

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

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

Sunday, September 14, 2014, Evening

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

We shall continue like yesterday afternoon, clarifications for any questions that might have arisen on account of the talk given in the morning or any other clarifications or questions relating to discipleship. We shall do so until quarter to six.

Question: Today morning you explained how to travel from west to south and from south to east. It is a tedious process for an aspirant if you want to travel in this *Kali Yuga*. If we follow the path of Master CVV with great submission and intention and devotion by submitting ourselves and by following his rules like morning and evening prayer, and don't seek from anyone, and help others - will this entire travel happen in this path of yoga, or do we need do all these things?

Answer: He says the travel you mentioned in the morning is such an elaborate, tedious travel. Should we go through all this? Or is it not enough if we submit ourselves to Master CVV, do the related prayers, and also carry out the other two regulations namely transforming life into a life of offering, and seeing the One in all.

The answer to the question is, when you pray regularly, when you transform your life of seeking to a life of offering, when you see the One in all the others, this process gets initiated. And this process, this journey is on account of following of those three principles. When you follow the three principles given by the Master, the Master initiates you, meaning you he enables you to enter within and to go through the travel, not tediously as you think, but joyfully. It is a joyful travel but not a tedious travel. All becomes possible only because the Master guides. It is always nicer that you go through the travel joyfully than sleep over and reach the destination. If you sleep over and reach the destination, you do not know the beauty of the journey, the details of the journey, and you cannot be later a guide to others. You would only be putting people to sleep and making them reach the other end. Thereby they reach but they do not know how they reached. You should know how you have reached step by step.

For example, if you travel from A to B, it is a long journey. For the entire journey there are people who sleep away. They do not see anything through the window. But there are others, they see at various stages, what are all the beautiful things that exist by way of lakes, by way of hills, by way of mountains, by way of valleys, by way of rivers, where there are meadows, where there are different things you experience. The journey itself is fulfilling. Therefore, the path is a path of knowledge. The basic principles when you follow them, it forms the basic platform from which you get into this travel and you experience the travel. The surrender you offer to the Master enables you to be with the Master and the Master leads you, but the travel should necessarily be gone through.

If you see the theme of Occult Meditations given by Master CVV, which are also available in the form of books, you have all this travel being mentioned in a very chronological way or in a sequential way. That you tend to follow and a dog follows you, meaning the Master in the form of an observer. When you speak of dog, he is a great observer. Our Master comes from Dog Star, Sirius. He leads you to the cave of the lion; there you have also the meditations relating to Jungle and Cub, Jacob, and then the entrance into the

cave. And thereafter within the cave he meets the light. He meets a maiden. He sees stars up above, and thereafter he goes further until the point where one gets crowned, one is given a rod of power, and one is offered a king's throne. All these are given as a process of sequential meditations in 93 meditations that the Master has given. That is how the path is indicated. Master CVV's path is a path of direct knowledge. It is not a path of just faith. The faith that you demonstrate with the Master is the basis for the Master to lead you. But no one can enter into ashrams of the Hierarchy without the related knowledge. Whatever steps you make, if you make with knowledge, you would in future be a good guide to others. If you directly jump into a situation without knowing the processes, then you would not be a guide to others, and you are also not able to meet situations because the necessary knowledge is not unfolded in you.

Some experiences with the Master is like the kindergarten experiences, what the infant experiences by way of little gifts that we get from parents and elders. When we go home you bring gifts like chocolates or some biscuits or some toys, like that. When you are in the initial relation with the Master, some kind of little gifts are offered. But you cannot be satisfied with it because you have to find the truth relating to yourself. You should know by your own effort, by your own right with the support of the Master, your own origin, and you should also know the very path by which you have reached the truth. Only then you can be a good teacher for the future, number one. You can be a good guide in different situations. Therefore, the path remains the same. Whichever Master you associate with, whichever path you adopt to, it is but necessary that you get internalized and move towards the heart, and move towards the *Ajna*, and move towards the brow center, and ultimately reach the *Ajna* center, where you find your own original state of being, and you regain your radiance and your magnetism. Then only realize that as such pulsating, radiating, magnetizing being, you are but a projection of the Ultimate. All this knowledge is what is intended by every Master of Wisdom to be taught towards his truth seekers. Living by faith and fulfilling the mundane world, because we always have some problems or the other in the mundane world. Like health is one issue. And then family is another issue. Growth of children is another issue. Profession is another issue. Objective life has many hurdles by itself. When you pray and you get support from the Master and if you are satisfied with it, it does not mean that you are a follower of the Master. Following the Master means transforming yourself to be as him. Master CVV very clearly stated that, "Whosoever offers Namaskarams to Me, I shall transform him to be as much as I am." 'I am', each one of us is an 'I am', and we are just 'I am', we are 'THAT I AM'. "THAT exists as I am" is the ultimate realization. When work is fulfilled "I am" absorbs into THAT and stays in that state of *Samadhi*. All these steps are intended by every Master of Wisdom.

Just you are staying in faith and doing your work by itself is not sufficient. It only makes you live in the outer. Living in the outer, whatever you do, you are only grasping through mind. But if you turn inward, you tend to be subjective, and you gain into *Buddhic* plane. From *Manas* to *Buddhi* you have to travel, from *Buddhi* to *Atma* you have to travel. And then know that you are the one who descends into *Buddhic* plane, *Manasic* plane and conduct activity. Therefore, knowledge shall have to be picked up. Each one picks up the need for such knowledge according to one's own evolution, one's own feeling of impulsion from within. That I shall be so. It was so with Master EK. It was so with Master MN who followed the path of Master CVV. It has to be so because each one of us by nature have our residence in the most high chamber of our being that is *Ajna*. The next chamber is heart. The mundane chamber is solar plexus. In these places, when you are informed of this, every human being would like to settle in the most effective chamber from where you can conduct the whole life as a king for himself, and also help others to transform to that level. That's how it is. Therefore, do not stop with just faith. Faith should lead you into initiations. Initiation is nothing but a sequential entering into inner chambers one after the other, thereby realizing the original state of the being. That's how it is.

Question: I heard Master CVV is called the Master of opposites. Can you please explain a little bit on this?

Answer: Our sister Lara, she says that she has heard that Master CVV is the Master of opposites, or the Master of contraries. Normally, I use the word contrary. She says, would you kindly explain that.

Master CVV or any other Master for that matter, of course most effectively, since Master CVV works with Saturn and Pluto, he presents it much more effectively. Every Master of Wisdom would like that his student overcomes viewpoints. We all live by our viewpoints. A viewpoint is very narrow. Vision is very broad. When you look into life with one viewpoint, he gives you the contrary viewpoint. He gives you the other dimension. Same thing Jesus said when he said, if one hits you on the right cheek, you show the left to him. The idea is not that you also get another hit on the left cheek. It is a symbolic statement. If one presents one dimension, you show the other dimension, so that both of you would gain a double dimension. Like that there are 360 dimensions. An all-round view requires 360 dimensions, which you get when you are above the situation and overview the whole. If you are climbing the mountain from the east, or from the west, or from the south, or from the north, when you are climbing you feel, this is the only way you have to go up the mountain. As you reach the peak of the mountain, you see another coming from another direction. Once you are on the peak, you see so many ways are there to reach the peak. The one who is at the peak has the overview. He can see all around. To gain that dimension, to gain the dimension beyond dualities.

Normally, humans or any being for that matter, being in the creation he suffers duality. Duality means, I see one way, I do not wish to see the other way. We have the coin of St. Germain distributed. On one side there is the mount, on the other side there is St. Germain. Which side is the coin? Any side is but part of the coin, but it is not the total coin. The coin has the obverse and the reverse. To say obverse is right, meaning you are denying the other half. If you say the reverse is right, meaning you are denying the other half. To see in either way is to see the contraries and find their agreement. When contrary views are found to be in agreement then you are in synthesis.

Normally, people are stuck in their viewpoints. They have their own angle of seeing and only from that angle they speak. But a man of wisdom, he surmounts that state. He sees that there can be many ways in which you can observe, or you can resolve problems. Therefore, he steps up from a mind's view to a *Buddhic* view, to a higher view. The same thing the great initiate Pythagoras says, "The opposite angles are complementary to each other." When two lines cut across each other, then there are opposite angles formed. But the two opposite angles are complementary to each other. That's how we have in creation, male-female situation. Male sees in one dimension, female sees in another dimension. Wisdom is to accept the other dimension and make it wholesome. But normally men who suffer from duality, who are stuck in duality, see things only in their way. There is no other way for them. They continue to suffer from a very limited view, very limited understanding.

So the Master, whom we call Master CVV, he does not want us to suffer from such limitation. Therefore, when you propose to do things in one way, he presents the contrary, so that you also assimilate the contrary and include that in your scheme. And then it makes it wholesome and resolves the issue that is at hand. That's how the work is. Every Master works in that way with the disciple whom he would like to round up. There is a statement coming from Master CVV, "All round development". Meaning, your angles are all rounded up and you tend to be a wholesome person with a comprehensive understanding, and you stand ultimately in synthesis and accept any number of viewpoints. For a personal synthesis, disagreement does not exist. He agrees with every viewpoint but ultimately ensures that others gradually are released from their viewpoints and get into synthesis. That's how there is a general agreement with all when you are in synthesis.

When there are ten persons around you, each one may have a different viewpoint. But the one who is in synthesis, he accepts all viewpoints, because only 10! - There can be 360. To include all these dimensions and work with is what is to be learnt. This learning is a process by which we overcome duality to see One as many. One situation can be seen in many ways. Therefore, to gain this dimension, he is very active in presenting the contraries. That is why it is said that Master CVV is a Master of Contraries.

For example, you don't want to be shifted from your house – you are in a rented house. It is very comfortable. The more you think that you should not be shifted, he ensures that you are shifted. Why?

Because, why do you suffer from that dimension of that 'I must be like this', while getting more and more stuck with it? If you think, 'I should not get sick', if you entertain like that, he will give you experience of sickness and makes you accept sickness. If it comes, yes! Likewise, many Indians who are here today, most of them, especially the ladies, they never wanted to come to United States. "No, no, Master, we don't want to." If you say so, the Master becomes active, because he would like you to overcome not liking a situation. Why should you have so many not liking situations? Why should you have so many dislikes? Dislike is a limitation. The more number of situations you dislike, you are a very limited, very narrow person. Likewise, if you find that you are in disagreement with so many persons, something is wrong with you, isn't it?

See, there are people who are in the groups, and they say, "I don't want to be in groups", "These groups are full of conflict", "It is no use", all this you know people say. It is only their inability to be in a group, their inability to accept different dimensions, because they are too individualistic to accept other dimensions. Therefore, it is like jumping into a cold water pool being in a group, because you have so many disagreeing energies around you. By assimilating all these energies you become very round-some. That's the purpose of group. It is like you collect so many stones and put them in a bag and then put it to lot of movement and vibrations, put it to a kind of rollercoaster situation, then all the stones, they gradually lose their sharp angles and become round some. That's how a Master trains to ensure that you do not suffer from any limitation, because when you are suffering from limitation and you want to be in a liberated state. A liberated state is a situation where you don't have a limitation. To some people, cold is not acceptable. To some people heat is not acceptable. To some others wind is not acceptable. And there are still others to whom rain is not acceptable. Your acceptability or not acceptability does not change anything in the weather. You are too small.

You plan a program on the outside and then there would be a rain. To be able to accept rain, to be able to accept hot sun, to be able to accept cold weather, to be able to accept very rainy situations, this ability to accept is the game in spirituality by which your individuality is gradually refined and your personality is also eliminated of its angles and you shine forth as a round-some person. And you reach a state where nothing is unacceptable to you. That's how the Masters are prepared. Man becomes a Master only through his ability to include and to accept which are generally found unacceptable. When we make this invocation in Upanishad like "*Anirakaranamastu, Anirakaranamastu*", means, let me not negate any, let me not negate any. Because what you are negating is Brahman, is a dimension of the truth. What you negate would be the ultimately thing that you badly need later, at a later time.

I give you a small story about it. Few masons who had great knowledge, they wanted to build a temple for light. They know how to prepare the bricks in tune with the temple so that every brick in its dimensions and measurements, it fits into a particular place and ultimately the temple comes into its completeness. The group started making the bricks accordingly. Keeping the vision of the temple, different dimensions, different measurements, and different even colors, keeping the view of the temple. A stranger, as if from nowhere, came from the south. He said that "I have come to know that you are building a temple. I have a brick to offer. Would you kindly accept the brick?" The group said, "No, no, thank you. We will make our temple." Because they felt the other person is not part of their group. We have this glamour and illusion about our group. Our group, this group, that group... Not only World Teacher Trust, there are so many organizations where truth is being pursued, isn't it? When someone offers, someone who is not known to them has come and offered a brick. If you are wise, you should be thankful. But they thought, we planned a temple, we know how to do the temple, and we are preparing the bricks, so we don't need this brick. They rejected. He said, "Are you sure that you don't need it?" They said, "Very sure. We, the group of 12, are capable of accomplishing the temple. Sir, you may please take away your brick." So, he quietly took away his brick and went to his place. They went on building. Ultimately, there was one brick which they could not really make. Any number of times they make it, it breaks. So, they went into contemplation, because they are all masons. To one of them it occurred that "There was a man who brought the brick which would have just fit into the whole thing but we have rejected." When it came to him, he shared with the group members,

"I think we made a mistake in rejecting that brick. That's the kind of brick we exactly need now to complete the temple."

They don't know where the person was; he came on his own and he offered the brick and you rejected it. So, they went in search in all directions. Ultimately, after tedious effort, they found the man. He is humbly working in a corner with some kind of carpentry. He is preparing certain things with wood. Then a few of them came to him and said, "Sir, were you the one who came with the brick to the temple we were building some years ago?" He looked at them and said, "Yes I am the one. What's the news you come with?" They said, "We need the brick you offered at that time. We did not know the value of that brick and we badly need that brick now." Then, the stranger said, "Are you very sure that you need it now?" Because he asked at that time, "Are you sure that you don't need it?" Now again he asks, "Are you sure you need it?" They said, "Most certainly we need. So, kindly if you wish to help us, you may kindly offer that brick to us."

Then the stranger, "It is somewhere in the godown (storeroom). When you did not need it, I left it somewhere in my store room, you may go and look for it." They had to look for the brick. In the process they had to move everything of the store. They found the brick ultimately and they were delighted. When they came from the store and said, "Sir we found the brick and we take it." Then he said, "Did you rearrange the store? Because you took what you wanted, but there is an order in that disorder in which I have kept the store." Men of Wisdom purposely they keep certain things in disorder. There is no disorder in them, the disorder is for others. "So, there is disorder, you found the disorder, and anyway you disturbed the disorder and brought the brick. Did you restore the disorder in the store?" he asked, which was very difficult for them. They said, "We cannot restore the disorder but we can set the store in an order." Then the stranger said, "Your order is no order to me. But anyway, you got the brick, you may please proceed." So, they went and they have set the brick where it is to be set, and the temple was just perfect.

This story is a story that is told mostly in masonic circles. The message is, do not reject. Do not reject anything that comes to you. We, civilized humans, have the habit of rejecting and choosing. We are not very good choosers. We only choose problems. We fall in love only to choose problems. We only love those things that would create problems to you. You do not know that you are choosing problems, isn't it? Don't we have stories where a man falls in love with a lady and he sees a great angel in life, and his future life would be paradise. But the paradise is lost in a year's time, isn't it? It is no more paradise. Then he sees the paradise as a problem. What he thought to be a paradise would be a problem. Like that many things that we choose, we do not know to choose the right thing. We always choose the wrong things. Did not people choose their women and lost, or got away from them. Did not women choose their men and got away from them? The stories are too many in the west. Why? Because you do not know how to choose. Absolutely! And the instinct is to always choose the wrong thing. Therefore, why this problem of choosing?

Let things come to you. When a thing has come to you on its own, not knowing its value when you reject, you are the loser. So, this is the dimension – not to reject but to include, because everything has its own value, its own fitness in life. That's why this invocation which you have been hearing from me over 30 years – "*anirakaramastu, anirakaranamastu, maa, maa, nirakuryam, brahma nirakuryam*". Because all this is Brahman, nothing is outside Brahman, all is Brahman. What is not Brahman, what is not truth? Truth exists in all. Truth is omnipresent, omnipotent. So, how can you reject it? Rejection is not wisdom.

So, when you are stuck with viewpoints, you stand to reject many things. We keep on rejecting people. We keep on rejecting humans who relate to us. It is great ignorance, because human is the finest form that the nature has prepared. When man was created in the universe, the creation felt fulfilled. That's the goal of creation. The goal of all intelligences – cosmic, solar, and planetary – was to prepare this creation. And its culmination is in the advent of man. When man came to be, all the *Devas* felt fulfilled, because it is a miniature cosmos, micro cosmos. In a huge cosmos, they prepared a sample in which again there is cosmos. Such humans when they reject each other, they are in ignorance. This game of rejection keeps you always ignorant.

Therefore, the Master always tries to show the contrary in the other. And you have to work it out to make it friendliness. Instead of one trying to oppose the other, fight with the other, physically, mentally, or emotionally, see how best to round it up. Because, together it makes one coin. The obverse and the reverse are but two different dimensions of the same coin. No single dimension is complete coin. Therefore, in you there are rejections, therefore you are never complete. When you have rejections, you are never complete. Try with patience to accept. As much as you learn to accept, include, be compassionate, be loving. These are all things which are to be trained in you. Otherwise, you remain with the same imperfection with which you started your life. That's where this dimension of contraries is a major game in discipleship. Unless it is overcome it comes in your way of initiation in the future.

Question: Master, yesterday the talk regarding the *Antahkaranas*, one of which is patterns that we carry over lives and we need to work in order to clear them. Some of the patterns are hard for us to work with. We seek Master's help for this. In one of the December Calls, you provided Saturn Regulations where you can ask for help from the Master. This has to be done in 30 cycles of 30 days. However, the regulations you gave are 33, which is a little more, and Master CVV gave 30. I don't know the difference of those three and how to work and not to get on the new cycle.

Answer: 33 is a Master number which has to be conducted in 30 days. 33 regulations is to be related to 30 days. How do you do it? You do one additional regulation on full moon, one additional regulation on the new moon. And regulation on the 8th phase ascending or descending, and you repeat it, because, they are the nodal points. On the nodal days, repetition is much better. Therefore, 33 came. 33 also, it is not that I wrote it. They came to me like that. Therefore, it can be done.

The question is, how to resolve the age-old patterns that exist in us which really trouble us. Through ignorance we create certain patterns in us and those patterns get settled in our psyche. When patterns get decided in the psyche, it is very difficult to meet them. Only from a higher dimension, the psyche can be cleared, not from the lower. The lower cannot change the higher. If something is to be changed, something higher has to prevail over it. Just like there are patterns in an iron piece, the patterns in an iron piece can be changed only in the presence of a magnet. It cannot change itself. Any number of efforts it makes to change its patterns, those patterns do not change, because he is incapable of the patterns that he created about himself.

It is like someone is being bound by a python, and his hands and foot are tightly tied. He cannot wriggle out of the python. You need someone who is not conditioned by a python to come to you and use his strength to release you from the python. Likewise, a man who is beyond patterns is the only man who can help the man that is in patterns. So, through these regulations, or any other method, we are relating to the Master who has rounded up all his patterns. He has no settled patterns in him. He is very flexible, and generally beyond patterns, and conducts work creating patterns for the purpose of work, but he doesn't become a pattern. The beauty of the soul is, it always stays free. It is an energy that cannot be set to patterns. It can pick up patterns and work through. There are people who develop patterns and get stuck in it, and they can no more come out of their patterns. The way to come out of the patterns which settle down as our personality trait, as *Chitta*, these personality traits by ourselves we cannot overcome. That is why there are teachers and Hierarchy. The members of the Hierarchy are those who have overcome these patterns. They very clearly see who is suffering from which kind of pattern. When you relate to a Master of Wisdom regularly, it is like a relation of an iron bar to a magnet. Just like a magnet transforms an iron bar into another magnet, rearranging the energies within, your continuous relation to a Master of Wisdom in the thought gradually supplies the needed energy by which you are transformed out of your patterns.

Just like the milk in the presence of the yeast transforms into yogurt - a milk by itself cannot transform into yogurt, it may have any strong will. There are many people who believe in self-will. How can milk by itself transform into yogurt? If it intends to transform into something else than what it is, you need a catalyst. In every chemical process a catalyst is an essential ingredient for transformation of one chemical to another.

That's how the *Rasayana* happens. Chemistry means *Rasayana*. Therefore, these transformations can be done with the help of certain agents who have the ability to transform by giving the presence. It is not the presence. Yeast would not do anything by being in the milk. Just its presence is enough and the milk gets transformed. And you say, "What is it that it has done?" Many people think, "What is it the Master does? We have to do." You can keep doing and you remain in the same patterns all the time unless you invoke into you the presence of the Master. When you live in the presence of the Master, it is like being with the yeast, with the catalyst. When the catalyst is present, the milk overnight it becomes yogurt. That's how the presence is given through Saturn Regulations by Master CVV to dissolve the patterns which are settled in you as your personal Saturn.

We see the horoscopes and we see where the Saturn is, in which house it is, and what relations it is making to other houses and other planets, and try to see what kind of patterns that a person has. OK, that's fine. But how to get rid of those patterns? The patterns of Saturn can only be dissolved by Jupiter. And Jupiter is the other name for the Master. Jupiter is the *Guru*. In Sanskrit Jupiter is called *Guru*. *Guru* means the Master. He is the Master energy. In the presence of Jupiter, or good relation with Jupiter, if you arrange a good relation with Jupiter for your Saturn, your patterns slowly dissolve. Therefore, a Master of Wisdom being a Jupiterian energy, an expanded consciousness, the presence of that consciousness enables transformations. Otherwise, it would not.

From the standpoint of astrology, we try to see how to relate the Saturn to the Jupiter. The best way is to associate a Saturnian person with a Jupiterian person. There are some horoscopes where Jupiter is very strong. There are horoscopes where Saturn is very afflicted. How to overcome the patterns of this afflicted Saturn? Astrology gives the key, "Make an arrangement for an association of this man with a Jupiterian person." When you associate him with a Jupiterian person, the energies that are present in the predominately Jupiterian energy in a person, it has its impact on the Saturnian person. That's how when marriages are done, these complementaries are seen that one helps the other. On that basis, if there is a joining, one reinforces the other. That's how the marriage is astrologically conceived that it is a good match. Marriage apart, association is enough. When a child is not studying well, we associate with a child who studies well, isn't it? Or we put him to a coach who can teach him well. The coach is the Master of Wisdom. Or a co-child who is better is like relating to that particular energy in the other. That's how in every game, every athletic practices, there are coaches, there is collective training, because they are all in the same working.

Master CVV in order to dissolve the Saturnian patterns that exist in us, he gave out certain regulations, Saturn Regulations. And these Saturn Regulations are once again revised to be much more comprehensible, and they tended to be 33. So, those who wish to dissolve the patterns with them, one of the ways is to relate to the Saturn Regulations. It is one of the ways. Relating to the Master itself is quite good. Relating to the Master itself is good enough. If you invite him daily into your life through your morning and evening prayers, and entertain his presence in you, the needed changes happen just like a catalyst causes the chemical changes. That's how the strong patterns that exist in one can be gradually dissolved.

Question: Master, in one of your teachings this year, you proposed alignment. You say that you have to put Master Maitreya in our prayer relating to Neptune, CVV through Uranus, and Master St. Germain at the base. I would like to understand why these Masters here and what is the relation with the planets. What is the influence? Can you please explain?

Answer: The major work that is happening on the planet today for alignment is picked up and worked out by three grand planets. One is Neptune. Another is Uranus. And the other is Pluto. Pluto causes deep changes in the system. Uranus conducts them at great speed causing the necessary transformations. Neptune gives the related bliss through the working-out of the transformations.

As far as these planets are concerned, the Neptune energies are being regulated by Lord Maitreya, the World Teacher. And the bliss of existence is experienced in the head, in *Sahasrara*, in the upper part of the head. In *Sahasrara*, when he reaches *Sahasrara*, he has the bliss of existence. It is so blissful that people stay in *Samadhi* even for hundreds of years. The bliss of existence comes from Neptune. Experiencing life comes from Venus. Therefore, the bliss is the highest state that every soul intends experiencing. The energies of Neptune are represented through Lord Maitreya. To experience that bliss there are transformations that are needed in oneself. Those transformations are conducted at very great speed by the planet Uranus. Uranus is the new age planet. It is very Aquarian. Its rays are very penetrating. There is no area into which Uranus cannot or would not penetrate. They are very deeply penetrating energies. Therefore, to cause the needed transformation, penetration is the basic need. Therefore, energies of Uranus are functioning to cause the tremendous transformations to this humanity and to this planet.

If you go back by say 100-150 years, it is totally different how the humans were living to how they are living today. There is such a great advancement through science which is an aspect of Uranus. Changes individually if they are to be worked out, you have to receive the energies of Uranus. These energies are abundantly supplied by Master CVV who comes from the ashram of Master Jupiter. He stands as a representative of the energies of Uranus whose work is from head to *Muladhara*. And in the *Muladhara*, you have the energies of Pluto, meaning basic changes are attempted by Pluto on the planet. Therefore, at the base you have Pluto. And Plutonian energies are relatable to the 7th ray work, and hence St. Germain I said.

But there are others of a higher dimension in relation to that work. So, St. Germain at the base center, and the energies of Uranus and CVV in the entire *Sushumna* path, and the energies of Neptune via Lord Maitreya was an alignment which I suggested in Paris when I spoke in a seminar relating to astrology. There was a gathering of astrologers, and there I gave this alignment as the grand alignment of planetary energies to uplift not only the humans but also the planetary energies, where you have Pluto at the bottom, Uranus in the middle, and Neptune at the top. And I have also drawn out a symbol in relation to it and gave it to them. What is needed for us is, we relate to them. We relate to Lord Maitreya. We relate to Master CVV. We relate to St. Germain. That's how the scheme was expressed in that teaching in the month of June when I was in Paris.

Question: Question of weird thoughts during meditation and how to differentiate between your own personal projections versus good thoughts.

Answer: We keep receiving so many thoughts from within. The basic duty in relation to the thoughts that are within us is to observe them. Be an observer. Stand as an observer of the thoughts that happen within you. The thoughts are also forms. So many thoughts come and go. When you stand as an observer, you are able to dispassionately see them, just like so many images happen on the silver screen, and the silver screen is untouched by it. There can be social thoughts, there can be mythology thoughts, there can be romance thoughts, there can be conflicting thoughts. All kinds of movies are happening on the silver screen. The silver screen is not affected by the movie. You may have a mythology movie on the screen, immediately followed by a very conflicting crime movie on the screen. Weird thoughts you say are like the crime movies, or ghost movies. Of late there are many ghost movies that are coming. But they are all movies. Movies means they keep moving. What is a movie? It moves. It happens on the screen. Like that your mind has to be assumed as the silver screen upon which so much imagery is happening incessantly. It keeps on happening. You keep observing it. When you observe it, there are certain thoughts which you feel like relating to. All those thoughts which you feel like relating to, you make note, do not immediately jump into action. Make note, leave it there. If they frequently come to you, then think about should we, should we not get into this thought. So, in this way you keep on relating. And frequently when they come to it, and when you see it is beneficial when it is conducted, that's the ultimate test. Does it cause benefit either to others or to you? If it causes benefit, you move with it. All other thoughts you just leave it. If some thoughts enlighten, you make note of them, because it lets you to expansion of consciousness. Then there

are other thoughts which are very average thoughts which do not mean anything. They don't cause problem to you, they don't cause very elated state to you, no joy, no sorrow, average, mass thoughts, as it happens with you. Likewise, you get thoughts of fear, thoughts of anxiety.

When you are learning to be an observer, you don't get caught in these negative thoughts. You let them pass by. When you let them pass by what is happening is, what is within your psyche, it is regularly expressed, and you are letting off. That is what we call let go. If you let go the undesirables that exist in your psyche as you keep on contemplating, they keep on coming. Let them come, you be an observer of it, be a witness of it. That is the fundamental step in contemplation. Keep on observing. Useful thoughts – make note. Enlightening thoughts – keep note. Other thoughts – let the box be cleared. It is a huge thing, because for today it looks clear, but by tomorrow it accumulates again. Let it be but you only take to two varieties of thoughts: the thought that helps you to help others or help yourself, or the thoughts that enlighten you. Such thoughts you can take into your notebook and keep acting upon them. Let all other thoughts pass by. It would cause what you call a purgation of negative psyche from you, it keeps on happening. When you relate to a Master of Wisdom and stay in meditation, this purgation happens much more effectively, because he knows how to purge, how much to purge out. Let it be purged out so that you feel light. After every prayer in relation to the soul and the Master, that's the triangle. When you make this prayer, after every prayer, you should feel light. You should not feel heavy because something is expelled from you. When certain things are taken out of Pandora's Box... There are certain things which are taken out of Pandora's Box, there are certain things that are valuable, not all are valuable that come out of the Pandora's Box. The Pandora's Box is nothing but the psyche that you have built over incarnations. The facility of contemplation is letting the box open and let things come out of it. When they come out of it, valuable things you retain, other things you let go. That should be the attitude. In that case these weird things do not affect us. Otherwise, we grip them. It is not that they grip us. We grip those thoughts and we experience the related anxiety, fear, worry, and irritation. If you let them go, they go. Therefore, to let go is important in prayer. That's why Master CVV or Lord Krishna, they say, in your contemplations you keep an observing eye over all the thoughts from you. And as they come and go, you be an observer, be a witness, be a silver screen, that if you practice there is no impact of the thoughts on you, just like the silver screen is not impacted by any kind of movie played on it.

Question: Question on what is *Vairagya* and *Abhyasa* mentioned in Bhagavad Gita.

Answer: *Vairagya* is letting go. What is *Vairagya*? You hold it, that's why you suffer from it. If you let go it is *Vairagya*. When you regularly do it, it is called *Abhyasa* – continuous practice. That is what is explained by Patanjali as *Tailadhara Vat*. Just like there is continuity in the flow of oil, when you open the tap for oil, the oil fall is so very continuous. There are no breaks in it. If it is water, there can be breaks, drop by drop. Therefore, like the oil, be continuous in your practice. It is called *Abhyasa*. As you practice, so many things are culled out of you. From deep down, they keep coming out. When the presence of Master is there, he does the real drilling work. He drills much, he takes out much. And it surfaces. That's the work of the Master. He does lot of scavenging job, to put out of many things out of him. He clears, that's what Master CVV says, I will empty all matter from your pot of *Kundalini*. From your *Muladhara*, I will empty out everything and retain what is valuable. So, you have to be emptied out. So, as it is coming out in the form of thoughts in you, do not hold to them. That is *Vairagya* at the mental plane. *Vairagya* is more a mental attitude than a physical act. If you are mentally attached but physically detached, it is a suffering. Mental detachment is what is proposed here by letting all thoughts go and only those that are helpful to you that would cause enlightenment. You note in the book, first, do not immediately act. Let it be pondered upon. Before you jump into action, you should always weigh the consequences of transforming a thought into action. That's where two dimensions are given – *Poorva mimasa*, and *Uttara mimasa*. Meaning before you jump into action, you think well. Should I, should I not? What does it mean to surrounding life? What does it mean to me? If it is not in any way beneficial, why do you get into it? That is called pre-action thought – *Poorva mimasa*. Then you should also think when you decide to act, what would be the consequences of this action? What would be the consequences if I translate this thought into action? That is another

dimension. When the pre-thought and post-thought dimensions are agreeable to you, then you can take to action. That's how it is worked out. *Vairagya* and *Abhyasa* – continuous practice and not gripping thoughts on the screen of your mind are the two aspects which are mentioned by Lord Krishna in Bhagavad Gita.

Question: You tell us that to move in we need to observe the automatic process of respiration and focus on that point where inhalation turns to exhalation and to relate to pulsation. When I sit in meditation and as soon as I start observing breathing, it does not seem to be automatic anymore. It becomes a controlled process where I am controlling how fast and how long I am breathing, and causing shortness of breath. It does not seem to be working. What should I do so that I can observe but not control breathing?

Answer: Observing respiration should not result in involving with the respiration. When you are involving, you are changing its rhythm. You are trying to change it or controlling it. I never said, control it. As it happens you observe it. Do not make it long. Did I say, long, deep, soft, and all that? It happens with you when you observe. It naturally happens without your intent to control, because we do breathe and we are not conscious of our breathing. When you are conscious of your breathing, what happens is, the awareness which is in mind it associates with breathing. It is only association with the flow of respiration. Don't try to manipulate it. If you manipulate, you are into difficulty. As it moves in, as it moves out, in the same way you move in and you move out. The beauty is, when there is an association of mind with respiration, the speed of mind is reduced, because mind is the fastest thing that we have within us. It can immediately go to Visakhapatnam or Hyderabad in a split second. It can go to North Pole or South Pole just in a split second. That's what is said, the fastest thing in creation is mind. When you are observing respiration, the speed of the mind is considerably reduced in tune with the speed of the flow of your respiration.

When the speed of the mind is reduced, you gain peace with you. It becomes peaceful. When the mind is peaceful, it also causes the respiration to be slow. Then it becomes much more peaceful. From being peaceful it tends to be tranquil. Never interfere with your flow of respiration. In Raja Yoga we do not suggest any exercises relating to respiration. No breathing exercise. Just observe it. Its movement is slower than your mind; because your mind is busy in this modern world, it is busier and busier, speedier and speedier, isn't it? But your respiration is not that speedier unless you disturb it. Therefore, your observation of the flow, when you see a slow moving thing, the mind also gradually becomes slow. As it slows down, the respiration slows down further. That's how it becomes a very slow, soft moving thing naturally. If you have information in your mind about slow, soft respiration, you try to interfere and make it, then you have discomfort. That's why information sometimes works contrary to us. That is the reason why I did not mention in the morning the slow, soft, uniform, deep business. Slow, soft, uniform, and deep respiration is the result of your mind's observation of respiration. When you do that, then you get the comfort. You don't feel that it is too narrow and all that for observation. It is necessarily so when your mind is at great speed. When your mind is at great speed you get disgusted to observe a slow moving thing.

If we today we show the movies of Satyajit Ray. They have won awards at global level but it is such a slow moving movie. Today an average child will not sit before the television to see that movie. Why? Because his mind is so fast. Observation of respiration essentially brings down the speed of your mind to your natural speed. That's why after every meditation for entering into, man comes back with much more peace, poise, and tranquility. The idea is, the mind's speed is reduced. When it reduces, the respiration's speed is reduced. Then mind further loses its speed. Ultimately it looks as though you may not even be respiring – that state will come. It looks as though, but you are respiring. Such a subtle way you respire, and so calm your mind is. That's the major purpose. So, the experience you have is, the speed of your mind is different from the speed of your respiration. Normally, the mind is over-speeded and it also disturbs the respiration and causes lot anxiety and troubles of health. But fortunately you are not to that point. The very process is slowing down the mind. As you slow down, you don't feel that it is so very narrow for observation. You get into the detail. You tend to be much more observant. In that slow motion you find the joy. In a slow motion there is the related tranquility, peace, and poise. That's what you experience. When you are able to get to

that point, then the U-turn can be observed. When the U-turn is observed there, when you are keen in your observation with the U-turn, then the resonance of pulsation, you would be able to experience with your mind. It is not seeing it. It is perceiving it. That perception of the resonance of pulsation is what mind is interested to associate with. In the whole process, the outer man turns inward. That's how it works.

Question: Master, most of the times in prayer I am experiencing that after some time I don't breathe. Sometimes, my breath is very slow and I don't know whether I am breathing or not. But the moment I feel breathing, I am getting a deep breath into myself, and I am just coming out. Sometimes, 30-45 minutes is passing out in this process. Does that mean *Pranayama* is happening?

Answer: It means that *Pranayama* is happening. It is happening for a while and then later you feel like breathing again. When there is seemingly no breathing, there is subtle breathing with you. Otherwise, you don't live.

(The questioner mentioned that he does not listen to his heart beating during this time)

True, because your mind is engaged elsewhere. Your awareness is engaged elsewhere. When you are engaged in a class like this, you are not mindful of the sounds that happen outside. Like that, when you are with respiration and going to the point of pulsation, you do not see the other activity of respiration so much. Therefore, you feel that you are not doing respiration. Respiration is happening, but you are not mindful of it. You are mindful more of the pulsation. It stays and stays as long as it can. When it is enough and you cannot anymore, then you come back and take a long breath. That's how it happens. So, you are in the process of entering into.

Question: Master, yesterday you mentioned that when a family or group member is causing disturbance, we have to be silent, be patient, and pray. You also said yesterday about Mt. Shasta that 1st logos and 2nd logos are associated there. And that 1st ray acts when the balance is out. How should we synthesize these two teachings?

Answer: When I say, it is not passivity. What I suggested was, it was appropriately worded as dynamic passivity. You are passive. You are willing to be patient. You learn to be patient, so that the other is not put at rage. When the other is disturbed, he keeps on saying so many things. When one hand is anxious to hit, if you don't associate the other hand, it does not make noise. When the two hands are together, then there is the clap and the sound. Let the one hand keep on moving, and you are not relating to it, it cannot go on doing it. So, you are absorbing all that hyperactivity emerging from the other. You are absorbing it, and you are neutralizing it and he tends to be peaceful. But it does not mean that you do not act later. When the appropriate time comes, the 1st logos or the 1st ray action comes in.

I give you a simple example. You see a dog you tame at home. It stays in the frontal verandah of your house and keeps looking at the gate. Many people go across and the dog keeps seeing all that is happening on the road. So many come and so many go through the gate, it keeps seeing. It doesn't act. It just remains on its four legs, and sits, and keeps on respiring. Until what time it does this? Until someone opens the gate, isn't it? When someone opens the gate, it rises. Like that, a man who is waiting to receive, or staying in silence to absorb, he is up to a point he does it. When action is needed, the action happens at the appropriate time. It is not that he never acts. The dog that you have at home jumps at the stranger when the gate is opened. It does not stay. Even if it is not a stranger, even if it you coming into the house also, it does not stay like that. It will come and jump on you and show its love to you. But, it is always in that state of passivity until a situation emerges. That is what you learn by not responding to everything like a street dog. You are not responding to everything which is not necessary. When there is a necessary situation, you respond. This is what is given by the Masters as dynamic passivity. You are dynamic yet you are passive, you are silent, you are patient, you are forbearing, you are tolerant up to a point. By this, what

happens is, you are allowing the other to purge out. Slowly each time he purges out, how long? After some time, it is over. That's how patience helps, tolerance helps, and forbearance helps. That's what I was explaining yesterday.

Question: You told that we should always offer. We want to offer something. When we want to offer food, people want water. When we want to offer something, they want something that we don't have. We don't know what to do. Kindly advise us.

Answer: Then you do the prayer. The offering that I was speaking of is in relation to the normal actions that you do. I am not speaking about charity. Offering is an attitude but not an action. Attitude means, when you are to do an action, your action is essentially a trans-action meaning you offer something, the other something to you. The attitude of offering which I am suggesting is to orient more towards what you have to do in that action to others, more than what you have to receive from the other through that action. Instead of expecting from others, you are fulfilling other's requirements. This attitude I am speaking of to start with. It is not charity. Even in the office where you are, in anything that you do, even when you buy a train ticket or a flight ticket, you are offering something and getting something. Orient more towards the offering side of the action. That's what I am saying. Not to the receiving side. Receiving side is automatic. Orientation to offering side makes you an unfolding energy. When it comes to charity it is more. If you keep on offering, your abilities are also improved to offer as charity. When you tend to be charitable, your abilities to be more and more charitable are also improved by nature through time. That's how slowly the offering one tends to gain more ability to offer more and more. That also happens.

As you said, you offer for some food, then the other asks for water. You give water, then he asks for something and you don't have. That's what you say, isn't it? When you don't have, let him receive it though not from me. Let that attitude be there: "Though not from me, let him receive from somewhere." Let all people have food on a daily basis is a prayer. There are many who don't have daily food. That all people have shelter, let all people stay healthy. These are all offerings in prayer. When this intent grows in you, slowly the related energies come to you. And you become one so that you can dispense great treasures of nature to the surroundings. That's how it works when you have the attitude of offering. What is important is developing the attitude in every action as offering. That's how you have to develop the tendency in everything you do. There is a part from which that has to flow out and there is some other part that flows in from the other side. What flows out from you, that is the most important aspect. Let it be as qualitative as possible. That's what I am saying.

Question: Question from Venezuela. She heard one of your talks in Miami that many leaders in Latin America were influenced by Master Count St. Germain for liberty and freedom. We are living in South America. The question is, are there new leaders who are coming now that are influenced by St. Germain?

Answer: That is our prayer that right leaders have to emerge. They are there. But they have no means to reach that place to rule. They are somewhere in the 2nd or 3rd or 4th layer from that point of ruling. According to the *Karma* of the nation, meaning the citizens of the nation, right leaders would emerge slowly. The leader is the one whom the people choose. And the choice of the people shall have to be appropriate. According to their *Karma* they choose. Therefore, now there are leaders who are considered to be good disciples, all over the world, also in South America. But their chance of getting into the point of governance depends upon the intent of the national group. That's where we do the prayers. The entire nation when it is looking for a leader that really governs, that really develops, that really causes a comfortable life in the country. When you are looking for such a leader you have to make intent much more in your prayers. More and more groups have to work for it, then it works. Therefore, the truth is that there are well meaning leaders in qualities. They are in the 2nd, 3rd or 4th layers. Sometimes they come to the top. It all depends on the *Karma* of the nation. If there is still more *Karma* for suffering, then he will not be able to reach there. You would not really support him to come up there. When there is bad *Karma*, another kind

of leader comes and destroys and spoils everything. It is only the collective *Karma* of the nation, it is represented by the quality of the leader that you have. It is you who have chosen him. Therefore, let there be much more conscious effort to pray in groups. And may that be spread into as many groups as possible so that we build the needed tension for the right leader to sit there and rule. That has to be done.

Question: How can you relate incurable diseases to the functioning of *Chakras*?

Answer: According to Ayurveda or according to wisdom science there is no incurable disease to start with. Many diseases are not cured because the patterns cannot be changed in the person. By right intake of food, any disease can be cured is a prophecy given in Bhagavata. But what comes in the way is the *Karma* of the individual. The *Karma* of the individual should let the cure to happen. Otherwise, he is himself a hurdle for the cure. When his *Karma* permits him to work with it, then the sickness can be cured with the needed adjustments to food. That's what Bhagavata says. With the needed natural medicine, that is how the Ayurveda says, or any other medicine because all medicine is meant for curing. What enables cure is individual *Karma*. Going through sickness is clearing the *Karma*. The negative *Karma* that you have incurred comes to you as sickness and you endure it and thereby dissolve the past *Karma*. Curing also happens when the past *Karma* is neutralized.

The other dimension is how to activate the centers and cure. Activating the centers and curing the disease is a new technique. And it is an occult technique which is possible through spiritual healing. In spiritual healing, the healer should be very conversant with the related center which has to be activated for making the needed cure. He also can cure only when the *Karma* permits, not otherwise. He cannot cure unless the *Karma* permits. With goodwill, he can keep on trying and helping the person. That way it can be worked. For that there is need for the knowledge relating to the *Chakras* and the sicknesses in the body. The proximate center that relates to a particular organ of the body shall have to be located and that *Chakra's* color, that *Chakra's* sound, that *Chakra's* vibration, that *Chakra's* potency shall have to be understood. And in relation to that, the healer has to work with the sound, with the color, and with number so that he reinforces that energy from his heart center. From the heart, he has to understand and collect to the (?) and needed methodology in the heart, and through *Ajna* he has to relate to that center in the other person. Through his *Ajna* to the heart and go to that *Chakra* and then keep on subtly, gently working with the center. When you do that, it has a good impact on the other and the cure can happen, provided it is ripe for cure. *Karma* aspect comes in a very big way in all these matters. That's why many times a knower says, it takes time. Be prepared. We continue to work for you, but be prepared for the needed time so that it cures. That's where astrology helps for healing. Medical astrology we call.

Basically, the related center has to be identified, number one. Number two, you have to invoke healing energies into your heart abundantly. Transmit them to your *Ajna*. Through your *Ajna*, you reach the *Ajna* of the patient, and through the *Ajna* into the heart center. From that center into the related center you have to move to transmit this energy of healing. When you gently, regularly do it, it keeps on taking place slowly and the healing impact is there. The *Karma* is an unseen thing. Therefore, we continue to work with good will. And many times it gets cured. They are all synchronized. When the cure happens, the healing comes in, the *Karma* is completed. All culminate into a solution. That's what we say that the patient wanted milk, the doctor also offered milk as medicine. Like that, the synchronization when it happens, the healing happens. It is all very clearly given in the book "On Healing" which I have given. Much more intricately, scientifically given in "Esoteric Healing" by Master DK. It is a good work. It is a great service.

Question: Master, the person that is actually sick, does he have to also orient to accept and be knowingly accepting the curing or he doesn't really have to be oriented?

Answer: When the patient orients to it, and when the patient seeks cure, it happens better.

(The questioner asked if the cure can be sent even if the patient is not oriented)

Yes, it is like a general tonic. We hear some person is sick and you make a prayer that he may be healed of that sickness is a good discipline for the healer. But the other person, if he is oriented, he receives much more effectively. If he does not orient, the healing energies may still get directed to him, but it won't be so very effective because the orientation is not there. You are delivering goods at the door step, but the other man has not opened his door. Therefore, it is always said, let healing be done when it is sought. For a healer, for his own discipline, to be much more magnetic in his healing activity, he can generally keep on working wherever he finds sickness so that he prays, he receives energies, and he transmits to those persons or areas where there is sickness. It is a discipline for the healer. But on a case to case basis, to heal the patient has to relate to the healer. There is a general healing. There is a specific healing. General healing is like tonic. Specific healing is like a treatment. Tonic is for all. Medicine is not for all.

Question: In the morning when we did the fire ritual, for everything we said "*Idam na mama*" – This is not mine. *Veda* is such a big thing. Why did *Veda* not tell "nothing is mine" instead of saying "this is not mine"?

Answer: We are offering to a specific deity saying, I am offering not with any expectation. Out of my veneration, my love, my devotion to you, I am offering to you and I am not seeking anything from you sir. It is a kind of prayerful attitude when we say, I am not seeking. Generally, we do favors to get favors. But we tell every intelligence - solar, cosmic, planetary - that I offer not with any commercial attitude. "*Idam na mama*" – not for me. Out of love, out of veneration, out of gratitude. Because without that intelligence, our functioning cannot be wholesome functioning. That's why it is an offering in gratitude. That's why we say "*Idam na mama*" – not for me.

Question: Does a *Sadhaka* (aspirant) know which Chakra he is in? Or is it only known to his teacher?

Answer: Every *Sadhaka* knows it, but the teacher knows before it. The *Sadhaka* knows a bit later, but the teacher knows before that he is going to reach that point. Everyone is conscious of where he is. It is not an unconscious state. If you have taken your breakfast, you know it. When you have taken your lunch, you know it. When you are to take the dinner, you know that you would be taking dinner. Like that, when you have surpassed *Chakra*, another *Chakra* you have surpassed, another *Chakra* you are attempting to reach, that would be very consciously known within.

Thank you.