesh and blood for the first time. You are reborn again in the cave of your heart then you are called *Dwijja*, twice born. Such one is fit to relate to the truth, relate to the *Brahman*. There is a tradition in India that every *Brahmin* is a twice born one. It is only a very ignorant statement. A twice born is a *Brahmin*. Anywhere in the world, if one is born again in the cave of the heart he is a *Brahmin*, meaning he is fit to realize *Brahman*. When he realizes *Brahman*, the *Brahman* exists in his form and keeps helping people in the surroundings. The thing is reversed by the twist of *Kali*, that the *Brahmins* are called twice born; they are not because one in a million enters into the heart cave. One in thousands, says Lord Krishna in Bhagavad Gita.

Therefore having entered the heart, then he is into a different world. There he gets true teachings from within. Then the conscience speaks which we call the voice of the silence. It guides. It teaches. It teaches volumes. Volumes of wisdom are taught when you have entered the cave of your heart. And as you make note of it, it becomes into fresh books of wisdom. They are freshly prepared, not duplicated from existing books. It is not a reproduction but it is a fresh production. Such books inspire because they are from the source. That's how inspirational writings happen. That is how inspirational teachings also happen. He listens within and then speaks out. Listening within and speaking into the surroundings becomes possible and there is absolutely no need to refer to books to prepare for a teaching. Teaching is just a child's play because it happens within. He listens and he speaks. That's a facility. All is heard within, and all that is heard within is clothed in language and spoken out. Your potential for learning is very high. Your potential for seeing is very high. Therefore your awareness, your consciousness starts expanding gradually. The beauty is, as you enter into the cave of the heart the inhalation and exhalation exist in the cave of heart at their equilibrium. That's why it is said in the scriptures, *Prana* and *Apaana* culminate into *Samaana*. *Samaana* is equipoised pulsation. It is no more going out, coming in. That part is entrusted to the outer man. The inner man is with the inner pulsation, *Samaana*. *Samaana* or equipoised pulsation entrusts one to another pulsation which is called *Udaana*. This *Udaana* pulsation when it touches you in the cave of heart, the pulsating principle which you are, you keep on moving upwards. That's why it is called *Udaana*. *Ut* means to move up. Same thing in Hindi is *uth*. *Udaana* is the Mother's name, means it has the natural tendency to move upwards. That's how you start moving upwards within you through a column which is called *Sushumna*. As you keep moving upwards you keep on seeing much more sublime worlds within you. The worlds which you have never seen before, which are very much existing in you, which are also existing outside. What is outside is inside in man. That's the beauty of man. Man is a mini-cosmos. If you wish to understand cosmos, understand man. That's how the seers have understood the entire cosmos by understanding their own constitution and moving within themselves from west to south, south to east, east to north. That's the beauty.

As you move upwards from your heart center with the help of *Udaana Vayu* it takes charge of you. It is like the bird moving upwards. The swan is moving upwards, the dove is moving, is moving upwards. If you wish to say, the eagle is moving upwards. These are all used in scriptures. Some call it eagle, some call it swan, some call it a white dove. Nevertheless it is a pulsating principle. Like the bird and its wings; to that pulsating principle is correlated and expressed as the bird. The bird's natural tendency is to move upwards. Until then you are a crawling being. Until you have entered the heart you are a crawling being, meaning you are working in the horizontal plane into objectivity. We run for everything in a horizontal way. When you are moving in the horizontal way you are called a crawling being and symbolically said to be a serpent. A serpent by entering into itself turns out to be an eagle. That's how the stories of serpents and eagles have come to be. People know the outer stories but there is the inner dimension in them. In the downward movement a man becomes a serpent. In the upward movement the man becomes an eagle. So the movements are, one is opposite to the other. One is a vertical movement, another is a horizontal movement. That is why it is said, serpents and eagles are opposites. It is all poetically stated in the scriptures. You are a serpent as long as you are in the objective world. You tend to be eagle when you enter into the subjective world. That's why for all occult practicing students eagle has become a great symbol, model to follow.

In California, what is the symbol you have for the state? A polar bear. It is not a small thing. There is the cave of the bear up here (Master pointed to the head). The cave of the lion is at the heart center. The bear's cave is in the top of your head. There is an entry point here provided you go up there. But we are somewhere in our story moving up from the heart. Your movement is no more a cyclical, rotational movement. Meaning you are no more a person who keeps rotating in the circular way, the wheel of death and birth, and moving like a rodent around a mill. Each time you complete a circle, it is no doubt a circle, it is at the same time spiralic. It is circular, but each circle takes you to a higher ring. The difference between a spiral and a circle is, circle makes you move around here, same all the time. When people see each other after 2-3 years they say, you look the same, and you feel happy, isn't it? You should feel pity if someone is happy to note that he is the same. That means, you haven't grown. Every year when you come

back, say the month of September in which we are, the next September you have to be different from this September in a better way. That is what is called progress. Otherwise any number of times September comes, any number of times birthdays come, what is so jubilant about the birthday unless you have grown from the previous birthday to this birthday? No doubt in terms of body you may have grown. In terms of age you may have grown. But in terms of your awareness, in terms of your knowledge, in terms of your perceptions, have you grown? The growth happens only when you enter into and move upwards. Then it is different. Year after year it is different, because as you cover a cycle of time you are into a higher ring. That's how you see the bird, the eagle. As it moves into the sky, it moves cyclically but in a spiralic manner and reaches up to the seventh sky. There is such a progress and a continuity of learning, vast vistas get opened.

Time is getting up. We started two hours ago but we haven't reached! It takes times to reach. In practice it takes long years. They say in 12 incarnations you can reach if you are sincere from the very date you feel like realizing. That's the longest period. The shortest is 12 years, it depends on the intent. So, in 12 years when it is the shortest time to reach, it is too ambitious to narrate all the detail in a matter of two hours, isn't it? Bear with me till noon time. Somehow we will try to reach there though not in great detail.

As you move upwards in this manner, vistas of knowledge keep opening to you and you learn faster, because in those planes the dimensions of time are different. You know from your sleep hours you are in a different world in the dream. Even the duration of the dream may be very long in the dream but actually in this plane it is not even two or three minutes. But over there in the dream it can be the whole day that you have been into a very great nightmare and you are trying to find way of coming out. Nightmares are common. Sweet dreams are uncommon, isn't it? Whatever it is, whether it is a sweet dream or a nightmare the duration of time is very high in the dream state, while all that in terms of the ground level it is very short. Likewise, as you enter there you seem to be into long hours of learning, keep on learning. Not only that, you meet similar beings over there who are also learning like you, just like we are learning here in this hall. Over there also, there are from humanity, there are so many aspirants whom have reached that state, there would be a group learning. And there is a teaching to the group. So many things are learnt, and what is learnt is in terms of knowledge.

That knowledge is of two varieties. One is operative knowledge, another is speculative knowledge. Speculative knowledge is vast information which causes expansion of your consciousness. It enables you to speculate about the planetary system, solar system, cosmic system, and the work of cosmic intelligences; all this is informed. In our fire ritual we relate to all the intelligences of planetary, solar, and cosmic plane. You can relate even in your meditation to all those higher systems which is very informative and causing the needed expansion to you. But not all that speculative knowledge is operable. There is also operative knowledge. Whatever you are informed for operation, you have to operate accordingly. This is what is called instructional knowledge. Unless you implement the instructional knowledge you are no more allowed to move further. Like here, unless you clear the lower classes you cannot move into higher classes. There are two kinds of knowledge that is imparted - speculative knowledge which causes expansion of your consciousness; operative knowledge which enables you to be eligible for further unfoldments. That's how it happens. It goes on happening and you move up and you reach the throat.

When you reach the throat, what happens? If you close your eyes, you don't find any form around you. It is all sky all around. It is all one sky everywhere, the light of blue or white sky. Forms are no more. It is all light. *Akasha* means light. It is a permeating light. That's why those who reach that state, it is all light. It is by effort they see the form. See the beauty! It is now a great effort for us to see a formless state of light. But when you reach the throat, forms disappear, only light remains. For him to see the form he has to step down. Then he would see golden forms, and other lighted forms. And further step down to see the forms on the physical plane. That's how the awareness in different states, it gives different expansions. And then since throat carries the faculty of speech, when you transcend the throat, then your word becomes a blessing. You say something and it happens. It means, you would only say things which happen. You get in tune with the plan in terms of speech that when you speak you only speak that which happens. People

think if he says something it happens. It is not he says something and it happens. He says things which would happen. That's the beauty! From down below everything is understood upside down, because we are upset. When we are set up then you get a diagonally opposite understanding, most things. That's why I said in Miami, we have to reverse many inversions in us. We suffer too many inversions because we are upside down. When we reverse the direction of us by 180 degrees, then we are setup. You see this word upset and setup. Therefore, as you transcend the throat, you listen and speak. You listen from higher circles and you speak as a blessing in the lower circles. Speech is a great responsibility. You shall not speak irresponsibly. At the same time you are humorous. Humor is never lost in the path. As much as you rise in your awareness, you also rise in your cheerfulness, in your humor, in your ability to wit and cause joy around, all that also grows.

Therefore, it moves up and moves beyond the throat into the lower jaw, then upper jaw, gets into the bridge of the nose, and goes to the tip over here in between the eyebrows. Then you are nearing the east. When you are nearing the east, almost you get to a brilliant diamantine light and you start relating to it. It is so brilliant. At the same time having gone through a great field of light from heart to throat and beyond, you experience various dimensions of light in you, and ultimately meet the diamantine light – *Aditya Varnam*. And then you engage with it. As you start engaging with it, you are into a deep *Tapas* because you don't see any forms around you, you don't feel anything around you. Only you are there and the expanse of light is there. By the continuous contemplation upon that light a bridge happens from the third eye towards the brow center. A bridge happens from the other side. It is a secretion that happens from the third eye which solidifies into a bridge of light. Happening of that secretion is called grace. On account of your continuous contemplation and intense and ardent approach towards that light you develop a point of tension by which it is pulled down. The light from *Akasha* pulls down to form a bridge. And it is secretion from the pineal gland that's how it is said. It secretes from the other side. You have to wait till the bridge is formed to cross over. Just like in the ancient times you have the fort and there is a huge water source around, you cannot reach the fort gate. If people have to get into the fort, a wooden plank is made from the other shore to this shore and you walk through. It is the same principle coming from the higher circles to reach the king's palace. To reach the kingly status in you. This is the kingly status you have. When you reach your *Ajna* you are the king of your life. You are called a *Raja Yogi*. When you reach the heart you are a *Yogi*. When you reach the *ajna* center you are a *Raja Yogi*. When you reach further you are a *Yogishwara*. There are different names for different states of a being. So this secretes and you cross over and you stay. Then for the first time you see yourself in a resplendent form in your thumb size. You see your own being in such a diamond light, eye blinding brilliance. You get the diamantine image of yours, same form, but in a lighted form in a miniature image. You form that.

Then if you wish from there when you look at, you find that you are holding the body, the body is not holding you. That is called *Dharana* in yoga. All this process from heart to *Ajna* is called *Pratyahara*. The fourth step is *Pranayama*, to enter in. To enter in with the help *Pranayama*, the fourth step. To move up is called *Pratyahara*, the fifth step. When you reach the *Ajna* you experience, just like your clothing you hold on your body, you are as a diamond form holding this body of flesh and blood. It is not the body of flesh and blood is holding you. Just like if you wish you could drop your clothes, you can also drop your body. Or you can restore it to the bed and move out. You can restore of your body of flesh and blood to bed and you move out with your awareness with the help of your miniature body which is called thumb sized body. Don't think you get lost. You are connected by the thread of life all the time. The difference between what you call the final departure and the intermittent moving out is when the final departure happens the thread of life is cut with the body, and it joins you, and you move out forever. But all great yogis, they retain their body on the bed during the sleep hours, move out with the help of their diamond body or golden body, keep blessing people, keep advising people in their dreams, in their vision, and serve them even during their night time. They work during their day time to serve, they work during the night to serve. That's how they work. Because to them nothing but service exists. Their life is called *Yagnaardha Jeevana*, meaning he loves only for the benefit of beings, there is no other purpose. That's how you reach the east.

Having reached the east, you are not prevented to get back to south and west. You can get back to south, you can get back to west. You can get out into the objectivity. You can get in, move into subjectivity and reach your crown – *Raja Simhaasana* it is called. That's where you are also coronated with hats, where you are also coroneted with. You have a throne and a crown. You are a king of your own being. What is the crown? The light of the upper part of the brain is the crown. The brain is like a mantle, it shines forth. That's the crown.

Later, there are further steps to reach the north. The time prevents us to get into it for the moment. It is reaching *Brahman* and the absolute. Already as you reach your *Ajna* you stand realized who you are. You also know your own form as a miniature form of light which can take to any form at will. That's where I spoke of Hanuman and others. At will you can take to different forms. You can take to an eagle form, you can take to any form for that matter – a giantly form, or a very miniature form. Hanuman demonstrates when he enters into Lanka, he suddenly gets to the size of an insect, then he gets to the size of a giant. He enters into the island like a cat. No form is a prevention because at will you can change form. That facility is available to that miniature form. It has the ability to fly. It doesn't have to walk. That's how they make *Akashic* movement, moving through the sky. It happens. Many are the details relating to it. That's where you know *Swaswaroopa*. Thereafter you can even dissolve that form and join the absolute which is the final step. That's where you relate to the absolute. But reaching up to *Ajna* you realize as an *Atman*, as the self.

In the process you would also know the spiritual name that you carry. As you are born in the heart, already you gain another name there. That is what is called the spiritual name which is valid for you for all incarnations for your internal life. That's how Master Morya, Master Koot Humi or Lord Maitreya, they may change their forms but they know what their name is for eternity. They have a different name in the locality where they live with the body of flesh and blood. So is Agastya and Vasishta and all great seers, they are there for all times to come from many *yugas*. They know their spiritual name and at will they can take to different forms. Yet they settle to a form, according to need they change forms. Name and form are not what we have now at that time. That's why only when we get to the second birth you get to know your spiritual name. That name is valid for all future to come even if you take to different incarnations. You may have different names for your outer life, but for the inner life you have only the same name which you have gained in that incarnation where you have taken birth in the heart. That's how if we say Master Djwhal Khul, 5000 years ago it happened to him. He took the third initiation when he is born within the cave of his heart, then his Master, Master Morya appeared, and he told him your spiritual name here after is Djwhal Khul. That Djwhal Khul continues to be even after 5000 years. Even today he is in the physical form somewhere. Somewhere means, mostly in Himalayas, but they keep moving according to the purpose. Wherever they are in the physical form, people do not know they are Djwhal Khul. They have different names. For outer purposes there is one name, for inner purposes there is another name. The outer name keeps changing every life but you are recognized by the inner name, which continues to be for all lives. These are called in the eastern scriptures as *Chiranjeevis*, meaning they are eternal beings. For an eternal being an eternal name also exists. That's how you have all those eternal beings mentioned in the scriptures with their eternal names, which is different from their names whenever they incarnate, which is different from life to life.

That's how the journey to the east will happen as you turn inward and move upward. Very great is the detail of the journey, but good enough to give just a sketch. Just go to Mt. Shasta we have a paper. The paper can be of this size (Master showed his palm). But the journey is not of that distant on the paper, isn't it? If you take a map from here to India just in a paper you can find the whole globe, but then the actual travel takes time. Like this, this travel also. I only informed some nodal points but there are many great details as you move and move.

That's where yoga offers these gradual steps, that you move within, then you move upwards which is called *Pratyahara*, then you reach brow center, then you are into *Dharana*. Thereafter you reach the *Ajna*. From *Ajna*, you do the final contemplation to be absorbed into the universe. That's the story of man. When

you descended also, you descended like that. You descended from the absolute via the cosmic person to be a man, and you have moved into various sheaths, moved towards south, moved towards west. And you are stuck deep down into the matter. So it is now wiggling out of the matter, come to the west, that is the higher *Muladhara*, come to the south, that is the heart center, come to the east, that is the *Ajna* center. That's how the travel is mentioned. Just for those who are intending upon treading the path, this is just a nice fairy tale, I should say. It is a good fairy tale. By listening to it you can also relate to it, envision it, and nourish it in you so that you nourish your journey to be accomplished.

May that be so with all of you. In the afternoon we shall have questions and answers in relation to this subject or any subject you would like to be clarified. Thank you so much for your patient listening.

Thank you.