

The World Teacher Trust

December Call 2014

with Master Kumar and Kumari Garu

December 27 - 30, 2014, Sadguru Tapovana, Bangalore, India

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

Saturday, December 27, 2014, Evening -- Seminar 1

Hearty fraternal greetings and good wishes to all the brothers and the sisters who are gathered here by the will of the Master to participate in the December call celebrations, receive the needed presence that enables transformation of our personalities, which in turn enable us to attune to the soul and to the purpose of the soul.

The whole activity is intended for rectification of the personality, repair of the personality, transformation of the personality to ensure that it becomes transparent. A transparent personality is the prism through which the soul can shine forth just like the solar ray shines forth through the prism in seven different, beautiful and splendorous colours. Man is a seven fold being. He can express himself in seven varieties, namely relating to the seven rays. He stands brilliant. While he is brilliant, he is cool, while he is cool, he is effective. While he is effective, he is also exceedingly discriminative, blissful, caring, and methodical. These are the seven qualities of the seven rays. All that can happen and man can walk on the planet earth, just like a mini-sun walking upon the earth, thereby fulfilling what is to be fulfilled on the planet. This is the scheme of man transforming himself into an eternal being, transcending the birth and death. We are all called men, because we live predominantly with the help of our mind. With that mind we use to relate to the objectivity and that mind we are required to use to relate to subjectivity. And all this has to be done in tune with the laws of nature. The laws of nature are not understood and followed; then we get lost in the creation, entangled in many things, not finding the needed peace, poise, bliss, and order within oneself. It is just living away life, but not living as it is intended to be. We are a walking sun. Just like walking encyclopaedias, enormous love, and enormous intelligence. There are people who have gained it. Just living for daily food, gaining variety of clothing and other apparel, building houses to live in, marrying, begetting children, taking care of them. While it is an activity, it becomes a very fragmental activity in the totality of the activity that man is capable of performing. All that he needs to do is to put himself to discipline.

We normally look for discipline from others, orderly functioning from others. But spirituality concerns with you; work with yourself, thereby transform your personality, and make it a crystal-like prism, experience the soul, the beauty and the splendour of the soul. Soul is full of light, full of love, full of will, and full of harmony. It is very caring and very methodical. All these qualities shall have to be expressed through the vehicle called personality. This personality is what is called the dragon. In every mythology, you have dragons. You have to... the dragon is nourished and brought forth by you only, so you have to be the master of it. The dragon can be a white dragon. That's what we say in Western occultism, Swetha Makara. We also have Swetha Makara, the cosmic intelligence by name Varuna. He mounts on a white dragon and moves in the space waters. That is how the symbol is given which we all know when we look to that aspect of the cosmic intelligence. Our personality can be a white dragon. It has every potential and can make a man immortal and remain immortal for all times to come. All the great Maharshis, they have all been existing and guiding the beings, not only on this planet, but on all other planets. In all the seven planes there are guides that guide, only because they have gained such brilliant, immortal personalities. That's the goal set for all of us. For that we start with what we have already prepared. The kichadi¹ that we have

¹ An Indian recipe made with mixed vegetables. It has no particular taste since it is just an amalgamation of multiple vegetables.

prepared of our personalities, we start working with it. All that comes to you in this life is the result of the actions that you have carried out in the past. Now you need to see how you re-orient, rectify, prevail and set it into an order so that it becomes a vehicle of utility to start with. A vehicle upon which you can ride. That's why in the month of Makara, we meet for the December Call.

In December Call we are in the month of Capricorn. The month of Capricorn is called the month of Maraka, Makara Rasi. Capra means the goat that keeps slowly climbing up the mount. The slow degrees, the Capra keeps mounting the mount up to the peak. It is on a one-pointed goal. It has only one goal to reach, to reach the peak of the mount. That is the peak of your personality. The personality is symbolically picturized as a pyramid, which is otherwise presented as a mountain; and the soul which is somewhere in the bottom of the pyramid or the mount. Bottom because it is down, deep engaged, and entangled in the matter. From there it has to make an ascent. The ascent is regular, consistent, and in a one-pointed manner. A goat that moves in a one-pointed manner is called a unicorn. I do not know if you have seen unicorn animals, a unicorn - only a single horn would be there. Unicorn beings are considered very sacred in our scriptures and also in the Western scriptures. A unicorn goat is, it moves beyond 2000 meters in sacred mountain ranges, such as Himalayas, Alps, Rocky Mountains, Andes Mountains, and invariably on all sacred mountains which are 3000 meters they are there, and mostly they are white. It is their skin from which originally the hair of their skin was collected and burnt, and made into powder, and is used as Kasturi. That's how Kasturi was used. It is a different story.

So, there are sacred Capricorns which are also called Makaras. Why I give this example? - that we need to gradually surmount our personality. Our personality limitations have to be noticed, and we have to pick the needed techniques to surmount. Unless we surmount our personality it does not help us. Because the personality decides our life. The ideal routine we know, but the personality digresses from the ideal routine and it puts us to a different routine, isn't it? We know the normal discipline of chaste, good food, timely food, moderate food; all these regulations about food we know. But when it comes to the dining table, or the plate in the hand, it is the personality that overtakes you and makes you eat what is not desirable for the personality itself. It is not for the soul, it is for the personality. It is like the horse that you have which is to be fed properly. If it gets fed otherwise, then it is no more useful for your work. You cannot ride on it - it becomes too fat, or it becomes too weak. A useful personality is like a useful vehicle. When it comes to daily food - that's a major problem. And then daily speech. The speeches that we make, they should enable us. The tongue has to be used in a manner that the personality stands in a vibrated state, but not in a dissipated state with too much chatting. Some gossip is allowed.

Remember that in spirituality, all simple vices which do not affect others are marginally allowed. That's how it has been. Because it is not a strict regime. Just like you allow a child to eat a chocolate once a day, isn't. Normally, the child would like to eat all of them. Like that in everything moderation is there in the path. But in the matter of movements, in the matter of speech, in the matter of your desire in things, buying things, in all these matters, as also in the matter of your thoughts, you need to first see how it is working with you. Because you are examiner of your own paper, don't put excessive marks. Be conscious when you measure your own personality. What routine do I have? How it helps me to be more radiant, if at all we are radiant. More radiant, more vibrating, more electrical, there is a way to train it. It all depends how you train your animal. Some people train it so well that it does so many things. Just see how a ring master trains a lion, a tiger, and an elephant. We have all different personalities. Elephantine personalities we have, leonine personalities we have, tiger-like personalities we have, serpent-like personalities you have. If you see the zodiac, all the animals are given. There are uncontrollable horses in Aries - the five senses drawing us. The five senses are the horses that drive us to so many things in daily life, when the energies are completely dissipated. That's why in Aries, the horses have to be controlled. In Taurus the bull has to be controlled. The bull, means the one that is blunt - strong in physical energy, weak in mental energy. It can and hits a wall. Bull fight, you see know.

Then we have split personalities in Gemini. Saying one thing, doing one thing, thinking one thing, this is common among personalities. For social decency, we try to show the best side. But the other side is with

us. We know what it is. Each one in the society tries to show the best side. But he knows that it is not all that he is. Here when we come, we do prayers, we participate in rituals. Does not the consciousness in us tell, why can't we do these prayers so very regularly, so very daily, and getting so very timely? I don't say early anymore. Why do we say early? We say early because we are habituated to sleep beyond 6 am. What is early get-up? It cannot be early get-up. It is late get-up. From late get-up to timely get-up. What is timely? The time by which it enables you to clean up your body, take to a poised state of mind, and take to a comfortable seat, and start gently breathing for a while and uttering the required sound, and getting into meditation. Therefore, are we able to do it? So many things, when we look into, the fundamental thing for every person is to look into his own personality. This personality has to be transformed, because there are so many things in each one of us that require the needed change. A pungent speech. Many people carry acid tongues. That's why the very first regulation in Yoga is Ahimsa. Pungent speeches destroy the energy that we build within us. So Gemini gives us that kind of duality. You are only dividing yourself. You are in a tension to put your best side to the society. Within you at home, at home means within yourself, you have so many things – worry, irritation, anger, jealousy, prejudice, miserliness, illusions, aversions, desires, so many things. When we open the box we find.

Unless we are willing to meet the dragon within us, we cannot say that we are aspirants. What are we aspiring as aspirants? Just knowing is no good. Worrying is there, fear is there, ambition is there, suspicion is there, judging others is there, so many things we carry in us. How are we meeting them? If we start meeting them, then you are an aspirant. If you just keep your dragon as such and try to attend to the programs for group living, or programs of meditations, or self-study, or pilgrimages, or chanting this Strotram or that Strotram, even after decades nothing changes. So your dragon, your Makara, ultimately it eats away your time. You are spend away. The personality spends away the program of the soul. Again you come back. But when you come back, you come back with the same personality. Spirituality, or Yoga, or occult practice is meant for transforming our dragons. There is a black dragon. We have black dragons. Let me complete the Zodiac first. So, Gemini you have split personalities.

Cancer, full of fears, full of attachments. These are the negative sides. There are positive sides of every sign. So much attached to the family, so much attached to the house. Nothing else is important in the world other than your family and your own house. Always in fear, always in promotion that something bad will happen and how to encounter to it. Fear. 90% of humanity lives in fear. Why this fear? Fear of the future, fear of the unknown – Cancer.

Leo – Ego. Leonine ego is very high. "I" comes first. "I" did this, "I" did that, "I am" the one that helped him. "I am". Promoting oneself and denouncing others. If someone else praises another.... We all know that no one can afford to praise another king in the presence of another king, that king will immediately behead you. He can't tolerate it. That's the ego. When your attainments are expressed by you, the listener speaks of someone else who had similar or better attainments. Your inside feels such a turmoil that you would like to kill him – mentally you will kill him when you are an egoist, especially when your younger brother or your sister, when they far much better than us, it is very difficult to accept. It was easy for Rama because Lakshmana, Bharata, Shatrugna, they were in the same order in their abilities, accomplishments, comprehensions. But when it comes to Yudhistira – Bhima is very accomplished, Arjuna very accomplished. With two highly accomplished persons as your younger brothers, how would you feel it? If you have a smart assistant, who speaks better than you, you would like to put him down. In all corporations or the banks, everywhere, if the assistant is over-smart, the boss cannot accept. If he is genuinely more intelligent, the boss feels very jealous about it. Why? Because of ego. That's why the ego is the predominant factor of the Leo.

Likewise, Virgo. Virgo is obsessed with orderliness. And he only remains in disorder. Because it is only the intellectual urge for orderliness. Physically there is no action in relation to it. It is a mental sign. While orderliness is intended at the mental level, at the physical level it is different. He is always in setting things right, always trying to arrange things. The whole life is over in just arranging things. The whole life is over in trying to accomplish discipline.

Then in Libra – Libra is passion. We have all have these sun sign effects in us. How much passion have we? If something new comes, we have to buy, it is a passion. New dress, new watch, new mobile phone, new jewellery, new chappals, new this, new that, whether we need, or we don't need. We are passionate. All that we see we would like to take home. We go on a tour and come back with more luggage. Mostly, when we start with the tour, we are with the luggage as much as the airlines allows us. After a good tour, we carry so many plastic boxes with two hands, with the ticket in the mouth, because your two hands are full with the so many bags. Most of the people after they check in in the airport, because there is no more weighing after you check-in, so within the airport it is duty free, so they keep on buying. You should go to Dubai and see it how people are slaves of passion. We have a saying – “kill them all and come back alone”. You go and shed all your luggage and come back lighter, is a good traveller. He is a good traveller who comes back lighter in life. You have come with luggage, a luggage of Karma. As you go back, at the entry door they ask, “He went away with such a simple baggage, now he has such an excess baggage.” The security over there makes such a look at you. He thinks, “Poor fellow! He doesn't know”. He allows you, but you have to come back with that luggage – passion. The world is run by Libra. More and more things, not knowing that we really need very few things for the world.

I know a man who recently passed away. He lived up to 84 years in complete health. He could run up 5-6 stories, run down 5-6 stories. He was just eating a cup of crème, in the evening, and nothing in the night, only water. No coffee, no tea, no cool drink, no eating everything and anything. He has a briefcase-like suitcase in which there would be two pairs of white clothes, and the related inner, and one on the body. That's all. And then the normal toiletry, the kit for shaving – that's all his bag. He toured over the world for 40 years. He had never baggage to check-in. All baggage is carry-on. He is an example – simplicity. We say truth is simple but it is difficult to be simple. He is so simple, he was so very truthful, he was a very great man. He recently passed away. His name is U. G. Krishna Murthy. He is a phenomenon. He used to have a fridge in the house. He said, what do you expect from your fridge? He said, some vegetables, some milk. He said, you can open the fridge. Just one cup, a small cup of tea that we give to people, of crème. That's all, nothing else. He lived 84 years, full of health, a very radiant man. Why I say this is.... We only speak of ideal things so that we make a little step forward, so that we reduce one morsel of food, or one dish. Most of our sicknesses are on account of our excessive eating. Passion for everything is Libra.

Scorpio – a very dangerous sign. The one speaking to you is a Scorpio. You have to squeeze out the poison of the Scorpio. Secretive, very secretive. Secret can be good in one way, bad in another way. Secrets of nature, secrets of law, secrets of creation, secret caves, secret temples which are sacred are one dimension. To carry out unsocial activities without being noticed by others, to be immoral, to be illegal, the other. All those countries where violence is very common, they are ruled by Scorpio. That's why they hide in valleys; they come out and kill people, and hide in caves. The saints are in the caves, the worst sinners are also in the caves. They are always in the hide-out. We may not have such high degree, but a small, small degree – thieving here, thieving there. Don't we thief? If something is found on the road, is there any idealistic person who makes an efforts to restore it to their owner? Just put it in the pocket. What is not ours, if we are holding it, we are thieves. What is not handed to us if we are holding it, then we are thieves. These are all Scorpio dimension of personality.

And then Sagittarians – roaming around like loafers. That is another dimension of Sagittarius. Roaming like loafers for nothing. What have you done? Did it contribute to your quality? Did it contribute to your quality, or to it spoil you further? There is a saying about the rolling stone. A rolling stone gathers the matter. More and more gathering. Just to give in a lighter vein – in some houses you don't see much furniture. Only functional furniture, we buy them. You have enough to sit, to sleep, to eat, to rest, to study. Many houses have many, many, many things. Why? You roam around, you set them. Invariably, they get dusted and you get extra things for cleaning them. Instead of your objects at home, we keep blaming the atmosphere that this town is dusty. Don't you know that it was dusty before you bought it? It is all dusty, it was dusty, and it will be dusty. The males in the traditional houses they inform their females, I will just go out and come back. The female should say, why should you just go? Don't we just go out for nothing? This is the

negative dimension of Sagittarius working in us. If you have a very strict partner, she would say, why should you just go out, I will break your legs, sit at home. I am trying only to show in a magnified angle the whole dimension. If you are very incisive about your personality, you will see so many undesirable things. Let me complete that.

Like that in Capricorn – Capricorn does not gather groups around it. It would like to be alone. It is less communicative. In a world of so many, billions of souls, Capricorn tends to be Alak Niranjan – I am on my own. You can observe. They would rather like to be in a room than to be in a group. Capricorn has fixed views. It is a tough mind. The toughness of mind is the problem of the person. For others, if you are tough - we leave them and move on. But that toughness works on you. You are putting yourself for nothing, so much of designing. Mind always frames, and keeps on attending in that frame only. It is a boxed mind. 12 signs, we can speak for one year. But I am trying to say only few things. Tough mind, loneliness, separative mind, all these things remain. By virtue of your practice, you have to overcome them.

Aquarius – airy. He is always in airy. He doesn't even work for his own food. Impractical.

Piscean – always collects the contraries. He creates problems and he solves, that is his work. For nothing, you create a problem and you keep on solving. You are busy, because you always have a problem to solve. The fishes, they are in the contrary position in the Piscean sign itself. One's head is at the others tail. They cannot make head out of the tail. It is searching the other's head. The tail of the other fish is at the head of the first fish. Their life is full of working out the head and the tail.

This is how we think that a part of everything is in us, because all the 12 dimensions are in us. We are the soul, meaning the sun that apparently transits all the 12 sun signs. Therefore, when you have a kind of personality in yourself, you are a dragon, you are not realizing. We blame society, we blame relatives, we blame so many people; the more and more we are blaming, it is a mirror that shows that there is more and more problem with you. A person who is over-critical about others, he has a lot of limitations in his own personality. Why should we be over-critical? Be over-critical of you. That's why every seer says, judge not others; judge yourself. We are too quick to judge others, and we don't like any other judging us. Who would accept, if he is so, if we say, you are a stupid. Who would accept? You should not say that because he would not accept.

I don't know how many of you have studied the book on the art of speaking and the art of influencing people. Dale Carnegie's book. It sold in millions and millions. The first thing he writes in the book is, never comment the other. There was a man who killed in America 400 persons. When he was to be hanged, he was asked, do you have anything to say. He said, this society never understood me. I am the softest being on the earth. He said so! I am the most innocent person, this society will never understand.

Likewise, we are unwilling to accept the limitation's side of the personality. We are only trying to manage, let it to be like that, and you try to drag on with it. It is like riding on a limping horse; somewhere it will drop you. It is like moving in a flat tyre car – two tyres are flat. Like that, personalities, please remember, the very purpose of this activity which we do, we do not normally ask, what for I am doing all this? Every week you go on meeting people and speaking. What is happening with the fellow who is doing it? He should ask himself, Does it mean any qualitative change? Or does it mean just for the glamour of it, for the routine of it, for the demand of it, are we doing it? Should we not improve year by year? Growth is measured by qualitative functioning. Quality in speech, quality in action, quality in thought. When there is no qualitative improvement - just because we have attended. This is our 12th December Call in Bangalore. Qualitatively how much you improved, if I ask, it is spiritual crime. Qualitatively, how much have I improved is what I have to ask. That is the spiritual regulation.

In spirituality, each one has to chisel himself. Others won't. They give you the information and technology. There is a master sculptor there, he is also designing his own sculpture. That's what I said in one of the talks. An aspirant, he wanted to see the truth, to walk into divine path. He just went into a compound. In that compound, everyone is busy chiselling himself with a hammer and with a chisel – they are masonic

instruments. Mostly here at the stomach, they have been chiselling. He saw one person who is extremely beautiful. He went and asked him, Sir is this a place where the path to light is shown? He said yes, this is the place where people find the way, find the light within themselves and thereby find the light in all the surrounding. When asked where they are, he said, all those whom you are seeing are all doing this. What are they doing? They are chiselling. You too start, there is a hammer there, there is a chisel there, sit in a corner and chisel there. Chisel your personality. When unnecessary mass in you is removed – that is how the sculpturing is done. We keep on sticking here and sticking there, with Fevicol. You don't have to bring some wisdom and fix here. There is no 6-pack wisdom that you can fix. All that you can do is, if you remove what is amassed upon it, then you find your six centers of your being. What is there in a six-pack? If you stop gymnasium for three days it is all gone. When the six centers, when they are illuminated, eternally you are a shining being. So, that is the chiselling that is given, that each one has to work with his own personality. That is the only thing that you can own. Whatever is your own, you can keep on chiselling. As you chisel one by one, then slowly the related discipline comes to you. And you move forward and the dragon yields.

If you go to the West, they show symbols in all important junctions with huge warrior mounting a horse, putting down a dragon. Putting down a dragon means what? He has grown so very strong in his vital power, the horse is the vital power. And with his will-power, he has conquered his own personality. That is the symbol. It is a spiritual symbol. You find it very frequently in Europe and North and South American continents. Just like we have Durga. The Durga kills the Asura. The Asura is in you. Are you willing to have Durga? We want Durga to transform our personalities. To subjugate the personality is Hatha Yoga. To subjugate the personality is past practice. To befriend the personality and bring it to order is Raja Yoga. Subjugation never works. If you subjugate it springs back.

Many people subjugate their food through dieting programs. The moment they come out of the diet program, with vengeance it comes back. If you start eating little less, little more qualitative, little more timely, like this, you can make it a habit by which it stays with you because you continue to be with the program of eating with quality, with timeliness, with a nice attitude. We don't know how to eat. You have to read the book 'Mithila'. We don't take the right posture to eat. We don't see the food as sacred food that nourishes your body and nourishes you. We do not know the quality, we only go by the appearance. The quality comes from the cook. The saints, they don't eat from every hand, because they want to know who cooked the food, especially the Buddhist monks. The ladies at home with all their agitations, with their fears, worries, with their pre-occupied minds, with a lot of anxiety, if they cook with something there, do you know what it contains? It is not just the ingredients but the energy of the cook. That kind of food, if you regularly feed, the one who consumes also gets the agitation. Two irritating persons at home is dangerous. One irritating and another keeping quite is the order of the day. Therefore, all these examples I give, these are all normal things that happen at homes. The simple point is, your personality is your dragon and you try to speak to it. Come on boy, let us work together. In slow degrees you transform. You cannot transform overnight, it throws you out the next night. If you want to get onto a very strong horse, just you jump, you mount on it, it will immediately throw you out. Luckily no Indian thinks of it. In the West, for the sake of fun, for the sake of hobby, for the sake of status, they maintain a horse, sometimes they ride on the horse. If you want to ride a new horse, it won't take you. All personality does not agree when suggested new rhythms. In slow degrees.... That's why Master DK says, Make haste slowly.

Every day we have to introspect - every day without fail. What was my rhythm of eating, what was the rhythm of my speaking, what was the rhythm of movement, what was the rhythm of my thoughts? Rhythm and qualitative. If it is not qualitative, you could have avoided and lived by a banana. The whole game is a cataclysm of the soul and the personality. This is a necessary tool for self-transformation. Then only you can be called an aspirant, if you daily look at yourself, don't look at the world. How are you in relation to your thought, your speech, your action, how are you with your body in relation to food, shower, clothing, everything? Was there anything that was excessive, was there anything deficient, was anything ignored? This is how we have to work with our dragon-like personality, Makara-like personality. It grips you. The grip of the crocodile is the strongest grip in water. That's why Krishna says, I am the crocodile among watery

beings. We have such a strong grip over things. What should we grip? We mostly grip undesirable things and grip not the desirable things. We don't grip a book of wisdom. We grip a TV serial - without fail, most of the ladies in India. And they are joined by their partners. The last thing they do is, they look to their serial. If they miss the serial, we have a recording system. Eternally it is on record so that whenever you miss you will come back and see. What is the program? It is full of conspiracy, how one tries to manipulate the other. Horrible schemes. That's the last thing you see and sleep. Where is the grip? We have grip over coca-cola and we have no grip over coconut. Which is good for you? Coconut nourishes you. It is a nourishing water. Today what is happening? Today, we don't grip coconut, we grip coca-cola.

We don't believe in preparing food at home, making it divine. You can make the food divine. You know, many saints cooked food and served people by their own hand. We only speak to flatter Shirdi Sai Baba because he used his hand, not even a ladle to mix the cooking food. And he served with the hand. Jillellamudi Mother, she was serving the food with her hand into the mouth of the devotees, any number of devotees. It is different. What is it they are giving? They are transmitting very subtle, very high, divine vibrations. Likewise, at home in our tradition, the old people used to take out every grain chanting Sri Ram, or Narayana. Gather the rice, you eat that rice and you just pick up some rice, put into the water, clean it, and put it on the stove. Actually, the attitude to cooking itself is very incongenial, isn't it? That's the scheme that nourishes you, puts you to good health, and grows. That attitude to cook, at what level it is if we see - it is at such a low level, daily. If some guest comes, if some people whom you like come over, then you do extra things; that's a different thing. But daily when you cook, is it with irritation? The general feeling is that it is an avoidable job. Why all this - go to some hotel and eat. Who is cooking at the hotel for you? Is he cooking with love? The cook has many problems in his personal life. His personal problems are foreign to us. At least the home-made food, it is only domestic problems, isn't it? The domestic problems are cooked at home and served to us. But that is an extremely foreign object. That's why most of the people when they go to a hotel, next day they get a sick stomach, because they are not familiar problems. Problem is not familiar. Food is familiar because many times we eat it. We go especially for Masala Dosa, that dosa, this dosa, pizzas, garlic bread. OK, fine, but with what attitude is he cooking? It is a completely commercial attitude by the restaurant. And the cook? You don't know who he is, what problems he has. Is he a satisfied person? Is he cooking with joy? We don't know. We only go by apparent things. Why? Because we have lost the science of vibration. When we are with the vibration....

Dhuryodana invited Krishna for a very lavish dinner. He is an emperor. Krishna said, Thank you. I will go to Vidura's house and eat some bananas. Why did he say it? Krishna says, it is better for you, it is better for you. I came as an arbiter. If I come to dinner and then tomorrow when I give my view about the matters, if I say something they will say, ah! He was already satisfied at home yesterday. Don't we satisfy officials and persons with whom we have work in different ways? And next day he will go to the office and he will sign the papers. We know all these tricks. They are all age-old tricks. Krishna said, You will get a bad name with it. Anyway, I am not a big eater. Isn't it? He went to Vidura's house. Vidura was excited that the Lord came to his home uninvited, on his own. He thought he should go and buy some things from outside. He is an intellectual. He thought he should go to the best of the sweet shops and bring some sweets. So many popular things are available. He came with the packets. Meanwhile the lady at the home was feeding him, looking at him. He told the lady, sister give me some bananas. She sat at his feet and was feeding. In her excitement looking at Krishna, she was feeding the peel and throwing away the banana. When Vidura came into the house, he was aghast, because the Lord is eating the peels of the banana and the bananas are being thrown out and the two of them are somewhere. It is just happening. He came and shouted, What are you doing? Then she understood that she gave the peels. But Krishna said, what difference it makes - whether the banana or the peel. I am eating her devotion. Peel is full of devotion. But that man, he never had this dimension of devotion. That's why he had to be taught by Lord Maitreya. They have become one-in-two and two-in-one. This devotion like Sabari, tasting the fruit and giving to Rama. It was so beautiful, I am fully satisfied, I don't need any more food, and no more bought food. Like this, why I am saying this is - quality. Where is quality? In our food habits, no quality. In our speaking habits, no quality. This all came from the grip.

What do we grip and what do we not grip? Makara. We are gripped by our own personality with its own undesirable tendencies. This grip of personality you have to get released. You have the story of Gajendra Mokshana where the elephant was ... you may be a very strong man but your personality can grip you. Ravana was gripped by his personality. Hiranya Kasipu was gripped by personality. This grip of personality is what is indicated by Makara. If he get released from this grip and then you mount on it and work with it then it is called the victory in the 10th house, and the 10th house is Capricorn. The victory in the 10th house is your conquering in a friendly manner. As I said, subjugation is the past method. Don't subjugate. Befriend it and slowly speak to it on a daily basis. You should not have been like this; tomorrow let us work for better. In the night, introspect. In the morning we can introspect. For a spiritual student, the first thing that one has to start with the day is not only to think of the things that have to be done today. What were the things done yesterday and how well they were done? Be dispassionate because it is about you. Don't try to give excessive marks to yourself. And then see, what are things which can be improved on tomorrow? Next day morning, recollect them and then try to implement them. The personality is like the animal. It just goes by its habit – same thing. Again you get the same irritation, and you flirt. Again you get worried, and you get freighted. Is it worthwhile? That's what Prahlada tells Hiranya Kasipu, that you have conquered the outer world, what is the use? The father, he conquered the outer world, isn't it? What is the use for all that? You are always a man of anger, a man of irritation, a man of worry. You are worried so much about me while I am fine. His father is worried about the son more than the son. Why are you so much worried? Where is the enemy? The enemy is in you, he is hiding in you. The enemy is nothing but the six negatives in you – Kama, Krodha, Lobha, Moha, Mada, Matsarya. If you cannot get rid of it, how can you shine forth and experience the light? The 10th house where the sun is exalted, that means the 10th house speaks of fulfilment.

The fulfilment comes when we gradually transform a black dragon into a brown dragon. The black dragon has to become a brown dragon. Brown dragon means that you have taken to the will: Yes! I shall work on my personality. I shall no more work on others nerves, it is their problem. Normally, we work on others nerves. That's why when we come home, people are already.... My children when they hear the horn at the corner of the road, by the time I come, they used to switch off TV and study. Why? Because fear of father. Fear of father should never be there. Love of father should be there, isn't it? Today, they are so free. Slowly, I changed the game-plan. They can even comment me. I don't mind., because I would like to listen. Likewise, you should be able to change personality. People should not fear it. Likewise, eating. So many things we have. We only have to observe what is with us. If we are in that game, first you take to the will – brown. If you hold onto the will, I shall transform myself at any cost, I have decided. That's what Dale Carnegie says, "Bull Dog desire". Have a bull dog desire to transform. He says bull dog desire. Patanjali said fiery aspiration, Tapas. Add fire to yourself. I can no more remain so ugly in my personality. Then the dragon becomes brown. Work with the dragon to bring the order into your life. Then a lot of energies start springing up within to carry out many practices. Earlier you are like a lazy boar. Now you are very energetic one, doing so many things. Slowly your energy levels improve, and you are attending to prayers, you study books, and you relate to the divine, and you get into service. So many, multiple activities start and you are joyfully engaged. Then the dragon becomes green. The more and more you work with these multiplied energies, slowly you will get into the field of where you get intuition and some very noble, divine thoughts. And you would also have the presence of divine persons, those who have fulfilled themselves. You think more of them than others. Then the dragon becomes golden. Like that you have to make this triangle and change its colours. Thereafter it become blue, thereafter it becomes transparent, free from reflection. Therefore our personalities require the change.

The month of Capricorn is the start of Uttarayana. Why? Because, from December 22 we have the relative, the apparent upward movement of the sun. Every sunrise is more towards the left. And then more daylight and less night. The night and day aspect is another thing; the first thing is, it moves upward. That means, your awareness which is deep down at the bottom of your personality, it slowly starts ascending. Makara is the sign where there is possibility of ascension of the soul from the personality – Uttarayana punya kala. So, there are ascending times and descending times – Uttarayana and Dakshinayana. That's why the Master introduced the December Call in the month of Capricorn. It is the 10th house, because it is the

house of fulfilment. Secondly it is a month where the energies are uprising energies. Because the solar energies, from the tropic of Capricorn they start moving up towards the equator. In 90 days it comes to the equator. In 90 days it goes to the tropic of Cancer. So, all these six months, there is a solar support for ascension. If you take to this ascension, you move forward. And that Master is interested to see that each one of us gains that kind of ascension. He not only suggests, he works along with you. You set your hand on the discipline; his strength is also with you. It is his promise. Working with Master is a great facility. Working by yourself is one thing. We are trying to lift our luggage from the lift. Invariably the luggage is heavier than what you can lift. When you are like that, some strong man will come and say, Uncle I will take it out. Like that the uncle, the Master, if you are decided, and if you are intent upon it, if you are serious and sincere about it, the Master will say, I will add 10 times more energy to your energy, let us work together. That is the beauty of the Indian tradition and the tradition of teacher and student. "Sahana Bhavatu Sahanaau Bhunaktu Saha Veryam Karavavahai". He works with each one of us on a one-to-one basis. That's the beauty. "Saha Veryam Karavaavahai". Let us eat together. We are all eating together. But when we eat, do we think of the Master? Did you ever eat for the Master? The Master eats for us. When you are hungry and you are unable to get food due to travel or something, the Master eats for us. And you won't feel the hunger even if you miss a lunch or dinner or breakfast. That's the beauty of the Master. When we eat we eat only for ourselves. It is not fair. Why can't you invite the Master to the dining table? Only for work we invite him, not to the dining table. Likewise, "Sahanaau Bhunaktu". So when we eat, keep your Master in mind and eat. Don't chat. Too much chatting will disable you to know what you are eating, how much are you eating. Keep the Master in anything that you do. Prahlada, when he took water, it is two drinking water. That's why when he was in sunken in water, there were two that he could retrieve. When you drink water, it is with the Master he drank. When he was thrown into the ocean, the Master is there even in the ocean, so he pulled him out. Only for labour, we want Master. For pleasure, we will have our own pleasure. It is unfair, isn't it?

Don't we have that episode when Master EK went to a movie, 'Bhakta Ramadas', he set his hand in the counter. Master EK went to a movie in 1960s about a saint Ramadas. I have shown to the Western brothers also the movie, recently. Master EK went to Poorna theatre in Visakhapatnam, set his hand in the counter and, one ticket please he said. Then he heard. He understood. It was a very popular movie, it was always houseful. Two tickets. Then he was alerted. He said, No! two tickets. The person from the other side, Two tickets for you? He was surprised, how two tickets. He went into the hall and he took his seat. The next seat was empty, no one was here, no one can be there in that seat, because his Master was sitting there. That's how many times such experiences happen. When you travel, the Master is with you. When you sleep better sleep with the Master. Anything you do, do it together. To do together we don't need the physical presence of the Master. Master is present. Master, you eat with me, Master you drink with me, Master, you sleep with me, Master, you come with me. It is not the understanding. Your thought – yes. The moment you are in the thought of the Master, the presence of the Master which is like electrical. Just as you put on the switch, you get the light. That's the Master.

Mentally be with the Master. Be in that association. Then everything he will take care of. But sometimes we get a feeling, Did I really do this? How could I be so brilliant which I am not normally? Normally, we may be having a level of relief but certain things they happen in a manner you are yourself surprised. Did I really do it? The others also say you are different. If you speak it is enough, isn't it? Did not a Roman soldier tell Jesus, kindly heal my son who is sick at home. Jesus immediately said let's go. He said, "No, you don't have to come. Just say, and my son will be healed. That's enough." This word itself heals. Jesus himself was surprised. Wow! What a faith! "Yes, my fellow brother, he shall be healed." Then the soldier went home, the boy was fully healed and was playing. It is the same soldier who stood by the crucified Christ, guarding the body of the Christ. When the mother came, he wept. It is all human ignorance that a great light becomes lost. He hasn't lost it. It is he who permits to go up to Jesus. So, like that presence of the Master. Don't go by the physical body of the Master. The Master's presence travels with you. It works with you. In your moments of pain, he is much more with you. In your pleasure, don't forget him. That's what I say. When we are eating a cake, just take out a piece. Joyfully we keep on cutting cake and eating them. Christmas and New Year. Why can't a piece be set apart and later be given to some unknown being? It is

through unknown beings he comes and takes it. We all read well but we don't think well. We all read many things, we all listen to many things, but we don't think of them. That's the problem. One man invited Shirdi Sai for the feast at home. We all know the story. But where is the message applied in our life? He said, "I will come." So he went on waiting. A dog came to the house. He has used the stick and sent it away. Again the dog came. He has hit it this time. Again the dog came, he threw a stone at the dog. He waited and waited. The party is over. The next day he went to Sai Baba and said, "Baba you said you will come but you did not come." Then Baba said, "I came three times – first time you warned me. Second time you hit me with the stick. Third time you bruised me with a stone." It's the presence of the Master.

Only once a year, during the Sraddha we give a little morsel of rice to the crow. Why not every day? Why can't something be setup and given to people from what you eat? Even before you cook, you can setup apart some rice or some wheat flour. Give it to someone. Togetherness is an attitude. When I was travelling initially to the West, everyone was asking me, Are you going alone? I always said, with the Master. That's what I tell when two of us travel, we are three. When three of us travel, we are four. When four of us travel, we are five. Like that I inform the team before. If two stupids or three stupids go together, what great accomplishments can come? Along with the one. Don't think he is coming with you. You are going with him. He is Purohita. Before you he is clearing the bushes, so you do that activity with his presence. And the beauty is, spiritual practitioners have greater ego than others. Because he thinks he is a disciple, isn't it? So, Maraka is not easy to be overcome. That Makara he chose. The most difficult task of humans I shall clear. He took the most challenging job. I will join hands with you, I will join forces with you, I will clear everything relating to you. Not only just clear your mundane problems, make you immortal, make you divine, make you as much as I am. We don't even see the depth of these statements. That is also casual for us.

We will continue tomorrow because it is coming. We are touching many topics, but we elaborate one by one in the coming sessions. Remember that each one of us is carrying a Makara. We are so oblivious and consequently blissful that we are engulfed by a crocodile. And we are suffering coming from the limitations we have. So we should first think, I am different from my personality? With the help of the Master, I shall surmount my personality. And with the help of the Master, I will rectify, repair, reorient, and make my personality radiant, and surrender myself and my personality for the Master's work. That should be the prayer. May that be so.

Thank you.

Sunday, December 28, 2014, Morning – Seminar 2

A very good morning to every brother and sister. And very hearty fraternal greetings to all of you.

Sunday morning, 7th ascending moon phase, in the month of Capricorn. The very month of Capricorn is meant for the ascension from the enslavement of nature into mastery of nature. The whole effort is to master our own nature, individual nature, and mount over it and live life in a playful manner. Your nature is your best mate to play with. To each one of us our nature can be our nightmare, our nature can be a constant opponent with whom we keep fighting all the time. Our nature can be friendly. Our nature can be so very playful and romantic. All these dimensions are to be gained in relation to our nature and the surrounding nature. The whole work is to befriend nature within and around. And for that we somehow bring ourselves along with our nature to a group life like this and try to see how much the nature gets tamed in the presence of the Master. It is three – the nature, the self and the Master. In the presence of the Master, the nature is very obedient. It is like a ferocious lion sitting like a friendly dog on your side, as it happens with Durga. It can be a very terribly poisonous cobra that remains as the necklace of Lord Shiva. It shows the dimension of their nature. Or it can be a huge cobra that forms itself into a comfortable bed, better than the water beds, air beds, and other beds that we planned. Today we plan exceedingly comfortable beds, but

still we don't sleep, isn't it? It is your nature; it is not the bed that gives you the sleep. It is all relating the nature. That's where we failed, the humans.

The nature is within you, the nature is outside. The nature is divine, the nature can be diabolic. It depends on you. What is diabolic to one is divine to another. It depends on your attitude, your understanding and your orientations, your relations. So, the whole theme seems for this December Call is encountering one's own nature, and the surrounding nature and slowly build bridges of friendship, bridges of peace. If we have everything disagreeable inside it means we have not found the way to relate to the surroundings. When we are able to relate well to the surroundings, even the forest is like a paradise. If we do not know how to relate, even living in a city could be a horror. It all depends. The seers preferred to live in seemingly disagreeable conditions, like chilled mountains, mountain caves, forests, which we cannot even image to live in. We are not even able to live in agreement with five elements. We secure so much. We cannot accept heat, we cannot accept cold, we cannot accept rain, we cannot accept wind. Why all this happened? Civilized man has ceased to relate to the nature, and he ceased to find that it is the nature in him which requires the needed adjustment. The nature in you is what you call the dragon in you. That's what we said yesterday. It is a part of Yoga.

Each one is a triple. Each human is a triple. There is the divine in him, or the Master. He is there, the soul. We say he, but also means she – the person. The divine is there, Puroshattama. The person is there, Purusha. The personality is there, the perishable Purusha. Perishable or ever-changing nature – it is his nature. These are the three dimensions in us - the ever changing person, the stable one, and the source of the stable one. We are three in one. We always feel that we are just one and only one. We are not only one; we are three-in-one. We are three. The divine is within. It functions but we don't see it. And then the nature is there. Once these three keep functioning, your awakening is done from within by the divine in you. That's why you wake up. The divine wakes you up and functions in you as the pulsating principle. He is the basis for pulsation. He is not the pulsating principle. It is because of the existence of divinity in you, you are pulsating. Everything is pulsating. The man is pulsating, the animal is pulsating, the tree is pulsating, the planet is pulsating, the whole universe is pulsating on account of the existence of the divinity. The space pulsates that's how the Scriptures say. What is the reason? Because of the presence. We also pulsate, the dog also pulsates. Don't think we are very special that we only pulsate. All pulsate. That pulsation is due to the presence of the divine in us. When the divine disappears the pulsation stops. Like this, the doctor says he went abroad.

There is the presence of divinity in us. The other name of divinity is Master. Please don't get confused with terms. The true translation of Master into Sanskrit is Eshwara. Eshwara means the Master. That Master is universal. The one who gained eternal association with the Master of the universe is called a Master. There is the "The Master" who is universal, and there is the "Master" whom we decorate on our altars, garland them, and worship them. Why? because they are models for us. We need models. How he accomplished it. How he could be divine and could remain eternally divine. Therefore, in his name we gather. When we are relating to a Master, the Master ensures that you relate to "The Master". He is not interested in being related to him. He is interested that each one of us relates to the Master in each one of us and relates to the Master that surrounds all. The Master in you, the Master around, the Omnipresent who is also the indweller. Words have to be pondered over to make a deep understanding.

That's what I said yesterday. We take these words very casually. Who is an indweller? The indweller is an Omnipresent as well. He is dwelling in and he is dwelling outside. You cannot condition the indweller of the body. It is inside and outside. "Antar Bahischa Tat Sarvam, Vyapya Narayana Sthitah". If we say like that people think that he is talking about Narayana. Some name has to be used for communication, that's why all these names came. "Eshwara Sarva Bhootaani Hrudesse Tishtati". Because it was addressed to Arjuna, we say "Arjuna Tishtati". If we don't know Sanskrit, it is confusing. He is telling Arjuna, O! Arjuna, the Eshwara, the Master, he is residing in the Hrudessa – the heart. What is heart? Heart is defined excellently by the Master. He said "His" "Art". "HE" and "ART" is heart – it is the art of him that enables the pulsation in

each one of us. If that art is not at work, we are delinked with the body, with the body, with the mind, with the senses, everything. Therefore, “Eshwarah Sarva Bhootanam Hrudese Tishtati”.

When you say Eshwara, when you say Narayana, when you say Parama Shiva, when you say the Heavenly Man, or when you say Adam Kadmon, or Cosmic Christ, or Vasudeva, so many names and we are funny people, though educated supposedly. We don't see that it is ONE that is expressed in many terms. When we say Vasudeva, he is the indweller. When we say Narayana, he is the Omnipresent one. The Omnipresent one is dwelling in every form. When he is dwelling in the form, there is pulsation in the form. You may not be perceiving it, but the tree also pulsates. There are persons who can lend the ear the tree and listen to the tree. There are people who can listen to the tree. There are people who can listen to animals, birds. We see that as a great a miracle. Pythagoras was always speaking to the birds. There were many who could speak to the birds. There were kings who could speak to the birds. There are stories about it. We don't know how to speak to the humans, where is the question of speaking to other things!

Why I say is the Eshwara? It is because of the Eshwara, we wake up, we pulsate. We take it for granted, we don't even think of it. We take our pulsating principle for granted. You didn't buy it. You didn't prepare it yourself. It is there. It is given. Who gave it to you? Do we ever think of it? It is so silent that we don't think of it. We don't even notice that it is there in us. It is divine at work. When we move on roads we see men at work. When the roads get repaired they put a board “Men at Work”. Men at work once in a while. But the divine is eternally at work. How are the men at work? - because the divine is in them. Otherwise, how can they work? Whenever I see such boards I smile, Yes, men are work because the divine is at work in them. If the divine decides to depart, that's what we say when Shiva departs it is Shava. It is dead. The existence of divinity in us, which is the basis for our awareness and our pulsation, namely the thread of awareness. The thread of life, life pulsation. Prana and Pragna, that's how in Sanskrit they say.

Most of the students they don't even try to know what is Pragna and what is Prana. One has to be thoughtful in thinking about every term. There are two terms. What is Prana and what is Pragna? Prana takes care of the system, nourishes it, causes it to grow, tends the system to be vital. Pragna is the very self. Prana is also emerging from the Pragna. Prana is secondary to Pragna. The life force is secondary to the force of awareness.

If you have developed enough awareness, you can decide with your life force, in the sense, you can retain it as long as you want. Or snap it as you wish. That's how in Yoga, the masters of yoga, they snapped their thread of life and moved into higher realms when the work here is over. When the work is over, they used to depart from the vehicle. When the work is on, the life cannot get away by itself. What a facility? The horse does not decide your journey. You will decide your journey. The horse will not collapse on the way. Horse is symbolic of life force. The rider of the horse is symbolic of the soul. The man on the horse is the soul, the soul and his vehicle. The vehicle cannot decide the journey. The owner of the vehicle has to decide the journey. As you mount on the horse, if the horse decides where you have to go, then your journey is no journey, isn't it? You wish to go to Mysore. On the way the horse finds lot of green grass, it steps out of the road and gets into the green field, and keeps on eating this and that, and falls in love with another male. That's what is happening with us. The journey is drawn away by the vehicle, the nature in you.

The nature is at work the moment we are awakened. It is already your ego that thinks that I have awakened. You have not. You are awakened. Sleep is not in your hands. It is in the hands of the divine. That's why when we don't want to sleep, we fall asleep, isn't it? We come here with our vehicles for the morning prayer with the great hope that the Master will visit us, and that we see many wonders within, and that he will enlighten us, and that we become very knowledgeable. All those aspirations, which are genuine, we come here. We invoke the Master, the sleep comes! Even snoring also happens! If not, someone is hilarious. It is a hilarious contribution to the group, isn't it? The others who sleep may not have listened to the snore, or someone who has gone beyond he also does not listen the snore. You come with

your nature, your vehicle, to group lives, and you may not receive much. It is your nature. There are people who receive. There are people receive somewhat, more or less.

By the way, it is a seven nation meet. There is a person from Argentina. There are persons from South America, United States, Spain, from Germany, from Sweden. Yesterday, I saw the list. It is a seven nation meet. We come here with a fond hope to get enlightened. But it is your nature. As much as your nature allows, so much only you can receive. It is a difficult nature because we pampered it. We pamper our child from the childhood. When he gets into teenage, he starts questioning you; he starts not co-operating with you. He has his own way of doing things. The one whom you have reared and whom you have brought up is no more cooperative with you. What happened? It is your nature. Don't blame your son. It is in you. According to your nature, you will get your associations. According to your nature you will get your placements. According to your nature you get persons around you. Your inner nature is comfortable or discomfortable, agreeable or disagreeable. It is all our making.

The Lord says in Bhagavad Gita, Don't think I decide all this for you. I let you free with all, the most sophisticated equipment I gave you and I let you free. It is for you. You can learn and do well. Or you don't learn and complicate yourself. In the process, we have prepared a nature which is very non-cooperative, it is so disagreeable that you look for solutions. That's why in scriptures they say, your nature is your spouse. *Swabhava* is the lady. The *purusha* is the male. The soul and the nature. The soul is the male – be it in the female body or be it in the male body. Soul is considered as the male. The nature that is developed through relation into the outer nature is what your spouse is. You may have a very tough spouse. You may have a disagreeing spouse. You may have a cooperative spouse. It all depends on your nature. Please remember. That's why we say marriages are made in heaven. You exactly pick that which is needed for your training. According to your nature you select your spouse. Then in your spouse certain disagreements which are no other than the disagreeable things in you. Only when you are a good student you know this. Disagreeing relatives, disagreeing friends, disagreeing spouse, disagreeing children, disagreeable vocation, disagreeable placements. Why all this disagreement? They are not by themselves disagreeable. It is in you.

We are people who are not willing to accept our own limitations. We find in others so many limitations. We can easily say about every person, he is like that, she is like that, we go on seeing. All that you see outside is within you. You see what is within you outside. That's it. What is within you as your nature that is what you see outside. That's why when they come to a place, each one has his own expression. Someone says it is too cold, too boring. There are people who get bored everywhere. That means their nature has gone to the point of being sick. There are people who are joyful everywhere. What is the difference? The joyful have very nascent nature.

We come to the airport, or the railway station and we know that it is delayed 2 hours, 3 hours, 4 hours. The child who is with you travelling, he has no consequence of the delay. He is joyful. He plays there. He opens up his rucksack, takes out his toys and plays. One hour delay and two hours delay is a concept that troubles so-called grownups more than a child. He is playful there. He is playful on the train or the flight. He is playful everywhere. Why it is so with him? Why we are so irritated when it is late? When it is late and we are not informed, we are already ferocious. We are grim in our attitude. They should have informed us on our mobile phone. Even when we get no mobiles phones, we always tried to ring up the railway inquiries which we could never reach. So, irritation is easy. To get irritated is such an easy thing for a civilized person. For nothing, they get worried. You cannot change the situation. You telephone and want to know why it is late. It is fog to Delhi! Fog in Delhi delays flights all over India because most of these flights at one point of other touch Delhi. Or fog in Hyderabad. Fog in Hyderabad is no one's control. They prepare they flight, everyone says everything is in control. Everything is delayed but suddenly everything is delayed. It is OK, accept it. The law of acceptance is a great virtue. If you accept there is no irritation, there is no worry, there is no disturbance. You do not disturb your pulsation, you do not disturb your circulation. You do not become a wild boar. Wild boar when it is disturbed it opens its all spokes. We move with those unfolded spokes. If anyone talks to us, irritant expression. When we are supposed to be sweet, pleasant - irritant

expressions. The problem is not with the fog, the problem is not with the flight, the problem is not with the airport. The problem is with you. Your child, he comes up with playful things and tries to say, daddy, papa. You would say, shut up! What would this child think? What did I say, I didn't say anything, and he already said shut up. Two times, three times, then they understand, maybe he is sick. Most of the adults are sick; sick in their mind, sick in their nature. Your mind is nothing but a representative of your nature. This kind of nature that we have shall have to be trained. Tamed, set to order.

That's why to get to good training, disagreeable things come around. When we form groups everywhere, we only form groups of people who disagree with each other. The family group is also like that. To start with, you are given a bushy land. It was all a bushy land twelve years ago. We came here and we have to clear and build. All cities are built in those lands which were earlier uninhabited. They were not prepared. We prepared them. We prepared the roads, then we prepared the electrical lines, drainage lines if we want to. We just come and stay without drainage, without electrical, and then keep on complaining. Isn't it? Why do you? In the olden days, they were staying by the side of river beds. Water is plenty. They did not have so much civilization to spoil the drinking water of the rivers. We are so very highly educated that we cannot straightaway drink the water from either the rivers and wells. In the olden days, they were the life-givers. If you take the water from Ganges from its banks, unless you have immense faith in the divine that he will take care of you, you only drinking a handful of sickness. That's how we prepare in the name of civilization. So, it is nature.

We should first know that we have a nature. We are not our nature. We have descended and prepared something to relate to the world around. What you have prepared can be either your gift or can be your problem. We say, someone gets a cooperative spouse; he is a lucky man or a lucky lady. It's like that. It is their nature that brought a cooperative spouse; when you have a cooperative nature you get a cooperative wife. If you get a non-cooperative nature, you get a non-cooperative spouse. Where is the problem? It is in you. Until marriage, they spend so much money on mobile phones; they keep meeting in the parks, and others. Lot of love, one cannot live without others, and like that. Three months after the marriage, it is all different. Why is it so different? Now you know each other's nature, by which you know your own nature. Ah! This is what I am given, isn't it? What I am given means that you have prepared it that way so that you have received that way. Birds of the same feather flock together. The whole scenario changes, you wanted, you fell in life, you spent sleepless nights, and you married. Three months after you say, you look so different. What happened? You met nature, that's it. You meet your nature in your boss in the office; you meet your nature in your clients in your professions. You have tough clients sometimes, isn't it? Your patients really are tough guys. They come for health counselling. I am also doing some such work. They keep on bothering you even after they have understood their problem, they don't let you close the fire, and to let you give the counselling. They keep on saying and saying until he gets irritated. You are put to test as to how quickly you get irritated.

All that irritation we gulp in employment and come home and dump it on the members of the family where it is safe. It is a dumping yard for most of the persons working outside, be it male or female. Their dump yard is at home. People at home they think, what is happening with this person, for nothing he becomes so irritated, for nothing he becomes so violent, for nothing he comes so wild, he is generally unhappy. We think the problem is outside. It is not outside. It is the deficiency of your nature. And don't try to spiritualize our deficiencies. That is another dimension. If someone is highly irritative, we have some teachers who are very irritative, they are easily irritated, they are easily angered. That means they are not complete. It is not rounded up development.

Master says, all round development. Who is a Master? A Master is one who has mastered the nature within him, and builds friendship with nature within him. Such an exceedingly friendly, lovable nature and he extends that nature to the surroundings. If he is himself in great anxiety, he is always a worried person, he is easily angered, he is easily irritated. Something is wrong with their nature. We have such examples also. They are not complete examples. Please remember. We want a good model. A model that is acceptable in every dimension. There are Babas and Swamis who take a stick and hit you. We take it that

there must be a spiritual dimension. If he has hit you there must be a spiritual dimension. The Masters are complete examples of rounded examples who moved into higher circles, and hence we call them Ascended Masters, like you and me. They have worked out their nature. Ah beautiful! They have very beautiful nature.

The ideal of such worked-out nature, highly acceptable, exceedingly dependable is the nature of Lord Krishna – so joyful, so skillful. Say anything, it is there. Complete demonstration. Then comes Rama. Nothing is denied, but Krishna is more playful. Avoiding certain things, preferring certain things to other things is not there when your nature is not complete. A dancing life, not the life of a dancer. Please remember there are many dancers whose lives are a big catastrophe. You should have a dancing life, meaning you have to be joyful. As you wake up in the morning, how joyful are you? That shows your nature. As you wake up in the morning, you are always heavy - ah! this man! Six am is difficult; he sets it at 5:20 am. That's the thought we get. Six am is difficult to reach. Now, in the name of Ganapati Puja and Gurupadastakam, now he sets at 5:20 am. How does the nature respond? First comes irritation. Why 5:20 am? It was 6 am, why did he make it 5:20 am? Why not 5 am! Just see, we only have to observe our own nature. Our nature is so funny, when we start observing it. To observe our nature, first we should know that you we are not nature, and that we have nature. We are one with it and are mixed up with. We are nothing but our nature. We don't have any more separated from our nature, we are integrated into it. It is not we are together with nature, we are integrated into it. Like water and milk integrated. You are lost. You cannot separate water from milk. Only a swan can separate water from milk and drink only milk. How beautifully they are said. These statements. Hamsa is so-ham, what we are. The soul sings the song so-ham. That's how the pulsating principle works. That's the heart. That's the art of HE – His art in us. His art in us.

In Sanskrit there is a good word for heart which gives the esoteric meaning – Hridayam. Hridayam means hrit ayam, which literally means here I am. If you wish to meet the Master, to get the pulsation. Take to the respiration, go to the pulsation, stay with the Master. The Master is in you. The Master outside shows the Master inside, leads you to the Master inside. He is not interested in building lot of followers. More followers cannot be the attitude of a true master. Headcount is only for politicians, not for teachers. How many have come, how many have voted for us. Hridayam – Here I am. That's why so-ham, saha aham, saha aham, that I am, that I am. That's the song of the soul which is called the swan song. Swan song is the hamsa geeta. The hamsa knows the one at the heart, the one who is behind the pulsating principle. He knows how to separate the water from the milk. Hamsa only knows how to separate the water from the milk. Like that the soul is integrated with the personality. It should be the other way round. The personality should be integrated with the soul. The personality consists of the mind, senses and the body. That's where the nature keeps functioning. And the soul is the elder brother. That's another dimension. In some scriptures they say, soul is the elder brother and one's nature is the younger brother. If the younger brother is in cooperation with the elder brother, and your nature is in cooperation with the elder brother, and the subordinate is in cooperation with the superior, then it is different. Normally, it is the other way round. The owner joins the subordinates. Subordinates decide about the superior. Likewise, you are mixed up with the nature; it plays with you and does not let you decide.

The nature is younger to you because you have been there even before the nature. Your nature is younger to you. You were there even before. You prepared your nature ignorantly. What is the way? You have to gain the knowledge. There is someone who has gained the knowledge of preparing one's own nature that is so cooperative. So cooperative that it is like a flying bird. Now the entire humanity knows through the movie Avatar that who has the flying bird is invincible. You are also like that – you have a flying bird in you - the pulsating principle. You mount on it. You are on the other side of it, meaning the very principle which is enabling the pulsating principle. Then you mount on it. When you mount then your nature is completely under your - I don't like the word control - cooperation. That's why in scripture that it is said that Lord Vishnu sought the great bird Garuda. Don't think Garuda is just a kind of servant waiting for him to receive orders. Don't think like that. You read Mahabharata, you know how great he is. In his own right he is very great. But Vishnu sought his cooperating for functioning in the universe. And Garuda said, Yes, if you wish my cooperation, I give cooperation. Who gave the boon to whom? According to the story, it is Garuda. The

law of pulsation is the means for the absolute to descend to so many planes of existence. You can prepare your nature to be the flying bird. Having the flying bird, the avatar can ascend, you can descend. You can ascend if you know how to relate to the pulsating principle in you.

Or it can be the bull. The bull is nothing but the Nandi. Nandi means the product of bliss. He means on bliss, it is Shiva. It is not any kind of bull. It is Nandi. Nandi means embodiment of Nanda means Ananda. Sundanda, Sananda, Ananda. Nandi is the cosmic principle of bliss. He moves on bliss, meaning he presides over bliss, that is his nature. Worshipping Shiva means you are trying to be blissful. Like that they have prepared your vehicle. Don't think it has just come to them. We also think that if we have such a vehicle. There are flying horses if we get to North Pole or some places in Himalayas, you can see white flying horses on which very beautiful beings are mounting over them and flying. Nicholas Roerich could see them and reproduced that vision into a painting. Golden horse, white horse. We have a brown horse, meaning earthly one. Like that, I am trying to give you the dimension of our nature. How cooperative is our nature? Unless you prepare your nature to be very cooperative, the nature in you does not release you to move into higher circles.

Your nature is according to what all actions you have done so far. The past actions decide the quality of your nature. Past is past, let us walk into the future. We can start rectifying it. Brooding over the past has no meaning. That's the very first instruction of the Lord in Bhagavad Gita. He says, the wise ones do not think of the past, nor do they think about future. They think about the present and do what is to be done now. The other day I saw a statement coming from Sri Satya Baba in a school on my way from Bangalore to Anantapur, there the saying is there, "the elders always live in the past." Meaning all those who have gone beyond 60 or 70, they only speak about their olden days, how golden they were. Go to Anantapur, go to the elementary school that you have gone, go to the house they were in, it is all about past, isn't it? You meet a grandfather or a grandmother, or a grand old person, he always speaks of the past. Or if someone only speaks of the past, he is an old person. Either is true. Speak of the present. It is passing away into the past. There are the others, he says "the old persons speak of the past, the children always think of the future, no one is living in the present" – that's the statement given by Baba.

No one is living in the presence, either they live in the past, or they live in the present. The knower never relates to the future nor does he relate to the past. There are people when you go to west, Christ said he will come back - when will he reappear? When will he reappear - let there be no speculations about the future. Do what is to be done now. The Christ is here and now. The Lord is here and now. He is ever available. You don't relate to the present. You relate to how the Lord functioned in the past, or how will the Lord function in the future. You don't see how the Lord is functioning right now in you as your pulsating principle and as your awareness. Why do you search for something which is already there? Searching and seeking is ignorance. It is already there. Don't think of searching for truth. Realize it. You have to realize, he exists in you as you, as your awareness, as your life principle. I am so proximate to you, why do you think of me in a distance somewhere over there in the seventh plane – the cosmic, super cosmic...? Right now he sees through you. You are not, without that presence there is no hearing, no taste, no smell. The presence is within and outside and you don't look to it. The one who is in the present is the Master.

When I say, people immediately switch over to CVV or EK or MN. When we say Baba, we think of Sai Baba, Shirdi Sai Baba, another baba. They are all beings who have realized the ever-present One. All grand teachers including the Sapta Rishis, Sanaka, Sananda, Kumaras, they are all beings, they have gained that status of being, highly potential and beneficial, because they live in that ever-present presence. There is no moment they do not feel the presence. When you are in that eternal presence, the presence helps you to transform your nature. That's what Master CVV meant when he said, "You be with Me, I shall transform your nature." "Be with Me", will enable the transformation. Being with Me, does it mean you go to Kumbhakonam and stay there? Who will run the show? Or go to Puttaparthi and stay there all the time? Or go to Varanasi or go to Mecca or go to Jerusalem or go to Bethlehem?

That which you are searching is within you. That which you are seeking is within you in its fullness. That's the third dimension relating to him. When we relate more and more to the third dimension, your nature, it falls into order. In everyone it is there. In people whom you agree with it is there. In people with whom you do not agree, it is there, unfortunately or fortunately. See, in my house, I pray Baba, the ashes keep coming from the photo. You feel, wow! And you go up in your personality, and everywhere you say Baba and aggrandize your personality. Baba sees that you are spoiling your personality in the name of Baba. Immediately, in your own servant's house, much more Vibhuthi comes. You will feel that she does not know anything. How do you know whether she knows or you know? Where should it not happen? Some people think very recently she or he came, how could she be so very enlightened? We are there for 30 years, nothing happened to us. And you keep telling that, don't think it is so easy. Senior disciples always tell the juniors, don't think it is so very easy. Why not? It can be very easy, depending on your nature.

We hear stories of disciples with Masters – the last in is first out, the first in is still there. It can happen. It all depends on how you relate to the presence in you. That's what he says, "I will lend you the presence". You cannot yourself. You may try, but it is difficult. You are bound by your habits, you are bound by your nature, you are bound by your python - that's what the Bhagavata says. Each one is bound by pythons, anacondas. The anaconda binds you, how do you wiggle out of it? Someone not bound by nature and who knows the technology of releasing others from the anacondas, such one only can help you.

That's what Master means, "Invoke Me and I shall be with you and start working to tame the ferocious animal into a domesticated one." If your nature is so domesticated, so very docile, willing to work whichever way you wish, how comfortable it is? If you have a vehicle that by giving an order, be at Vishakhapatnam, and next moment you are in Vishakhapatnam, is it not a great facility? Flying vehicle. From bullock cart to automotive, automotive to railways, railways to airways, like that we have built. Like that human nature can also be built, refined and refined, so that you have a personality which carries the inspiration of the soul.

Today the normal situation is that the soul is imprisoned in the personality. That's why it is said that we are all prisoners of the planet. The Masters say we came as pilgrims and have become prisoners. Just like we go abroad and there you do some kind of mistake, and you are in the prison. We have all come abroad. Please remember that we are all foreigners on the planet. We again think that they are foreigners and we are natives. There is no native human. All are foreigners. We have come for pilgrimage and in the pilgrim place we are stuck by our ignorance. For release, someone has to tell that we are prisoners, and that we are suffocating from our nature. Suffocation is not from body but from the nature. That's why in Christianity, they speak of nature as Holy Ghost. The other day one Christian person asked, what is this Holy Ghost? I said, it is holy and ghastly, that's why it is Holy Ghost. The nature can be very diabolic or can be divine. Durga can be very ferocious, it can be Kali. It can be Parvathi. It can be Lakshmi. It can be splendid like Lakshmi, flowing like Sarvasati, or beautiful like Parvathi, or it can be very wild like Kali. The base nature, it all depends on how you relate to it.

To a Bhakta, or a devotee, the nature is so very cooperative. There were kings who were moving on tigers, not on horses. The founder of Andhra race, Gautami Putra Satakarni, it is about 200 BC, he was one who was moving on a tiger, not a horse. He was an initiate. He could move on a tiger. In our childhood we used to have a lesson on Gautama Buddha Satakarni. He was moving on a tiger. We can't even move on a horse. We don't know how to tame it, but he could tame a tiger. When someone is coming on a tiger in a war, the others who come on horses or elephants, they are undone. Master Morya, he always has a tiger with him just like a tamed dog. Like a golden retriever we have at home, 'we' means not me, 'we' means we humans! We have tamed dogs at home. They listen to us. If we say, go sit there, it sits there. If you offer food, it takes it. If it needs to defecate, it goes out. There is a place for it. It does not defecate everywhere nor does it urinate everywhere. The dog is tamed. You tame a tiger. How is it possible? There are people who tamed so many things. A person who tamed one's own nature can tame anything, because he is very friendly with his nature. When you are friendly with your nature, the nature in others doesn't trouble. Even if they wish to trouble, they cannot.

That was the problem with Viswamitra. He found in Vasistha something which is astounding, amazing. The great seer Vasistha. Vasistha is - for the benefit of our brothers from the West, you know Lord Maitreya, his teacher is Parasara, his teacher is Shakti and his father is also, his teacher is Vasistha. Three generations ago. His nature is so completely tamed that anything in the universe obliges him. He had a cow, Surabhi. If suddenly some guests come, Surabhi prepares, from the cow the feast comes. If someone needs some clothing, the cow gives. Giving food, giving clothing, according to the needs of the people, it was giving and giving.

The king of the place, they came once to the forest. The wise ones always lived in the forest. To them forest is not forest. Forest is the most peaceful place. We are in the forest. Today we call all our cities as concrete jungles. There they are more with the nature. The king came into the forest hunting the animals that were coming into the cities to set them into their abodes. To limit the animals into the forests and not letting them into the habitats of the humans was one of the functions of the king. It is only for that they were hunting, not killing. Hunting them into their territories. A king is a king not only for humans but all the beings in that kingdom. He used to restore them into the forest. That's why kings were going into the forest many times. And sometimes they step on a live wire and get the shock. Live wire means the ashrams of a great master.

The king, he was moving around setting the animals to the forest. He came with his soldiers. They were tired and needed water. He looked around; he found the ashram of the great sage Vasistha. So he went in to get some water. Seeing the king, the master alerted the ashramites and ensured they are immediately given good water, and then a good fruit juice. To starter you know... we give starters. He gave a starter that is so fresh and so tasty that is not available in his palace. It was neither cold nor hot, very agreeable to the body. He said, we also offer, you wait. The king said no, we have to leave quickly. The sage said just wait 10 minutes and he will offer food for 100 people. Then they served a 16 course meal in 10 minutes for a group of 100 people. The king was surprised, how is it possible. The sage said, I have a cow that gives all this. He looked at this cow, this kind of cow if I have in my palace, I can feed the whole kingdom, why do you keep it in the forest. The sage Vasistha smiled at the ignorance and said, take it if it comes. He said, go get the cow and bring it with all honors to the kingdom.

The soldiers went to get the cow, but it looked like a lion. They were not able to noose the cow by the neck. He was a very powerful king, and he also failed. He said, it is too adamant, but it is he who was adamant. The king became more ferocious, angry, and said, if it doesn't come to my kingdom, let us kill it. They released an arrow, and ten arrows came out of the cow and put off the arrow of the cow. Then he fought with many arrows. Then he invoked celestial weapons and tried to fight with the cow. As many arrows were released by the king, equally similar power arrows used to come and neutralize. He was surprised. What is the secret of this cow? He asked the sage, what is the secret of this cow that it meets level, that it responds like a mirror image? What kind of cow it is? - It is a divine cow, he said. - True, from where it has come? - It has come out of itself. - How can it come out of itself? - It is the cow-nature of the sage. It is the nature of the sage that he himself prepared. You won't find this in the book. Anything in the ashram of a great sage, anything in the ashram, through those things only the sage's nature works. There is a tree in the ashram of a sage, that tree gives many, many more fruits than similar tree. In the neighbor's house similar tree could be there, but it does not give as much fruits. Similarly flowering plant gives lot more flowers in the presence of the ashram.

Why I tell you this is, the king understood that he also has to prepare his nature like that of the sage. He had to work so hard because he saw a model where nothing is impossible. He is a Brahmarishi, which is nothing but an embodiment of Brahman itself. The king initially thought he is greater than the sage. But slowly he said, what is the way to gain this nature? – Meditate. He took eons of time. In a scripture it may be in a few pages. So much time – he used to gain some and they fall away. After gaining some kind of diving nature, he thought, let me see how it will work against Vasistha. He goes to Vasistha and then finds himself really nothing before him. Read the Ramayana, this very king narrates his own story. This king later

called Viswamitra narrates his story of how adamant he was, how ignorant he was, how his nature was troubling him so much, until so many thousands of years. He did such a penance such that the cosmic intelligences came and said, it is enough, now you have gained. He said, no, if you certify I am not satisfied, he should certify that I am equal to him, then only I accept. The cosmic and solar angels went to the great sage Vasistha and said, please say that he is as much as you, otherwise he is troubling us. Then Vasistha says, if he is as much as I am, he would himself know. If he has eaten as many Idlis as I have eaten he would know himself. If I certify that you have eaten three Idlis is that OK, you have not eaten anything now.

Vasistha said to the angels that he would have himself known if he has become that. If you have yourself known that you have eaten breakfast, whose certificate do you need that you have taken the breakfast? He still needed a certificate means he has not yet (reached it). Then the angels requested, please, for our sake, his meditation is so fiery, it is troubling the worlds. If the light troubles you, causes heat to you, you don't need. It should illumine you. Is it illumination that you need or you need the heat of light? His meditation has not yet reached the state of illumination but is very fiery. The angels wanted a recommendation. That's what fortunately the leader of the country said, no one needs to give a conduct certificate. We (Indians) have the bad habit of getting conduct certificate. He needed a certificate, then Vasistha said, as long as he needs a certificate he is not yet. But for your sake, if you want, I will say. Is it not a pathetic situation for Viswamitra? Vasistha says, he is equal to him. Then he meets Vasistha. Vasistha smiles. Then he feels that he is not yet. That's how he is troubled himself because he is not yet.

He goes on doing and doing. Till date it is like that. But he has done great contribution to the universe. It is he who gave the Gayatri Mantra. He is worshipped along with Vasistha. Somehow he claimed that status. He is pronounced as Brahmarshi. Pronounced as Brahmarshi is different from being Brahmarshi. We go to a diagnostic center and make all possible tests. Can we say we are healthy? But what about my fear doctor? No, no everything is fine pathologically. There are no diagnostic centers in the world for fear. Those diagnostics are done in the occult side of medicine. Occult diagnostics are there. If an occult person sees a doctor he can see how many sicknesses he has deep down in him though not available through diagnostic. Oh! This fellow is jealous, this fellow is proud, like that it can be seen very easily because they emit through their aura. He is sympathetic to them, and says, Father save them. Wherever he goes his job is to spread healing so that they are calmed down.

Coming to the concept of your nature and the nature of the Master. The Master's nature enables taming our nature. Neither he does anything nor you do anything. By being with the Master his nature tames your nature. That's how all those who started associating with the thought of Krishna tend to get into blissful state. Avatars are of far higher candle power, but the Masters themselves are complete. Their presence, you entertaining your thought around them, holding them by thought. By thought only association happens, not by physical presence. If you are very near what do you feel? You don't feel the presence because you are not oriented that way. You will talk to him about nation, you speak about politics. Today the talk of the day is Narendra Modi. We speak about Narendra Modi, or speak about cricketers, or speak about Bollywood stars, or sicknesses. These are the major areas in which the human mind dwells in India. It is an unending discussion on sicknesses. One starts and another one continues because everyone has so many episodes to speak about. You are around but where is the presence?

Presence is, if you associate with the thought of the Master. You close your eyes, associate with the Master. What is Master? It is mastery over nature. Having mastered the nature he remains friendly with nature. Radha is friend of Krishna. Parvathi is friend of Shiva. Lakshmi is friend of Vishnu. A spouse is truly a friend. Imagine thinking of divorces. A situation of divorce is where nature is very hard. Whose nature? Your nature. Work it out. Work it out. It is your laboratory. That's where you have to conduct your experiments. Work it out; turn it out to be a sweet thing. Most disagreeable spouses tend to be most agreeable spouses through your working out. Don't we turn things into sweet? Bitter things become sweet. You work it out.

Working with others is only means of working with your nature. Please note that. In groups when you are not able to agree with others something is highly disagreeable in you. Why Master Djwhal Khul planned groups? He said, get into groups and try to know how insufficient you are in your nature. Highly insufficient, that's why we tend to be very separative, very secluded, very exclusive. It is tending to be individualistic, and tending to be a prisoner of your own nature. If you are working out in terms of taming your own nature the proof is your ability to relate to any group, every group and yet remain unperturbed, undistributed, and you transmit much light, much love and much humor. That is the beautiful nature which you can develop in you. That's where the Master said, "You sit with Me and I do the repair. I do the repair and make sure I don't interfere with your duties. My repair work does not disturb your functioning with your regular duties. Just be with me 15 minutes in the morning and 15 minutes in the evening. I will start working in between not only for 15 minutes but for 12 hours to come. 15 minutes with me you are charged", just like we charge mobiles in the morning.

If you are with 4G, 3G and you are moving around, the charge is over. You have to recharge. Depending on your lifestyle, if you are too hyper in your activity, you need to charge again and again. If not, it is enough if you charge every 12 hours. The Master battery functions for 12 hours. Throughout 24 hours you keep charging, you are always charged. When the charge is there the process is there. When the process is there the change is there. When the cooking vessel is on the stove, the cooking keeps on happening. What is the cooking? Cooking makes harder things softer. Inedible things become edible. Disagreeable things become agreeable. What was very disagreeable becomes very agreeable. That is the litmus test. More and more disagreeable persons, more and more disagreeable places, more and more disagreeable situations indicate that you are walking in the reverse direction. More and more agreeability, more and more acceptability – that's the game. Ultimately you reach a state where nothing is disagreeable, nothing is unacceptable. Inclusivity but not exclusivity. That's how we prepare our nature.

When we are interested in preparing our nature from being beastly to human and from human to divine, there are guides who are willing to support. When we look to the guides who support us, we need to look to the teachings they have given and bring their teachings into our life activity. Their teaching is the link. Don't think you have already enough so you don't have to read anything. Daily read the teaching of the Master. Don't think reading is for information, and that reading is for gaining of some kind of intellectual knowledge. Reading is the means to link to the Master. The Master says, the moment you read my teaching you are linked to me. Because the teachings are the communicating system I have.

How can you link to Krishna? Read Bhagavad Gita. When you read Bhagavad Gita, you link to Krishna. The bridge between the Master and the student is the teaching. If we wish to relate to any Master, you read his teaching. Gradually his presence comes to you. But you have to read regularly because he should be sure that you are reliable to relate to. If you are not reliable to relate to, why should he waste his time? He has so much work. A Master of Wisdom does planetary work but he is willing to work with each one of us provided that you are responsive. Therefore, daily reading enables association with the Master. Daily prayer enables association with the Master. Following the instructions of the Master gradually the change keeps happening.

If the nature is not changing - we should see ourselves. How many times do we get irritated? Do we get irritated daily, weekly, once a month? That's the indication, that's the diagnosis. Do we get anxiety for nothing? Do we get anxiety in special events, or do we not get anxious at all? These are the measures. How quickly we become jealous? Are we proud, jealous, egoistic? These are measures. We can test ourselves. Now we are all given machines at home. We can test our blood sugar, we can check blood pressure. These are for the outer man. For the inner man there are diagnoses. That's more important. The inner diagnosis is important. The inner health is more important than the outer health. Please remember. You have to open and see. Insects can be in the fruits. Whatever looks very nice outside may not look very nice inside. Many times not. All that glitters is not gold. Outer beauty is no beauty, inner beauty is the beauty. The inner beauty comes by transforming the nature into a completely agreeable, attractive, radiant, magnetic nature which keeps on giving bliss, peace, joy to the surroundings and elevates the

surroundings, but not dampens. If someone comes the whole ambience is disturbed; if someone comes the whole ambience is raised. What is the difference? The nature.

The message for today is, first recognize you and your nature. You are two and you have the Master in you who can be a solution to you and your nature. That's the triangle. The Master in you, you, and your nature – you are three. That's what is displayed by Krishna in the chariot, Arjuna in the chariot and the chariot. The chariot is the personality. The chariot is given to Arjuna by the Lord of Fire. Our body also came from the fire, the Agni. It also came from the fire. That's why in thankfulness it is once again offered to fire. Receiving from fire and burying in matter is ignorance. You received from fire. The whole creation comes from Agni. Everything came from it, you also came from it. Your body came from that fire. That is indicated by Arjuna being given the chariot by Agni Devata.

After the work is over to whom you should entrust the body? To the fire. Of course we are not in a position that we entrust it. We are kicked out of the body and then again it is put to fire. Putting the body to fire is knowledge. Burying the body is ignorance. Let it be clear. If your body carries such high vibrations, higher than the planet, that it is such a superior nature that its presence contributes to the earth. Such a body can be buried so that it contributes to the earth. That's why there are Samadhis of the great beings, because their body receives all the cosmic and solar energies and it is charged. It also continues to charge the earth. Therefore Samadhi for them.

Every Tom and Dick and Harry, if his body is buried into the earth it is such a heavy load to the earth and it creates so many germs. So much of sickness on the earth is on account of sick bodies, ugly bodies, base nature bodies; such things when they are buried within the ground, they are contributing to the sickness of the planet and the sickness is transformed to the body. Therefore we have to give it back to the fire. That's why we have in every house, it is decorated with Arjuna and Krishna in the chariot. Arjuna is sitting, Krishna is holding reins. The chariot. This triple symbol is nothing but you. Krishna is within you. You have not yet entrusted your reins to Krishna. Your chariot is really... your nature is troubling you all the time. Seeing this, the great beings say, poor things, we must help them. It is purely out of compassion and grace, the ones who mastered their nature, they decided to stay with humanity so that they can transform themselves and gain mastery over their nature, thereby gain friendliness with the surrounding nature. That's how it is.

We continue this theme in the evening, because there is some more to be taught. This is our fundamental step. Without crossing this if we speak of things it takes you to wild imagination. You have not taken to the first step. The higher step is just a sweet imagination. Sweet imagination - tomorrow we get in, the day of December Call. Today let us gain the understanding and see how our nature and how can we make it beautiful. The most ugly nature can be transformed to the most beautiful nature because nature is holy, nature is ghastly. This is my definition of Holy Ghost. The nature in lower planes is very tough, the nature in higher planes very agreeable, very soft, lovable, friendly. You need to bring that higher nature into lower nature. We will continue in the evening teaching.

Thank you one and all. You kindly take one hour to gather here to relate to fire. We utter forth sounds and work with fire. It is a process of alchemy. The sound and light does the needed transformation if you know what the ritual is. Whether you know or do not know, just relate to it. The alchemy continues.

Thank you

Sunday, December 28, 2014, Evening - Seminar 3

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

We have been pondering upon the three-fold man, the divine in man or God in man, the man in God, and the nature of man. The God in man and the man in God are the stable ones. The nature of man is the mutable thing. The man who indulges into nature slowly gets imprisoned by nature thereby causes conflict in life and ceases to enjoy the very purpose of man developing the nature. The man develops the nature. Each one of us develops the nature which we call Swabhava or behavioral nature. We are descendants from the divine and are allowed to function in the creation while in our endeavor to relate to the creation we develop our nature. Even before we develop our nature the laws are given to us – the law of relation, the law or right relation with the surroundings. When the law of right relating with the surrounding is not adapted to, we get into conflicts and we develop a nature which is non-cooperative to ourselves.

That's why many things that we propose with inspiration are disposed by our nature. We think of daily prayer, the nature in us disposes it off. The file is set apart. We think of doing some Pranayama. The nature in us puts it off. We think of doing some meaningful exercise to keep the body fit. All our proposals are easily disposed off by our nature. This is because our nature has become stronger than us. We wish to remain silent but we keep speaking. We wish to be very regulated and highly orderly, but the nature smiles at us. It is our nature only. The nature smiles and says, when will this man learn. I don't accept the proposals! But it is our own offspring. When it does not cooperate with us it is a pathetic situation. It is in this situation that normally one learns out of ignorance. Not knowing how to relate to the five elements of this system, not knowing how to relate to minerals, plants, animals, humans. Not knowing how to relate to matter, water, air, fire, air. By not knowing if you get into the field of action naturally you get into lot of difficulties in the field of action. This is Kurukshetra – the field of action.

All are in action. As I said in the morning, all have embarked on the wheel, not only humans. Those who follow the law are in harmony and enjoy the ever changing creation. It is called Jagat, meaning it keeps moving, it keeps changing. It is not only moving but it is also changing. In a changing and moving world, you can enjoy because the change is refreshing. Change is charming. Changes keep happening. See, the body has lot of changes from birth to departure. It is the law that it changes. However much we make it up, it shows up. In spite of plastic surgeries, people still look old. An old woman cannot be made up to be a young bride. We have that saying in Telugu. If you accept change there is no conflict. Certain things are bound to change. Accept the change, adopt the change. That's the law. Nature has laws. If you follow the laws, this nature is wonderful to experience. The creation is the most beautiful thing to experience if you know the law. It is a field of action, and also a field that can be experienced with the help of law. That's why the first two words of Bhagavad Gita are Dharmakshetre, Kurukshetre. Why such words are selected? It is the field of law and is the field of action.

When you get into a playfield you should know the rules of the game. If you don't know the rules of the game and get into the field you are hurt many times, and you are a loser, and you suffer lot of consequences and ignominy because you don't know the rules. The left forward, the right forward, the center, the left backward, the right back forward when it comes to football and hockey. When it comes to cricket you have wicket keepers, you have slips, you have gullies, you have mid-on. Each one should know the batsman, the wicket keeper. For every game there are rules. You cannot play the game without knowing the rules. So also in this game of creation there are cosmic laws, solar laws, planetary laws. You should know the laws and function. And you should know your own constitution. There is the divine in you, you are there within you. I informed you in the morning how the divine is in us as awareness and as our pulsating principle. It is not in our control. We can improve upon it and join them and surmount the conditioning that we suffer on account of our ignorance. The divine is within us; so he is accessible to all of us; so we can relate to him, learn the laws, cause the needed changes to our nature. So we relate to the world, we relate to the surroundings, we relate within with much ease. That's the whole work of discipleship.

That's where in the morning we concluded the talk mentioning about the chariot in which there is Krishna and there is also Arjuna. It is a symbol of man. It is not something related to an event that has happened. Mahabharata has only given eternal principles. Eternal principles are given in a story form so that people

get familiarized with the story. As I said in the morning, if you keep thinking deep about each of these things it reveals to you. You are the man in the chariot that is Arjuna. The divine in you is also sitting in the chariot. Then the chariot is your personality. Don't say it is your body. Your personality is your chariot. Your chariot, if you do not know how to drive it.... Arjuna knew that in spite of being a very accomplished person, able person, he knew that he is not all that able, he is not all that knower. He therefore decided to hand over the reins to Krishna so that the personality, the chariot is well organized and used so that the battle of life is won.

To win the battle of life, if you hand over yourself to someone who is dexterous and follow whatever he suggests, it is the path by which you have surrendered yourself to the divine. The divine directs you and also transforms your personality and gives you the needed fulfilment and enlightenment. For that we have to recognize that we are three in one. We should always remember this. We should always remember that wherever we go the divine is also with us. How much do we remember that? We also don't remember that we and our nature are at work. We have to see three – our nature, ourselves and the divinity in us, the Master in us. Please remember that a true teacher is the one who drives you to the Master in you. A Master is one who drives you to the Master in you and links you to the Master so that you are guided on a one-to-one basis. Don't believe the teachers who show the teacher somewhere in the sky, that they are at Mount Kailash. Mount Kailash is at the top of your head. All will be known when you are linked to the Master within you. When you are linked to the Master who is ever-existing in you, is it not easy to develop the communion and conduct? When you are aligned to the Master in you, your nature falls in order, because to the nature also He is the Master. Master is not only Master to the individual, He is also Master to the nature. It is the Lord. The Master is the Lord of the universe. The Omnipotent one exists in you also. If you go to a riverside with your tumblers or vessels, you immerse them in the river water; the river water is also in the tumbler; it is also beyond the tumbler. He creates all this world and he is still beyond. Don't think the Absolute, the Brahman, is within the creation. In him the creation forms and he is far beyond the creation. He is immeasurable. The immeasurable is also within your container. The divine in you is not limited by your form. He is beyond. He is within, when he is also around and also within you.

As I said, I am repeating a bit, he is the Omnipresent One. He is the indwelling God -- Narayana, Vasudeva. This understanding will help us that we are three. That's why a Suktam called Asyavamasya Suktam, also called Suparna Suktam, speaks of that there are three brothers. One is uninvolved, the second is semi-involved, the third is fully involved. The first is uninvolved. He lends support. Without him the others are not there. Without the first brother, the second and third brothers do not exist. Therefore, the divine is there. Out of him there is the spring up of the second. Out of the second there is the third, the individual soul and the personality. Each individual soul develops personality. The personality is generally in disorder. When the personality is in order it is like a pyramid. That's why the pyramids are build that you build a pyramid, take to the top of it, and contemplate upon that which is above. The king's chamber is your Ajna center. Therefore, stay there and meditate. That's how to relate to the higher.

To be able to relate to the higher your nature has to allow you. It does not allow you to relate. We have so many good intentions but the personality in us does not let. We all know that meditation, study, and service have to be done on a daily basis. Meditation is to link to the divine in you and to the divine in the surroundings. Study is for enlightenment, study of self also. And then living a life of service meaning whatever actions that you do, they shall benefit others, and you do not look for compensation. Compensation comes or does not come; you keep doing. Doing for compensation is commerce. Doing your job regardless incoming compensation is required. In the ancient days the doctors they went from house to house, treated people. After treatment they go back. On their back there was a bag, like a rucksack we have today, part of the robe. Whatever the patients would like to put, they put in the back pocket. The doctor is unconcerned about the compensation. Do your work.

A teacher was just teaching, he is not teaching for a fee. A knower does not work for something. They have to work, and they work. That's all. Nature will take care of compensation. That's the manly attitude. Not to be beggars for compensation. If the nature allows you then only you can pray. Your nature develops its

only habits and delinks you from the divine. Most of the humans are delinked from the divine, which exists in them. The divine exists as their awareness, their pulsating principle. Yet they are delinked from it. They are unconcerned about these two fundamental activities that happen in them – the activity of awareness and the activity of life. They take them for granted and do whatever they wish to do. That means that they are just living as personalities. They are living in the third part. The third has to cooperate with the second. The second has to cooperate with the first. That's the law. The number one is always in cooperation whether you relate to him, you don't relate to him; according to the Plan the presence is there always. The second in so far as he relates to the first, his personality falls in order. But the nature is so very dominant that the soul, the second brother, is disabled to relate to the divine. See the pathetic situation. The third one has grown so strong, so heavy, so sturdy, so very adamant, that it does not let the second one to relate to the first. That's the situation. This is how the Suktam explains. Not in so many words, it is for us to dwell upon. How do you manage? When you are not allowed to relate to your Master and the Master of nature - the Master is Master of soul and your nature - you are not allowed to relate to him and you are imprisoned by your personality. Your personality exploits you. It has so many whims and fancies. What happens? Your personality does not let you fulfil the very purpose of developing it. The very purpose of developing the personality is to do something that is joyful to you, which gives you fulfilment, which gives you enlightenment, which allows you to relate to the invisible, to relate to the visible, to be able to travel up, travel down, to ascend, to descend, to contract, to expand; so many things the soul has the ability to do when it has the cooperation of the personality. That's where I mentioned about eagles as the personalities, the blissful Nandis as personalities. Shiva's vehicle is the bull. Vishnu's vehicle is the eagle. Kumara's vehicle is the peacock. A Kumara is a mini Vishnu. The four armed one when he descends he is called the six armed one. That is a different story.

You are very capable when you are able to relate. But the personalities that we develop are such that they does not let us. 1-2-3 is the order. This order has to prevail. But three dominates. That's where you have stories. In the story of Ramayana, you have one set of brothers in Ayodhya. One set of brothers in the forest, they are monkeys. One are human brothers, another are monkey brothers. The third set is three diabolic brothers. No one agrees with the other in the diabolic brothers. One of them even goes and joins the opposite camp because he did not find the law over there. One is always sleeping, no cooperation. One brother goes and joins the opposite camp, one brother always sleeps. How do you see this situation? In you, there is one who does not cooperate. He joins the opposite camp. The nature, the personality joins the opposite camp. The Lord in you, long ago he slept, but he did not find any communication coming to him for years together. If there is someone in your house and they just don't communicate, he tends to be elsewhere. That is one situation. Also in the monkeys there are two brothers. The younger brother is inconsistent. In the case of the diabolic, he joined the opposite camp. In the case of monkey brother, the younger brother is very inconsistent, very fearful, not reliable. With an unreliable younger brother, how much can be achieved? With an unreliable personality not much can be achieved. You don't know whether you can do it, you are not very sure if you wake up tomorrow for prayer. This kind of situation prevails.

Our personalities are always a surprise to us. The soul has good intentions. The personality says, come on boy! There are better things to do in this world. He disposes off. Sometimes it cooperates, sometimes it does not cooperate. Sometimes the personality says, should we go to every group life? That's the personality projection. The soul wants to go to every group life possible because the presence of the Master can be better experienced. But the personality always has lame excuses. It says, my health is not very good, I want to come, but I could not come...bla, bla.... You should have the faith, the courage that if you come here everything would be set in order. My business is in problem... if your business is problem you should be much more in the presence of the Master. If your health is a problem then you should be much more in the presence of the Master. What for is the Master? To lend support in your difficulty. Most of you may have read Geetanjali where Rabindranath Tagore writes a very beautiful poem. In the poem the disciple who walks the path asks the divine, Master you are always with me in my travel, but when I am in great difficulty in the travel of life I don't even see your footprints. I only see my footprints. Normally, when I am walking there are four footprints left behind because my feet are there and along your feet are also there and we walk together. But when I am in crises, there are only two feet and those two feet are mine.

For that the reply he writes, my dear, the two feet are not yours. The two feet are mine and I hold you in my caring hands. You don't have to walk yourself. In my crisis, I am much more alert to support you. I hold you by hand. The two feet are feet relating to me and not relating to you.

Like that, when you are in difficulty, the personality tricks you. It gives you lame excuses. It disables you to relate to the Master. That is its work. It works contrary. It is an inverted triangle. When there is a triangle with its apex downwards, its energies are always intended to move towards the mundane world, it does not want that you move up. Likewise also, you find people supporting the personality more than the soul. What happened with the monkey brother? He is so inconsistent, he is not reliable. Then there are the other brothers in the kingdom – Rama. What kind of younger brothers he has? They represent his personality, 100% cooperation. They live only for Rama. Meaning that the cooperation he has. This is what we have seen when we see stories.

You see Yudhishtira in the Pandavas. How much cooperation he got from his younger brothers? You see Duryodhana, it is a lot full of conflicts. Everyone has his own view of the matter. They follow the eldest one out of fear, not out of love. Here the eldest one is followed mostly out of love, out of respect because they know that he is the knower. The others are valiant but they are not as much knowers as the first one. Yudhishtira is the most knowledgeable one. He is the eternally connected one. Arjuna, Bhima are not eternally connected ones. When it comes to Yudhishtira they are small. Therefore, they are younger. Personality is the younger brother. The cooperation is needed. At the nick of the moment if the personality non-cooperates, what happens? You come to teach and suddenly your voice is lost. It is a big, international seminar; you are asked to come and talk about a subject. Any profession. You prepare well. You are well known for your knowledge. Your articulation, so many things, your art of speaking. All that is with you but as you attend to the seminar the evening before you lost your voice. What kind of personality is it? If a singer loses his voice, or a speaker loses his voice when he is to give a program and the voice returns after the program, what good is it? Likewise, the personality we have, it does not let us get the right ideas at the right moment. It is always like that... I knew but I missed it... why? It is your personality. What happened to Karna in the war? When he has to fight the battle of his life... twice he failed to win over Arjuna. This is the third and final time. Karna knows that he is a very able one. He has inner confidence that his mastery of archery is far superior to that of Arjuna. But he was not a knower. The difference is, in his chariot there is no Krishna. Karna is a very egoistic person. Krishna means not the Krishna that we know in form. There is no link to the divine in him. In the very final battle in which he has to fight with Arjuna, on that very day his chariot sinks. What kind of war would that be? You are in the world championship cup, you are in the final, you are the boxer. It is the championship cup for the entire world, and there are great expectations of you. And the day before you have a horrible virus fever. What will you do? That's how personalities ditch and dump at the nick of the moment. Yudhishtira, all his brothers stand by. Rama, all his brothers stand by. The monkey brother Vali is the most invincible one. But the personality is inconsistent. It is not possible to win over Vali by any equation. But he could be put down because he has an unreliable personality. Like that we have an unreliable personality which has to be developed into a crystal clear pyramid. You should be able to see the top of the pyramid. The top of the pyramid you sit like a sphere and then there is a pyramid. You are the pyramid on account of the light that you reflect into it; it shines forth and serves the entire surroundings. That's how the temples are. Temples are pyramid structures. Church towers are also like that. You receive from the higher circles, transmit in the surroundings provided there is the vibrant soul called the image in the temple. From super-soul to soul, from soul through personality into surroundings. See the huge temples that served so long in the south of India. They are the personalities. A grand personality should be able to give large service to innumerable beings. But if you have personalities like Karna whose chariot sinks at the right moment, whose weapons do not oblige at the right moment. He does not get the related Mantra in time; he should go back and refer to the back and come back to the battle field. He is cursed. He is cursed because he has the negatives of the personalities. Arjuna was blessed because he has the positives of the personalities. For some people in life things get arranged effortlessly. For some people it is such an ordeal to get anything done. What is the difference? To some it is cake-walk. To some it is a path of thorns all the time. You make 100 units of effort for fetching 1 unit. For others it is the other way round.

Astrologically speaking, the personality can be seen by the sixth house and ninth house. The negatives of the personality are available in the sixth house. The positives of the personality can be seen in the ninth house. Ninth house speaks of the sum and essence of the acts of goodwill you have done in the past. They come back to you to support you. Sixth house speaks of the consequences of acts of ill will that you carried out which pull you down. Number six is a Venus down under (6). It is upside down of nine (9). Nine is the soul. Six is the beast according to numerology. The beast of you can be seen in the sixth house. The divine in you can be seen in the ninth house. That's how astrology has to be seen from the occult angle. Therefore, your higher self is represented by the ninth house. Your lower nature or base is represented by the sixth house. Your seventh house shows your spouse, meaning your totality of your nature. Mostly people have these days either Uranus or Saturn or even Pluto in seventh house. Means they have to work a lot with their personality. If you have malefic planets in the sixth house you have to work a lot. If you don't have good planets in the ninth house you have to work much more with personality. By seeing the houses we can see, is this native heavy with his personality or light with his personality? That's an astrology dimension.

There is the super-self in you. The self is there. The lower self is in you. Some people speak like that. The lower self, the self and the higher self. The higher self is in your head. The self is in the upper torso. The lower self is in the lower torso. Take it like that. In the entire globe of the head, the higher self. What is the difference between an electric light or a candle light? It is a descending light. It is, from the ambience it is brought down. This is ascending light. From friction of matter there is some glow. They don't stand in comparison. One LED light, even if you put ten oil lamps, they don't stand in comparison. Frictional fire is personality fire. Solar fire is soul's illumination. Electric fire is all permeating.

Anyway, understand that we are three in one. Never forget this. Being in the upper torso relate to the energies of the head. That is worship. Being in the upper torso, meaning above the diaphragm, relate to the light in the head. Normally, the upper torso relates to the lower torso because it pulls you down. If you speak in terms of Ayurveda, Apana is very weak; it is pulling you down. All sicknesses emerge in that region between the diaphragm and genitals. That's the harbor for health or sicknesses. Slowly as sickness grows it also affects other things. You have one part which is always tending to grow more than the other part. We don't have V-shape, meaning the upper torso is wide and the lower is small. It is not like that. It is like the inverted V-shape. If you see mostly you find shapes like this (inverted V-shape). Perfect figures have a V-shape. For others, it is the inverted V-shape. Therefore, the lower is so heavy.

In this context, when your nature is completely imprisoning you, binding you, not letting you unfold, not letting you fulfil the purposes for which we have come. You know we come so many times? Because every time we come and we don't fulfil our purpose, the personality fulfils with our investment. For the personality the soul is the investment. We come again because better luck next time! When we fail in the exam, one day we are in sorrow. Then slowly friends come and say, you study, better luck next time. Again you appear for exam, and again you fail. In Chartered Accountancy, this is the common theme. People generally more fail than they pass. They needed to be encouraged so much until they pass. It is similar to our life situation. Mostly we fail, so we come back to fulfil. Because there is so much unfulfilled aspect in us. Therefore, we come again and again. Wherever we go we see certain things, we cannot see certain things. We come back and see, we say like that. Even the temple priest says, you come back again for Darshan. When you have the grand vision, it is over.

Why again come? Where is the coming back? Coming back has become very common to human beings, because each time they come they develop a personality in 20-28 years which is not cooperative for soul purposes. Again you have to come. As you move forward, the personality grows stronger. The personality has to be trained when it is tender. That's how it is said. When it is a plant you can bend. When it is crystalized it is difficult. Therefore, you have to prepare your personality from your seventh year to twenty-first year. Then the journey is easy. You have a cooperative personality. Then the problem is, each time you come, you come back with your earlier traits. And they keep on unfolding as we grow in life. People get

stuck with certain things on account of their past traits (or Vasanas). It is a difficult game that we play when it comes to dealing with personality, which is part of you. It is the rear form of you. You are the anterior part. That's why we have symbols, the former part is human, the latter part is animal. The centaur. What is a centaur? Taur means Taurus. Rear portion, from diaphragm below it is Taurus. It can be anything, elephant, rhinoceros. I am speaking of the shape of personality but not of the form. Eventually the form is the manifestation of the quality of the personality. Therefore, heavy personality with anterior human, posterior animal. That's how we have symbols. That's how the evolution is shown. The anterior is man, the posterior is turtle – Kurmavatara. The anterior is man, the posterior is fish – Matsyavatara. The anterior is man, the posterior is horse. You find in all mythologies these beings. These are indicative that your personality could be beastly.

I explained to you yesterday how the zodiac offers so many varieties of beastly personalities. It has been pondered over, over and over again. Then they found that the best way to remold our personality is by relating to people who have molded their personalities. They are the Masters who can guide you, who can help you. A prisoner cannot help another prisoner. A man who is free from prison can help you to come out of prison. You are locked and bolted outside. How can you open the door which is bolted on the other side? Someone who is passing by, who can look into your loud cries to save you... This kind of worship or intend brings a person who releases the bolt from the other side. When it is bolted on the other side, there is no way to get out of the situation. This is where the wisdom says, look to those who are unfettered, who are free, who have developed grand personalities that give excellent cooperation. They too have personalities, but their personalities are transparent, resplendent, brilliant, and full of light. Their personality is their temple through which much light, much love, much knowledge is transmitted. Such ones are the ones who can really help us who are in crisis. We have the stanza in Bhagavata that an elephant tried to find for thousand years to wriggle out of the grip of the crocodile. We spoke of crocodile, the month of Capricorn. It can grip you and you cannot wriggle out. What did the elephant do? On account of the acts of goodwill it has done in the past, it recollected that there is divine to whom you can relate and get released from this crocodile. But he had that kind of strength of goodwill that he could relate to the divine.

But when we as the aspirants want to relate to the divine, there are obstacles created by the personality. We always postpone our study, postpone our prayers, and there are lot of discontinuities. Hence the need for the Hierarchy of Teachers. Knowing this need, even from the very beginning of the creation, the Teachers are also sent into the world, the playground; along with the beings the Teachers are also sent. See how compassionate the divine is. They form the bridge, they form the escalator. That's why Jesus says, "I am the Path". Every teacher is a path. You have to walk the path. They constitute the sign posts on the path, they guide you. You can walk the path according to the guidance they give. Not only they help you; they know your difficulties because they are the Ascended Ones from humans. All the great beings are the Ascended Ones from the humans including the trinity. If you study the Yoga Vasistha you know that. Including the trinity, all the beings through time, through Kalpas, they progressed and they formed a Hierarchy. There are those who are available on the planet. They are willing to help not only by giving advice, but also by participating with you. They are so very compassionate that they say, you leave it to us, we will handle it for you.

That is exactly what Master CVV said that I know that you cannot handle your personality. Leave it to me for a while every day. Bring your dog every day to me, I will treat it – the dog of your personality. Bring it to me for 15 minutes. 15 minutes treatment in the morning, 15 minutes treatment in the evening. Just like we go to an Ayurvedic clinic, take a massage in the morning, take a massage in the evening to get some relief from the gripping body. The Master says, leave your personality, sit aside with me. He does not tackle the soul. He tackles the personality. Soul is always resplendent. Personality has to be treated. That's why he says, I will repair your vehicle. There is no repair needed for the soul, because the soul is nothing but an offspring of the divine. It is the personality – it can be a prison, it can be some kind of house, it can be a temple. Your personality can be a temple where lot of service is done, lot of worship is done, lot of benefit is received by beings. It can be a comfortable house where people can come, they can take rest, they can eat, they can sleep, and they go away. Like a tavern in the olden days. I am speaking of the house of

personality. How many of us are accommodative? We may have accommodation in terms of brick and mortar. But if we are not accommodative we do not let others in. If you have an accommodative personality you invite always people, you enjoy. It can be a temple, an accommodative house, a very narrow house, a thatched house, it can be a house without light. It can be anything. That's why the concept of house in astrology stands in Cancer, the fourth house. It is opposite to Capricorn, the house of the sun, because the sun raises in Capricorn. It is a very beautiful arrangement. The more and more you know, the more and more you get the awe about its beauty. If you do not, you feel that the Lord did not know how to do it.

Therefore, leave your personality at the feet of the Master. That's the theme. Being in Capricorn he works with Cancer, he works with your personality. In December Call he works with your personality. When we come to May Call, I will tell you what it is astrologically. Therefore, he tackles your personality. He tailors it. Unnecessary things, undesirable things are cut off. Necessary things are developed. Add a little fire. Only by fire, you tend to be soft. The cooking happens. The material of the personality tends to be softer. Rigid personalities have to be put to greater fire. If it is potato you have to cook more. If it is tomato, you don't have to cook that much. It is already soft. Potato is a strong personality. Unless it is well cooked, if you eat it causes problems. That's why people mix potato with tomato so it is easy for digestion! There is wisdom in it. You should have the eye to see it, the wisdom is everywhere. Associate a disciple with a tough guy. The tough guy is slowly rounded up. If it is with the Master, it is still better. The Master knows how to make you as soft as butter. He adds fire and cooks you. That's why initially you find it difficult with the Master. You feel, what's happening? Am I safe? He very dexterously and subtly cuts you off from many things. Even if you wish to meet some people, he does not let you. You don't know initially that it is his cutoff. He secures you not to get into unnecessary associations. The other person also would like to meet you, but he cannot meet you. He says, any number of times I tried to meet you, I am unable to meet you. You also say the same. Some such things that you are not allowed to communicate, you are not allowed to meet. Why? because it is detrimental to you. He builds an insulation around you, puts you into quarantine, incubation. Incubation is needed. It should be volunteered. The caterpillar gets into incubation. Once the incubation is over, it becomes a butterfly. There is no comparison between the caterpillar personality and a butterfly personality. If it is a butterfly personality, you would wish that it lands on you. It is unimaginable to see the transformation from caterpillar to butterfly. Is it not a work of magic? Therefore, submit to him.

The beauty of the Master is that once you relate to Me, it is over. Even if you don't relate to Me, I relate to you. I don't leave you. This is his promise. You utter "CVV" in your childhood and forget, even after 20 years, you will come back to CVV. In his fifth year, when Master EK was learning English alphabet he saw CVV letters on the title page of a book. Being enthusiastic of his learning alphabets, he said CVV. Then his father said, it is Mantra, he is a Master. That's over. After that the child of Master EK never carried it with him. It came back in 27 like a huge comet, put him to twelve years of transformation. Then grand work which is otherwise not possible for any human. Unless there is the touch of the Master and the related transformation, huge works cannot be turned out in the path of light. That's what has happened. Master CVV himself said that once you utter forth My name, I am after you. The ghost may leave you but I won't. Until you become a Master, he promised that I will not leave you. I will follow you through lives. At least if you are possessed by a devil, when you are dead it leaves you. This Master traces you life after life, puts you on the path of light, and makes you transform until you have become a Master – that is his promise. He said it so very casually. We have events where people who have gone away few years ago will eventually come back. They may get into other pursuits, but ultimately they come back. Once touched it is touched forever. Once you touch it, it is over until the transformations are over. What for? For our good, for our elevation.

We stand the benefit of being associated with the energy of a Master. Let it work. The beauty is, let it work. You let it work. You don't have to work much. You have to let it work. That's why he says, sit quite, don't do anything. You don't have to do anything, just sit quite. Just see what is happening within. Witness is the word. Observe is the word. These are the keywords of yoga. Witness what is happening. Let me do the work. Having entrusted your vehicle to Me for repair, you just sit aside. When our two-wheeler or four-wheeler is spoiled, we go to the mechanic shop. What do we do? We entrust the vehicle to the mechanic

and we sit. We don't also start working along with the mechanic. The mechanic says, go and sit there. So is the Master. There is a place for you to sit. Just sit there. I will do the work and will give it back to you. Is it not a facility? He says, this is the compassion of the incoming energy that has come. Earlier you had to do lot of Sadhana (practice). Now no more doing, just observe. The energy does it. The energy that has come through him is an energy which does the needed alchemy in you. Sit whenever it is possible. Close your eyes. Utter forth the sound. The machine is on. The repair work is on. That's it! When the repair work is on you cannot open your eyes. He himself said, don't even try to open your eyes. You cannot and you get fear that you cannot open your eyes. He does not do the entire repair work at the same time - as much as is possible for the moment. Therefore, he says, do not get anxious when the eyes are closed, meaning the work is on. Master at work! Close your eyes. Master at work, so the eyes are closed – that's all. Be happy that some work is happening within and you cannot open your eyes. Mind you, it is different from sleep. Let us continue with this understanding.

The inevitability of the Masters of Wisdom is recognized by this land long, long ago. That tradition has been maintained by this land and it has now become global. The tradition of teacher-student, it has been held very high in this land. Today all see the benefit of it, because no one can work out one's own nature unless someone has such tremendous will like Buddha. Even Buddha was guided in his meditations. He was guided to a particular place, to a particular tree. He was guided to not fast but have as minimum food as needed by the body. He was guided by a Siddha. Guidance makes it easy. Without guidance it is so very difficult. The time has come that the major part of this humanity has to ascend. Therefore they said they themselves will do the work. When the work is on you are also very conscious of what is happening. It is not that you are prepared in a manner where you don't know what has happened, because it is at the same time a path of knowledge. It is not just a path of devotion or faith. Every bit of your unfoldment, the science relating to you is known to you. The detail relating to you is known. That's why he says, this is the path of direct knowledge.

Hence we found a facility in creation to ascend. To ascend means, not to be displaced from here. It is an expansion. It is permeation from the ground to the higher-most state. Like the mercury in the thermometer. Mercury in thermometer expands, it does not shift. The awareness permeates. You are displaced from the physical. Such permeation enables you to experience much more than the mundane. You see how potential this body is for so many varieties of comprehensions and the related expansion of consciousness. That is the Plan. We should consciously follow the path. Once the personality cooperates with you then the soul infuses light, love, and will into the personality. The quality of the soul is light; it is naturally full of light. It is resplendent like a self-effulgent gem. A gem shines forth even in darkness. A soul is a self-effulgent being. It has light. It has knowledge. It has the will. The will, the love and the knowledge of the soul and its ability to act, all that now functions through the personality because the personality cooperates. That's why in the prayer we made certain steps of utterance. Soul enlightened personality, meaning the light of the soul is permeating the whole personality. That is what Master Djwhal Khul calls as soul infused personality. Now we have so many infusions as teas. What is infusion? Say you put a leaf of *Oscimum Sanctum*, it becomes Tulasi tea. You put some cardamom in tea, it becomes cardamom team. Infusion means it spreads all over the liquid. What has happened? The water absorbs all the quality of that herb which you have put in the water. So also the quality of the soul sinks into the personality and then the personality shines forth. Then it is called a soul-infused personality. A soul infused personality can deliver the divine plan upon earth, not otherwise.

We will continue tomorrow that theme of soul functioning through personality and beautifying the beings, beautifying the surroundings. The whole game is training the personality that each one holds within us. We don't have to train the soul. Soul is the king's son, the son of God. Son of God, son of the king is a prince wherever he is. There are stories about it. Even if a prince is lost - someone has abducted him, left him somewhere, some kind of coups happens. He does not cease to be a prince. Wherever he is, he is a prince. A prince in wilderness. That's what we call prodigal son. Once he is located and is brought back to the kingdom, he has the natural ability to rule. We have such stories. Likewise, a swan is mixed up with ducks. It was moving along with the group of ducklings. The ducks grew, the swan grew. The swan grew

more beautiful than the ducks. There is no comparison in beauty, gait or habit. They were moving in the waters in the grown-up state. One day suddenly the swan found the group of swans floating on the waters, quietly she went and joined the flock of swans. Ducks are ducks. Swans are swans.

Likewise, soul is soul. Once it is allowed by its personality, then it shows off and benefits the personality, nourishes the personality, gives great glory to the personality. The elder brother would never leave the younger brother. He would like the younger brother to be trained so that he can be put to good use and be glorified. That's the story. The soul is in connection with the super-soul. That is the alignment. Super-soul, soul and personality, when they are in alignment the white magic is on. When they are not aligned there is no magic. Among the three the toughest one is the third one. He is the tough guy, so he has to be tackled. That's all these methods. Not knowing what it is, if we keep on doing things, it would be like a rodent around the mill. Fire ritual, water ritual, this ritual, that ritual, full moon meditation, new moon meditation, so many... it brings a lot of monotony unless you know for what all these are. Never do any practice without knowing what it is, what is its impact. That's why that Keertana which I always repeat – people say Ram, Ram, Ram. They write Ram. Who is Ram you should know first. Not knowing Ram, if you keep on recollecting him, it does not work. Knowing Ram, you worship Ram. That's how it is. Know the process, adapt to it, and don't leave it until you gain the needed transformation through that practice. That's how we are working with our personalities.

That's the theme. It is one way of presentation. Wisdom can be presented in thousands of ways. The other day they gave me a statistic – 11,000 hours you have already spoken. Presenting wisdom in different ways... Ultimately there is only purpose that the personality has to be aligned with the soul, and the soul should stand aligned with the super soul. That's the theme. That theme we continue tomorrow. The work is nothing but relating to the Master and continue with your prayers.

I will continue tomorrow a little more about how to see the Master in the surroundings. It is the same song sung in different tunes. The song does not change. The tune changes with different musical instruments, and to different audience! We continue tomorrow.

Thank you

Monday, December 29, 2014, Morning - Seminar 4

May the Master call on each one of us and tend to be much more intimate. May we open ourselves to receive the Master into us as much as possible. Our ardent offering towards the Master energy enables the energy of the Master to enter into us. As much as the flower opens so much the solar light is received into it. As much as we stand with an open mind oriented to the Master so much the energy enters into us and does the needed work for transformation. Just as by exposure to solar light the life and the light grows. By exposing to the energy which is supplied to us through the Master... Please remember, the Master himself is a channel. He supplies the Master energy and has become a channel to it. Through him we receive the energy. He arranged like that. Just like in the solar system, the sun is the means or the medium through which the light comes from the higher circles. All are transmitters. There is only one from whom it comes even to the creator. Even the creator is the receiver of the energy. The energy itself has the plan for the manifestation of a creation. Therefore, the creator himself is a channel. The energy is at all times, with or without creation, during the creation, its growth, its recession, and its dissolution. At all times the energy is. It is that energy that we call Brahman. It is called THAT. It is also called pure existence. That pure existence IS. It is within with that pure existence the formations happen, and the beings enter into the forms. They experience and fulfil themselves until they themselves experience them to be the Brahman. Each one is but a Brahman. This is how the energy that we receive slowly transforms us. It slowly transforms us from being mental to Buddhic, from being Buddhic to Atmic, from being Atmic to Paramatmic. These are the steps.

We are slightly better than the other kingdoms where the animal is more with the senses, the tree is more in a dream state, while the stone is in a sleep state. The awareness in a stone is at the sleep state. The awareness in the plant kingdom is at the dream state. In the animal it is at the state of the senses. In man it is at the mental state. Man has the ability to walk into the Buddhic plane and tend to experience the angelic plane and thereafter experience the I AM, then experience the source of I AM as THAT I AM and ultimately join THAT and be THAT. When one is THAT all times, he is called the one who has become Brahman, or the one whom we call Brahmarshi. Brahman is eternal. Within that eternity there is birth, there is growth, there is growth to the optimum, and there is retreat, and the disappearance. It is a cyclical happening that happens on a daily basis. There is the beginning of the day, up to 9 am it is one growth, from 9 am – 12 pm further growth, from 12 pm – 3 pm it is in descending order, from 3 – 6 pm further descent, 6 – 9 pm the closure starts, by 12 am it closes. It again starts. It is a regular process. It is there in the day. It is there in a week: the beginning of the week, then you reach the height by Wednesday, you recede by Saturday. Likewise, there is full moon to new moon, and new moon to full moon. The beginning of the month it grows, with the midway as the 8th moon phase, then full moon, then half descending moon, then new moon. All this happens upon a background, that background is called eternity. “May we live in the awareness of the background.” That is what we invoke every evening. The awareness of the background means the awareness of Brahman. Brahman is the background to all. It is this Brahman who is also known in the Vedas and Upanishads as TAT. TAT means THAT. That’s why in the West also the knowers have stated that we have all come from THAT, I am THAT, THAT is ultimate, and from THAT we have come. From the whole there is individualization. From the whole energy there is individualized energy. Then this individualized energy joins the whole. It tends to individualize through forms: many, many forms and many, many centers. In every form there is a center. The center is called the place of the heart. Everything has its heart. From the circumference to the center. From the whole to a unit of formation. From there again it joins. From THAT to I am, and from I am to THAT there is a happening. That’s why there is a Mantra in the West as “I am THAT, THAT I am”.

The whole for truth seekers or those who look for self-realization is THAT, because THAT is the basis for all cyclical manifestations. Number nine is cyclical. Number ten is said to be the number of fulfilment. Insofar as you are in nine it keeps on multiplying. Nine is a number for multiplicity. Any other number you multiply with, ultimately nine remains. Therefore, to be in the cycle without being affected by the events of the cycle, you can be in nine. To be out of the cycle totally is called Maha Paraniirvana. To be at the ten is said to be where there is no more getting back. That is one aspect. To be in the nine is also a state by which you are in everything and yet you are unaffected by it. The first is called pure existence. That is number ten. Number nine is called pure consciousness. Pure existence periodically becomes pure consciousness. When there is the beginning of the creation, then a part of the existence transforms into awareness. It is existence-awareness at that point. Brahman has become a double. This double is called the highest state in creation. Male-female, that’s how it is said, existence and awareness. Existence being eternal, awareness being periodical, it springs out of existence and gets back into existence. Just like awareness comes to us every morning and recedes itself into the background in the night. There is no awareness when we sleep. We know that our awareness is periodical. Each time we sleep it is a nil, none, naught state. A sleep-like state which is potential of all creation is the absolute God who is beyond the scheme of creation. It is from THAT there is spring-up of awareness.

For the awareness the strength is THAT. On the basis of existence the awareness springs up. Without existence there can be no awareness. Therefore, all theologies at all times have considered the existence-awareness as God. God is male-female. The awareness part is relatable to the creation because the awareness only builds the rest. It is the awareness that builds. That’s why in the Secret Doctrine, in the book of Dzyan, there is a mystical statement that the second springs from the first and develops the third. Awareness is a spring-up. Spring-up means that it is already there in the background. According to time it springs up. It has a pattern. As it springs up, the time commences. The spring-up itself is on account of its nature. That’s why pure consciousness, time, and nature form the first triangle upon the background of existence. In the teachings relating to Bhagavata this is repeatedly explained by me in the previous years.

We need to recollect. Every morning we spring up from the existence. We are units of existence. Existence is at all times. You are existing in any situation. If you are in the mundane, it is mundane existence. Existence is at all places. It is the same all the time. This garland is existing, this book is existing, that water is existing. You cannot name anything which is not existing. This existence is what is to be touched on a day-to-day basis. That is what the Master gives us. That's why in prayers you are into a state of seeming nothingness. You don't know what has happened for a while. You are not in sleep, but you do not know what has happened for a while. You are lifted up from your local situation, you are lifted up from your thoughts, you are lifted up from your knowledge. You are even lifted up from your knowledge of your existence. Individual existence is merged into the totality of existence. For a while you cease to be. What is it that is existing when you cease to be? It is "the existence".

Individual existence is said to be the Son. The original existence is said to be the Father. From out of that Father, or existence, Asmita.... We are all beings. We are essentially beings. "Being" is a present continuous tense, means you are always there. As a unit of existence we are eternal. In what shape we are, with what kind of awareness we are, there are differences. Existence is common to all – for the stone, for the plant, for the man, for the planetary angel, for the solar angel, for the cosmic angel, for all the existence is common. That's the ultimate truth, the truth of existence. From out of this existence there is spring-up of awareness. Once awareness springs up from us - it is not our awareness, please remember - once awareness springs up, then you can no more be as peaceful. It has the inherent nature that it develops the triple. The triple are always generated from the consciousness. That's the nature of consciousness. That's why she is eternal movement. Consciousness is in eternal movement. Pure consciousness can be a stable consciousness but that which springs up from it puts things to movement. The triple come out of the consciousness. The triple is the will, the knowledge, and the activity. This is what we call the trinity. Before the trinity there is the pure consciousness. The pure consciousness is spring-up of existence, and is existence only. Anything that sprouts out from out of existence, existence continues to lend its support. When the three spring up into the three the pure consciousness is there, the existence is there. When we speak of will, the knowledge, the activity, inherently in that there is existence and awareness. When we will to do something there is awareness in it and that awareness is supported by existence. It moves progressively. It does not move by displacement. Just like the father continues through the son, the teacher continues through the student, the tree continues through its seed, like that the existence continues. In creation also up to the atom the existence pervades. Be it with cosmos, be it an atom, existence is there, the awareness is there, and the activity of the awareness is there. What kind of activity is another thing, but the activity is there.

I was speaking of nature's machine. It is the nature that sets us all onto the machine. It keeps rotating. It has a periodicity. The creation has a periodicity. We are already into the second part of the creation according to the understanding of the knowers. Already 50 years are over. In our life by 50 years whatever we have grown, we have grown. Then we should know that we would be retreating. So we should join the plan of retreat but not further plan of expansion. If you continue to expand and expand even after the second half has set in, what happens is, you cannot wriggle out of it. That's why 49th year is set to think of retreat. Up to that you have grown in education, in vocation, in family, everything is set on progress. Thereafter let the progress run on the basis of what is set; but you think of retreat. Everyone has to get back home. In a day also there is a point at which we return home. Don't we return home every day? Just like in a cycle of a span of life, there is a point at which you have to think of returning home. Otherwise you are lost. You don't come back from where you have started. You get into the playground. But you should know how to return from the ground. If you don't know how to return then you are lost in the ground. You have collapsed in the playground. For the play there are times. There is a point at which all players clear the ground and get back. You cannot die in the playground. We also have prepared our playground, and we keep playing. But we should know that there is a half-time.

Now the world is so much getting interested in football. After half-time, you know that you have very limited time to clear things, to win, or not to win. Thereafter a bit of grace time. But you should think of returning. You should know that you have to return. The creation itself returns. It is in the retreat now. When the

creation itself is in the retreat you should also join in the plan in your second half of life. That's why the seers have said 7 times 7, 49 years, thereafter think of retreat, so that the thought of retreat also finds its expression and the related activity for retreat. Proceed in that manner for two sets of seven years, that means $49 + 14 = 63$ years. By 63 years predominantly the retreat activity has to be more than the expansion activity. Even if you don't expand, it expands itself because you have set a momentum. Once you give momentum to objective life, it keeps expanding by itself after sometime. But you have to retreat. Whatever you build you can leave it to the posterity, but you have to retreat. By 63 years the retreat thought should be more predominant than the expansion activity. By 70 years it is much more, 10 times 7. Like that they have set a timetable for those who wish to follow, because free will is always given.

The earlier you think of retreat the better you complete your jobs and come home. There are people who complete their jobs by evening 5 pm, come back home, refresh themselves, and start closing the day with the evening prayer. That was the Aryan routine. The Aryans were never in the field of activity beyond 5 pm. To be much more in the process, 90 minutes before sunset they close their activity. When the sun himself is closing the activity in the locality, you are not bigger than the sun. Working late in the night is total ignorance according to the scheme of things. Working late, you are out of tune to the scheme of nature, to the scheme of time. Out of hyperactivity today people are too early into field and too late to return from the field, and they even die at the field.

That's how you know the story of Abhimanyu. He knew how to enter. He did not know how to retreat. What is Padmavyuha? It is nothing but the world. The whole creation is seen as a lotus with its layers. It is a seven-layered lotus. You know how to enter into. But you do not know how to exit from there. You have to get in and you have to get out. As much as you know the gate for entry, you should also see the gate for exit. You cannot enter into something which has no exit. We prepare our lives in such a fashion that we don't build the exit route. We are stuck in it. Each one of us is stuck when we don't have the exit door. You should always see where the exit is as soon as you enter. In case of emergency there should be an exit door, you should know where it is. You go to hotels, big structures. At every point they show you the exit route. When you go to movie theaters, while you are in the movie, you see in fluorescent lights the signs for exit on the sidewalls. When we are in the darkness of life, when we want to exit, or when some smoke comes in the cinema theater, or some fire happens, or someone uses a pistol you want to get out. If you don't know the exit, you cannot exit. Can you say you are intelligent when you do not know how to exit from this body? We are unwise when we don't know how to exit. No one can exit unless he has the ability to exit from the activity outside. You should be able to release yourself in time. The nature does not wait for you. If you are writing the examination when the time is out, he will just collect the paper. He does not seek your permission to collect the paper. Please remember, we are all bound by time in creation. Within that time you fulfil. When you are given so much time in your examination, you are expected to answer your paper in that time. When you are given a span of life you are expected to fulfil yourself in that span and gladly take to departure. You cannot hang on because hanging on is painful.

The nature has its retreat. It retreats into existence. The calculations are there. We are all informed of the calculation, about the 100 years of the creator, how much time it is. In that scheme of things, how much is the time of a being? In Kali Yuga the span for a human was set at 100 years. In Dwapara Yuga it was 200 years. In Krita Yuga it was set at 300 years. In Treta Yuga it was set at 400 years. In a span of 100 years the functional health can be for 84 years. In that 84 years you have to plan for your growth, your reaching the height, your retreat, and your closing the show -- in four steps. That's what we say the Ashramas -- infant, youth, householder, and then a retired one. If you don't know how to finish your jobs within the given time, they say, don't worry, you can come back again. When you come back you have to go through all of this again. If you have not completed 30% of the examination paper, the invigilator says, don't worry you can come back again. We are bound by time. This we should know. In creation the time is the lord. He is the terminator. Therefore, we have to be skillful enough that we conclude things earlier. On the highways, we have always seen the sign, "Start early, drive slowly, reach safely." Why should we start late, and why should we get into great hurry, and why should we get into accidents? How quickly do you conclude your day is a question to the 21st century human. How much time you have for daily retreat? Retreat is to get

back into that state from which you have awakened in the morning. Likewise, when you are at the departure, taking flight, train or anything, how many times do you look back to say farewell? There is no looking back when you are moving forward. There are also many folk stories about not looking back. If you look back you become a stone, like that. Don't look back when you move forward even if some bomb explodes behind you. Don't look back, move forward.

Likewise, we are on a time machine where the nature conducts the whole activity and we are all set on the time machine. Time machine is a word we have picked up recently. It is there in Bhagavad Gita. It is a cyclically moving machine that you set yourself on it. It has such beauty that we forget ourselves. Having set ourselves on the machine we do not remember that we have to get out of this wheel, otherwise it will cause lot of head reeling. When we get on to a rollercoaster, people keep on crying out loud until it stops. Do you remember that you are on the machine and its work is to put you to most unexpected movements? It is its nature that it puts you to unexpected movement. Knowing all that you get onto the machine, again you yell out. Can you be stable? Only the knower can be stable. He says, yes I know it is going to be like that. Knowing full well you got into the rollercoaster. Why yelling? Nothing will happen. You come back intact. If you get excited you die on it.

Likewise, this machine has inconceivable twists and turns. Invariably we forget our original identity. None of us remembers our original name. We have a name for every life. What was the name for our previous life? We forget our name. We forget all relating to the past, because we are into an illusion, we do the same things again and again. We have eaten thousands of years. We have seen things for thousands of years. We have heard things for thousands of years. Repeatedly we take to the same sense experiences. Each time it is an excitement which immediately dies. It is not a permanent experience. We have breakfast. It is an excitement. It dies after breakfast. The joy of breakfast is short-lived. Again you look for lunch. Likewise, any number of times you see, it would draw you to see things, it would draw you to touch things, it would draw you to taste things. When you see a flower there are some people who have to touch it. They feel the impulsion to touch it. Many number of times you might have done but the impulse is there. What has happened after? Is there a continuous experience or is it a momentary experience? It is an experience that dies soon after. There are even some who bend to smell the flower. There are some who see the flower and enjoy. The sensory pleasures don't stay with you all the time. That's why it is said that they only draw you to them again and again. Up to infinity you can be experiencing. If you have experienced once, why do you want it again? It means you carry with you the corpse of experience, the corpse of the previous memory that draws you again to it, so you are in a cyclical movement. Like that the mind.

There are certain planes of existence where it is always cyclical. There are certain planes where you can remain stable while everything is moving. If you take to the Buddhist plane, you stay stable while you see how the world is changing. If you are in the currents of the river, you do not know how beautifully the river waters are flowing. If you are on the banks you can experience. If you are in a stable boat you can experience but not when you are not swept away by the currents of the water. You have to stay stable and experience the beauty of the movement. The beauty of the movement is the beauty of the nature. In you there is a stable part, there is a moving part. A part of us is stable. A part of us is in ever movement. The most moving thing, the fastest moving thing is the mind. It moves in every-which way. But the source of mind, Buddhi, it moves not. If you shift yourself into Buddhi, you get into a state where you see how it is. You come out of the rut of the mind which always says why. For a person who is being taken away by the river currents he is in total confusion. He cannot see anything, why the currents are so strong, why this river is so very ferocious or forceful and so on. If you get into the boat and see how it is - to experience the how of things and the beauty of things you have to get into the stable side of your being. There is a stable side in creation, and there is an unstable side in creation. In you also you find the stable side and the unstable side. Unless you take to a stable side you cannot experience the beauty of movement. The movie is ever moving. It is called movie because its nature is to move. We sit stable in the cinema theater and see moving things and enjoy. Some people join the movie and identify with the movie. When there are very sorrowful scenes he also weeps. You don't remember that it is a movie. What has happened to the onlooker that he sees the movie and he weeps? When some conceit happens on the movie, his blood

boils. That means that your identity with the movie is too strong. Likewise, there is a movie relating to your life.

A part of you is in ever movement. Change is constant in nature. It continuously changes. Whatever is changing it is its nature that it changes. The mind is the captain of the changing situations in you. It keeps on changing like a chameleon. It keeps changing. It goes here and thinks it is so beautiful, I would like to sit in Bangalore. You go to Anantapur, and it thinks Anantapur is great, I would like to sit here. Everywhere it wants to sit. The beauty is that mind is the only thing that does not let you sit anywhere. Mind proposes settlement but it is the first culprit when it comes to settlement. The moment you are there it takes you somewhere else. Already you are disgusted and you want to go somewhere else. It is like a jumping monkey. Why monkey? The monkey's movements are not consistent. It jumps on a branch, picks up a fruit, just half of it, throws it out, picks up another fruit from another branch, eats half of it, and throws it out, jumps to another tree. Nothing is completely experienced. When we are with one thing, the mind is with another thing. When we are at home, it takes to working place. It does not let you stay at the home. When you are the working place, it takes you to something else. When you are at home, you think of office. When you are at office you think of home. Nothing is experienced. Sitting in the house, we think of office. Sitting at office, we plan for a movie. Sitting in a movie, we think of things we have forgotten to do. Mind is not the right means to experience the juice of life. It is always busy. It just does not stay in the present. We keep eating things and we speak of something else, and we don't know what we have eaten. We ask the person who served, how many idlis have I eaten. Pre-breakfast, pre-lunch we think of eating. When we come to eat, it puts you there and goes away. It brings you to prayer and does not let you pray. With all good intentions, you sit in prayer. Then it takes you away. Not a moment it lets you to be where you are. Mind is not peace giver. It is peace kidnapper. It kidnaps your peace, it kidnaps your stability. Today, we eat, we speak, and we see television. We are neither here, neither there. What experience do we gain? This kind of unstable mind is part of nature's machine.

Every morning we embark or entrain. Embark means to enter into a ship. Barka means a boat. Barcelona means a place of boats at one time. There were times we mostly were moving by ships, so this embarkment has come. When we get into train it is entrainment. When we get into plane it is enplanement. Did you embark, entrain or enplane? Every morning you are into it, whatever you call the machine. When you are onto the machine, the job of the machine is to put you into a lot of movement. But you can still be stable if you stay at the center of your being. The center of your being is Buddhi. Amidst Atma, Buddhi, and Manas, Buddhi is the central point. Very frequently in theological books you find Atma, Buddhi, and Manas. If you are in Buddhi, you are proximate to the "I am" consciousness. You will know that the activity is happening. You are not involved with the activity. When you get involved in the activity, you lose your identity. Without involvement, if you dispassionately do, you can do better. The involved one cannot do better. If it is part of me I cannot see. If it is a bit distant to me I can see better. You can see the activity, and handle it with the help of your mind when you are distant to every and any activity that you do. If you become part of it, then you are onto the wheel, you are into the machine, and you are into the flow of the current. What is the difference between the man who is floating in a boat on a river and a man who is being swept away by the river? He is able to better handle things. If you stay at the bank and look at the river it is one thing. Likewise, you should be able to objectively look at the movie of your life. It is a movie, please remember.

Everything has come to pass. You have come alone. You have left alone as you progressed from the source from which you have come. Things of our birth places, our birth situations, they are no more. Our growth situations like schools, colleges, etc., they are no more. No more means you are not with those associations. You are presently with some other association. But this also will pass by. For each one of us things have passed by. That's why the scriptures use the word "it comes to pass". It is a very profound expression of principle in life. Everything comes to pass. And the same expression is in Sanskrit in Bhagavad Gita, meaning everything that has come would pass away. Your profession will pass away or you pass away from your profession. You are away from your infant situations, from your youthful

situations. You are into the thick of things now but it will also pass away, or you pass away. The body also passes away. The outer identity that you have developed about yourself will also pass away.

You may have been in a body and in an identity. That identity would not stay with you. What identity you had when you are in the womb of the mother? Whatever you thought when you are in the womb you don't remember now. That is our crisis. We come with a purpose and we are taken away by the outer events. And we do not fulfill our purposes. That's why we are not satisfied. We want to live because we are not satisfied and we haven't done what needs to be done. In this passing away you should know that there is a point where you have to leave this body. How do you leave it? Should you leave the body or it leaves you? Do you dismount the horse or the horse kicks you away? If your horse kicks you away it is an insult. If you dismount the horse it is very respectable. Your body throws you away. Or you yourself with respect, thanking for having allowed you to stay in and conduct, with respect you would yourself move away. There is a dignity of entry. There is a dignity of performance, and there is a dignity of exit. In everything there is dignity. That dignity is what is given by wisdom. The existence when the awareness springs...

You have to stay on before getting onto the machine. As you wake up, you are already busy into activity. We don't get up early, that's why we are busy. If we get up early you have time. OK, you have woken up. As awareness comes you don't have to immediately get vertical. Remain in the horizontal position. Awareness comes. After awareness comes a part of you becomes vertical on the bed. You set the legs down, take to vertical position of the spine. Don't do that. Stay put horizontally. Awareness has come. Be with the awareness. Don't be too anxious to get into the wheel. Don't jump into the wheel. Don't try to catch a running bus. Don't catch a running train. Don't try to jump into a boat which departed from the bank. People are always late. That's why they keep running all the time. Just wake up. Now what are you? Earlier you were unaware. Now awareness has come. Ponder over that state. From where has this awareness come? Before this awareness has come what was I? Think of it and then consciously enter into the routine knowing that you are entering into a machine. That machine till evening, like the flour mill, you are into the mill. When the machine starts you are put to a lot of movement. The seeds are battered in the flour mill. By evening you are done. That's how this machine is. Whoever it is, be it a simple life, or a life which has planetary activity, the mill is the same. Before you get into the machine, you should know the scope of the machine today and when do I come out of it.

You are stable with the awareness. You are stable as existence. That's why we crave for the pure consciousness and existence, the double. Existence-awareness is the double which we call as male-female god: Shiva-Shakti, Nara-Nari, Radha-Madhava, Jehovah-Yehavaha (?). God is male-female. Beyond creation, he is neither male nor female. One becomes two and the game begins. Until one becomes two there is no game. The two, what happens is, the existence does not play. It lends support. It is not part of the game. You play. It is the nature's quality that it triples itself. The three qualities come out of it – Iccha, Jnana, Kriya or Satwa (poise), Rajas (dynamism) and Tamas (inertia). The three-fold qualities build the five elements. Five elements and three qualities is the machine into which you are every day introduced and withdrawn by the nature. For those who do not come back by themselves, the nature withdraws in terms of tiresomeness and sleep. The next day you are fresh like flower to get into it. Nature does it. The mother wakes you up every morning and puts you to the needed speed. Don't the children get pushed by the mothers at home to get them ready, to go to their kindergarten and their schools? The children do not get up. All the anxiety of the mother they gradually inject into the child from the childhood so that they are also equally spoiled in terms of anxieties, fears, worries and irritation. An anxious mother is a bad luck for the child. May be that is what he sought. He gets pushed and pushed.

During British rule in India the working hours were from 10 am to 5 pm. There was much leisure in the morning and in the twilight hours. Now the working hours are preponed in the morning and postponed in the evening, it is enlarged. It is as though humans are made slaves of work. It is all just slavery. You should know that you enter into it to perform and come back. In the playground, how many hours the players stay? How many hours are we staying in our playgrounds? To not get hurried, you have to start early. Be with the male-female energy in you. The female in you gets into activity. The male in you remains even when you

are in activity. That's what I say, we are all male-female regardless of the bodies we have. Body is different from being male-female. You exist. Your activity is on the basis of your awareness and the triple it builds in us. Each one of us takes to the triple in us and then joins the activity. Let it be slow. Slowly you build it up. Slowly you take to the movement. Let it gain some more, greater movement by 9 am. By 12 pm to its height. Then slowly bring it down and close it by evening. 6 to 9, 9 to 12, 12 to 3, 3 to 6, 6 to 9 ... follow the sun. He is the master for the entire solar system. Therefore, let the activity gradually build up as the sun gets into meridian, and gradually slow down by evening, and as the sun sets in the western horizon you come out of your activity and be at home and relate to something beyond. That's the routine. That's why they suggested an evening prayer so that you conclude by the evening prayer. Today are we able to do it? We are not because the machine is set differently, not in tune with the nature. We are completely out of tune with the nature. Coming home at 10 pm, eating at 11 pm is not natural. Sleeping after sunrise is not natural. Working beyond the sunset hours is not natural. All this time is all meant for internal work. There is a world within which is far bigger, and three times more beautiful than this world.

You have to commence the day in order, conduct it in poise, close it in peace, to be resumed again in order. That's how it is. You see some people when they work their movement is fast. When they drive a car, they immediately take to big speed, and then immediately they brake. Why take to such a great speed initially, and use the brake too many times? You should see the distance, gradually raise. When you see an object at a distance, gradually slow down. You don't have to brake every time. We can see in our functioning how poised we are. Most of the drivers today they raise very fast when they see some clearance, and they brake very fast because they go very close to the object, then only they think of braking. When you see the object over there and if you slow down, you don't have jerks. Jerk when you start, jerk when you brake, jerk in life, jerk in speech, jerk in movement, a jerky life! The poise is not there. Why? Because you have to first take to the stable part in you.

Early mornings are the golden hours of the day. Blessed are those who can get up early. They gain the poise because the world is not yet into activity. If you are awake earlier than the world, you have enough time to retrospect, to reflect how your movie is going on, what's happening with you, what's happening with your family, what's happening with your vocation, what's happening with your social activity. Is there anything worthwhile in it, or just the foam with no substantial experience? You have the time to think about it. What am I doing in relation to the One from whom I have come down? How much am I relating to the very source from which I have come? How is my nature? What are the things that sprout in my nature? Am I full of poise? Am I full of peace? Am I benevolent? Am I compassionate? Am I generous? Am I sympathetic to the beings? Do I have an attitude to help those who are in difficulties or am I concerned with my life? Am I self-centered? How is it with my family? How are they? Are they in right movement? How much am I relating to them? In what way I am relating to them? Am I relating to them with love, with fraternity, with equality? Am I generating joy when I relate to the family? We are all in families. Do we generate joy with the family or we always bring conflict? Each time when the man and the woman speak if it is only a short-circuit bringing the related splinters of fire, should I not make changes to it? Should I not find a way to speak to my spouse by which both of us gain harmony? By a cup of coffee do we exchange pleasantries or do we comment each other and cause conflict? What is my nature? If you are not able to generate harmony wherever you are, it is not worthwhile. How am I relating to my children? Make a review in the morning. In the Ayurveda it is recommended that one hour review in the morning would be very helpful.

As a soul your relation with the super soul, as soul your relation to the objectivity and your life, you have a field. How is your conduct in relation to the field? Your proximate ones, the distant ones... the law of right relationship. I was speaking of it yesterday. It is all the game of the science of right relationship with another unit consciousness. If you are not able to win at home you cannot be a big winner outside. When you are not able to win the hearts at home, don't think that you can really win hearts outside, because the nature provided in proximity.... When you cannot spread harmony in the proximity, can you spread harmony in bigger field? That's why family is said to be the fundamental ground for training. People are bound to have different views, different states of understanding. The basis has to be, finding the right

relation, and transmitting harmony and love, and having sympathy for youngsters and respect for elders. To start this kind of play, you have to review in the morning. As you wake up you don't have time for anything! Our morning cleaning mouth and brushing teeth is only for a cup of coffee. Keeping the cup of coffee in mind you brush your teeth and gums. You don't do it well. When you take coffee you think of something else. While drinking the coffee you look to the watch. Why? Because you get up late! Mind always looks to the future up to a point. When you get aged, it takes you to the past. You speak to any old man, he speaks of the past. He has many things to tell you from the past. He least cares if he has already told you. He keeps on telling the same thing. Whenever I met my grandfather, sometimes he explained about theosophy, then he got into his past episodes. Even before he starts I used to say, grandpa you already told me this. Then he used to say other thing. I used to say, that also you told me many times in the past. Third time he attempts another episode. Then I tell him, this also you told me before. He says even if I told you before better listen now! Because he only has past things to say. Similar situations we also get in. We have to know that and see that we don't bore our children with our past events all the time. Plan for the present. What is the present situation vis-à-vis family, vis-à-vis yourself in relation to the purpose of your life, vis-à-vis society? Are you doing because everybody does? Don't do things that everybody does. Do what is relevant to you.

Therefore, please remember that we entrain every morning, embark every morning. That is conducted by your nature, not you. That's what I have been harping on all this seminar – you are different from your nature. You are a Son of God, you have a nature. If you intermingle with your nature, you lose your sonship. If you do things, remembering that you are the Son of God, then your relating to the world is with love, with an attitude of fraternity, you would be benevolent, generous, compassionate, sympathetic, and cooperative. All these qualities emerge from you. If not, your selfishness and all that is in your nature shows up. When the soul prevails over the nature, the nature functions in one way. When the soul does not prevail over the nature, the nature behaves according to its past. To enable the soul to prevail upon on, we invoke the Master into us so that we relate well. The whole game is relating. Relating to every dimension of your life that brings out harmony. Then you have the joy, the experience of it. That's why it is said that the Lord in creation touches you as your blissful experience. THAT is nothing but bliss. We use words but do not get into the depth and the very significance of that word. That's where you should have the attitude of occultism. You have to be occult. You have to dip deep. Wherever you are, generate the bliss of existence. It should be with everything, be with plant, be with animal, be with your proximate, be with the distant, with all wherever you are; your right relation brings bliss. Without all this, if you look for some bliss it does not come. When you cannot be blissful with the surroundings, you cannot be blissful with distant lands, distant persons, and distant situations. Try to bring out bliss. That's what we seek in our prayer – “bliss of existence”. Bring that bliss into life. Make it joyful. Every event can be joyful. You don't have to have certain hours to be joyful. Going to clubs, entertainment places, amusement parks, picnics... why can't every moment of your life be blissful? It can be blissful if you remember that you are the double.

Don't forget that you are double. You are existence-awareness. Permeate into your activity. For that reason they say, see this in others also. They also have come out from the same source as you have come. Everything has come from the same source into the playground. All players are set in the same hotel. The moment they come out of the hotel, they take to different buses. And they get into different rest places in the playground. They meet at the playground. They are apparently opponents but they are not opponents. A goal keeper is not a goal keeper when he is in the hotel. The goal keeper of one team and the goal keeper of the other team are not opponents in the hotel. In the ground – yes. Without this understanding you cannot gain the bliss of existence. You cannot experience the pure love. You cannot experience the truth of your being. These are the three things we say in our prayer – “Master, please let me receive the influx of thy plenty of Prana into our system so that we may resist disease, decay, and death, realize the highest truth, the pure love, and the bliss of existence and serve humanity according to Thy Plan.” Disease, decay, and death are not so important. If you know how to relate and walk towards the truth, experience the love and the bliss. These are gone. The first is gone. There is a first set of three. The second set of three will take care of these. Master, when shall you put me out of my disease? When shall you put me out of my decay? When shall you put me out of death? These are not important. The second

part will restore the first part. The disease, decay, and death is a natural process. Until you realize the truth, the pure love, and the bliss, this has to stay. Therefore, he would ensure that it stays. That's the work of every Master of Wisdom. For a sincere truth seeker, he postpones death. He postpones sicknesses that make the student non-functional. He does not let the student decay. Diseases are arrested, decay is arrested, death is arrested since you are on a program of experiencing the truth, the love, the bliss. Since you on a meaningful program these are all arrested.

The purpose is to experience the bliss. For that you have to start early, recollect everyday who you are as you walk into light. I am existence-awareness, and I now step out to do my jobs for the day and come back intact, and again be existence-awareness until the awareness withdraws into existence. As you open the theater so do you close it. As you lift up the curtains for the play, so do the curtains drop by the evening. As you begin, so does it close. That's how it is in nature. We follow that rhythm. That is what is called as seventh ray rhythm. This rhythm when we follow we would be able to experience... We understand the tenth state, stay in the ninth state. We get into the curved number eight. Eight-fold existence. Eight-fold nature can give you eight-fold fulfilments, eight-fold powers. It can also give you eight-fold difficulties. It can give you eight-fold poverties also. It can give you eight-fold wealth also. Beyond eight, nine and ten, they mean nothing. There is neither poverty nor wealth. Nothing is there. It is pure state of existence with awareness. Brahman is called Satyam, Shivam, Sundaram. Then the pure consciousness is called Suddha Chaitanya. When you are with Sat-Chit, then you are in blissful state. When you do not know that this is your original state, you are not in a blissful state. You may have so many things but you are not blissful.

I may be a billionaire. I may be having huge properties. I may have large groups. I may have a great fame. But I cannot be blissful and joyful unless I realize that I am a unit of existence and awareness. That's why that frequent utterance in India has come to be "Sat-chit-ananda". The rest is secondary. You get in for a while and then you come out. Once you come out of your roles, in the evening you are not your roles anymore. The king and servant are no more king and servant once you are into existence. That's what Annamayya says, the king that sleeps on the bed, the servant that sleeps on the floor, both are in Brahman. There is no difference between the two. Only when you wake up there are different states of awareness. There are no states of existence. Existence is equal to all. That's why they say, from God to dog the existence is the same. Awareness is different. It is by awareness the difference is noticed. A king is a king when he gets up. A servant is a servant when he wakes up. In existence they are equal. There is no other equality. It is foolish to think that all humans are equal. All animals are not equal among them. The lion is lion. The cat is cat. The rat is rat. Mosquito is mosquito. There is difference in awareness. There is a difference and there is equality. Upon the equality of existence there is gradation of awareness. The awareness of sun is different from our awareness. There are gradations of awareness, there are planes of awareness. There are very infants of awareness; there are beings with complete awareness. In terms of awareness there is hierarchy. What are we trying to get to? We try to get to pure existence, which is the optimum. In pure existence we have the bliss because we know the how of things. The things are moving in a wheel, the beings go up and come down, and you are not part of it. Even if you get into it, you know that you go up and you know that you come down. And you slowly get to the hub of things. When you are the hub there is neither going up nor going down. At the hub there is no movement. It is at the circumference there is movement. To be at the hub is to be the Master.

That I will deliberate in the evening. To be at the hub, that is called the golden middle principle. In the hub of things there is no movement. You are in movement, but you are not in movement. Then you are called a Naga. This dimension we speak in the evening. That's where you can be a Master while in creation. You are a Master beyond creation. A Master beyond creation can be the Master in the creation also. He is the non-moving one amidst the movement. Then he is called a Naga. All that detail we speak in the evening class.

Thank you.

Monday, December 29, 2014, Evening - Seminar 5

Hearty fraternal greetings and good wishes to all the brothers and the sisters on this auspicious December Call day. We have been deliberating upon the theme of the Master, the man and the nature. Nature of man and nature as such. The Master of the universe presides over the nine-fold nature. The Master is a double, meaning he is existence and awareness. It is a double. He is also called the Lord of the Universe and the God. It is existence and awareness from out of which there is the spring-up of the triple nature, which builds the five-fold nature. Therefore the whole creation consists of the eight-fold nature pervaded and also presided by the pure consciousness and pure existence. The pure existence and the pure consciousness are the basis of the build-up of the eight-fold nature. And in the eight-fold nature the two remain in different degrees. The nature with its awareness, in higher planes the consciousness is more and the matter is less. In lower levels the consciousness gradually decreases and the matter grows. That's why we say that the awareness in a stone is almost in a sleeping state, and in the plant it is in the dream state, in the animal it is in the state of senses, in the man it is at the mental level.

Then for the higher plane at the *Buddhic* plane, *Atmic* plane, and *Paramatmic* plane, the awareness increases plane by plane. The more the awareness the subtler is the matter. The less is the awareness the grosser is the matter. In man also, there are people with greater awareness and less awareness. Where the awareness is in a low degree, the matter is in a high degree. Everything is distributed in that proportion. In a person where matter is more and awareness is less, the intelligence functions at the low key. When the awareness increases, the intelligence increases. That's why we have dull people, we have active people, more permeating people. It all depends on the degree of awareness. In the theme of creation, there is different degree of awareness. Even with humans there are seven gradations. Every plane has again within itself seven planes. The seven planes from above downwards, they have their combination of spirit and matter. Higher the spirit in the higher planes; higher the matter in the lower plane. This is how the combination keeps happening. This combination is but that of Father and Mother, or *Prakriti* or *Purusha*.

In this creation, which is eight-fold, which keeps growing, receding and disappearing and re-appearing; in that scheme of creation, which is cyclical in its manifestation, the Lord takes in every aspect of the creation the central portion of that creation. In every plane He is posited in the middle plane. The middle is also called the heart. In Sanskrit the word heart is used to indicate the central part of any unit system. In any unit system, the central-most part is called the heart. This is the heart of the theme we say. This is the heart of the doctrine. This is the master key, like that. That's why it is said that the Lord sits in the heart. He posits himself in the heart, positing himself in the heart of everything. In the plane of existence, when there are seven planes of existence, he is the fourth sub-plane, meaning, the awareness and existence are equally posited there. The male-female principle is equally posited. In other planes, there is more male and less female or more female and less male. In us the ideal situation is that the male and female are equalized. The left and right are equalized. Then we are called the balanced person, the androgynous person, the man through whom things happen in a very harmonious manner. That's why we say that when it comes to *Atma*, *Buddhi*, *Manas* as the unit, the *Buddhi* is the central theme. When we have *Atma*, *Buddhi*, *Manas* or Master, man and his personality, the central theme is *Buddhi* or man. Like that in everything, we have to see what is central theme. If you take to the central theme, the theme relating to that unit consciousness is completely understood. It has to be thought over.

Where spirit and matter are equal, there you have the best of harmony and the bliss of existence, and a complete understanding of the situation. Where there is more male, less female is imbalanced. Where there is more female, less male is imbalanced. This balancing of above and below, or high and low, and left and right is what is said to be the science of yoga. The effort is to balance the left and right, above and below. You don't sit too high or too low, which is the fourth center in you; that is the *Buddhic* center which is at the heart. We have seven centers from *Muladhara* to *Sahasrara*. We sit at the fourth center by which you are proximate to the three centers above and the three centers below. And you are in between left and the right. That's how we have the vertical and horizontal, the central point being the heart.

For example, the sign Libra with mundane line and super-mundane line. We have two lines in Libra – higher line is super-mundane, the lower line is the mundane. To stay in between in Libra they give a hump to show that you are in the middle. If you are in the middle you are not away from the world, and you are not away from the divine world. Likewise, from *Sahasrara* to *Muladhara*, the heart becomes the central theme. Within the heart again there are seven sub-planes. In seven sub-planes, the fourth sub-plane here becomes again central.

For example, the eleven Rudras, the middle Rudra, Shankara, becomes the central theme of all the Rudras. If we take Maruts, there are seven Maruts. The highest being Parivaha, the middle being the Samvaha. The Marut called Samvaha, in him has the higher Maruts, and the lower Maruts, so he is complete. Like that in man when we are in the heart, the lower the lower is contained in it and the higher is contained in it. That's how it is.

Among the five senses we have the eye; it is considered to be the central theme because it is ruled by the fire and the related light. The two senses like touch and taste, and the smell and hearing, amidst these sight is seen as the middle theme. That's why the eye is considered the central among the senses. Among the five elements, the middle element is fire. Among the five Pandavas, the middle is Arjuna. That's why Krishna says, I am Arjuna among Pandavas. He says, I am Shankara in Rudras. You know why he says that? The central theme of that phenomenon.

The one who is number four among the seven seers, he is the central theme, that is *Vasistha*. If you take the seven seers of the creation, to start with we have Atri, and then Bhrighu and Angiras. Three above, Vasistha is the number four; then three below. Pulastya, Pulaha, and Kratu represent the lower. Angiras, Bhrighu, and Atri consist of the higher centers. Vasistha is the central theme. That's why we relate to Vasistha. The entire humanity invariably relates to Vasistha. It is from Vasistha, the Hierarchy of Yogis comes to us from the supra-cosmic plane to the cosmic plane, cosmic plane to solar, from solar to planetary. The chain of the Hierarchy is from the middle seer who represents the yogic principle. That's why they constitute the Yogic Hierarchy, of which Lord Maitreya is the last link we have on the earth.

If you see the two eyes, the third eye is the central theme for the two eyes. One is sight, another is wisdom, the third is vision. Like that in anything there is a central theme. That central theme in a ten-fold creation, in an eight-fold nature, pure consciousness and existence in a ten-fold creation, the middle principle becomes the 5th one. That's why number five is attributed to the Son of God and number 10 is attributed to the God. The number of perfection is ten. That's why God is attributed the numerical potency 10.

Why I am giving all this scheme is, we are in the 10th month, Capricorn, though according to the English calendar, a part of it is seen as 12th month, a part of it is seen as 1st month. From 22 December to 21 January we have Capricorn. December itself means number 10 – dasa, das in Hindi, dasa in Sanskrit, das in Latin as well. This dasa number 10 has become 12th month, it shows our deviation from knowledge. The year begins with Aries. So December means 10th month. We say December and say it is 12th month. What kind of understanding is this? When it is September, we have to make seven – sapta. When it is October, you have to make Ashta, Ashata is eight. Sapta is seven. Therefore, we have deviated from the original knowledge. Therefore, we lose the related understanding. The 10th month gives the omnipresence. The 5th one gives the presence of the omnipresence in creation through the heart. The omnipresent through number five, through the heart of every being, he gives his presence.

That is what is said when Bhagavad Gita says that in all the beings the Ishwara expresses through the heart. He is posited there. Therefore number 5, 5th month is also important. That's how the spiritual astrology is different from regular astrology. 10th month in the reverse wheel is Gemini. In the regular wheel the 10th month is Capricorn. In these two months, the omnipresence can be experienced through initiations. That's why all knowers have been giving initiations in these two months. Jesus gave his mass initiation in the month of Gemini. Moses gave the mass initiation in the month of Gemini. Ramanuja gave mass initiations in the month of Jyeshtha. Master CVV gave initiations not in the month of May, but also in the

month of December. That is in Gemini, 29th May is Gemini, 29th December is Capricorn. Why? It is just the 10th month either way. Likewise, in the regular wheel the 5th house is Leo. In the reverse wheel the 5th house is Scorpio. That's why most of the Masters descend either through Leo or Scorpio. Master means a being through which the Ishwara, Universal Master expresses abundantly. That's why we have Masters relating to the month of Scorpio and relating to the month of Leo. This is how the understanding is. My communication today of this aspect is to see Ishwara in the heart of every being, because the Omnipresent God, whose number is 10, it is not so easy to visualize. It is difficult. When we are not able to see the visible appropriately, to see the invisible is much more difficult. Through the visible to the invisible we have the travel. Therefore the suggestion of the seers is to see through the heart of the beings, the Master you want to see because he expresses through the heart of the beings, because he expresses through the heart. When we say the sloka [], he is sitting there in the heart.

The heart is the pulsating principle. It is a pulsating principle. In any being, the heart is the pulsating principle. Therefore, to see that you have to see the heart, meaning, the pulsating principle. You cannot say, Master please open your shirt, I will see the heart. That's not the way to see the heart. The heart is the pulsating principle in every being. That pulsating principle is existing in every being. Relate to the pulsating principle. Because of the existence of the Master in him, there is the pulsation in him. Whatever pulsates, see that the pulsation is presided over by the Master.

That's why in Yoga they say, you have to get to Samana Vayu. There are 5 pulsations - Prana, Apana, Vyana, Udana and Samana. Samana is the central theme of all pulsations. That is why it is called Samana. Two pulsations are invisible, two are visible. The two invisible and two visible ones are linked to one pulsation, which is the central pulsation. We know inhalation, prana. We know the exhalation, Apana, but within, there is one pulsation, Udana. It leads you up, it also helps you to cough, it also helps you to belch. When you cough, it is Udana. Ut Ana - it moves up. Ut moves, up-moving, up-thrust. Then there is Vyana permeating. There is permeating prana which permeates the whole body starting from the top of the head. There is vertically moving prana. There is prana that comes in; there is prana that goes out. These internal pranas and external pranas are linked in the samana prana which exists in the heart. Therefore, to meet the Master who is in you - the Master is in us, that I have been explaining since two days, and explained so many times. The Master in you meets you when you go to the Samana Prana.

The place of the Master is in the head. The place of the nature in you is below the diaphragm. Your place is in the heart. Normally, you slip from being in the heart into the personality and settle in the base center. Man who is supposed to stay in the heart slips down on account of desire, attraction to the outer. Therefore, he gets into the activity of fulfilling the desires of the senses. And relating only to objectivity he slips down. In that slippage he settles in the base center. He has slipped from his house; therefore the effort for you is to relate to the heart. When you relate to the heart and when you stay at Samana Prana, with the pulsation, when you relate to pulsation and stay with the pulsation regularly and wait there, the Lord who is in your Sahasrara, he descends into the heart and meets you there. That's how you meet the Master in us. Each one of us, as explained: the Master in the chariot, Krishna in the chariot, Arjuna in the chariot, and the chariot. In our personality, our awareness has slipped down into our personality. We mostly live by our behavior. We do not preside over our behavior. The soul presides over the behavior. To reach the soul level, it is recommended by Yoga or Bhagavad Gita, or by any Master of Wisdom to relate to the heart in us.

When we do prayer, we close our eyes, make three breathings, and then relate to the pulsation, and be there, and invoke the Master. When you go to that ashram of the heart, wait there. As you invoke and wait, the Master descends. The energy descends to meet you. You do not have to go up to Ajna or Sahasrara. That is the ease of receiving the Master. Going and meeting the Master is more strenuous. Waiting for the Master at an appropriate place is easier. That is why all Upanishads speak of being at the heart. Some scriptures including Bhagavad Gita give that you can relate at the heart or at the brow center. Krishna speaks of the heart in the 5th chapter, and the brow center in the 6th chapter. It is for, according to the nature of your being, where it is comfortable there you stay and wait. To stay at the heart is easier because

you can relate to the inhalation and exhalation, generate the resonance of pulsation, relate to the pulsation and be at the heart.

When you are consistently walking into the heart region and wait there with your awareness, the Master comes and meets you. That is what the Master said. The moment you invoke, I will meet you and I preside over your personality and I will start slowly rectifying your personality. So that the stuff in the personality is cleared. When the matter is cleared the light keeps coming. When the personality is full of matter... that's why Master said, I empty the Kundalini which is filled with matter. Meaning your entire being is only your awareness is always related to matter, and you only think in terms of matter and material world. So you have become matter. Man has become matter. He would retain as much matter as is desirable. The rest of the matter he will remove. In a house like this, if you want light to come, if the whole, up to the roof is filled with matter, where is the light? And you are hidden deep down in the matter. Personality is with complete material, mundane attitudes, lives in a terrible prison-house which is very dark. If you see in the olden days prison houses, very thick walls, it is all very dark inside. That is why it is called putting them in cell. Today even the prisons are prepared with glass doors and glass windows. There is much light even in the prison houses because there is compassion amidst humanity that they don't put you into such dark rooms. But still they do exist. So a being which is deep down in personality always thinking of the mundane things. If it wants to come out of it - who would like to be in a prison where everything is stinking? Stinking means the kind of emotions, fears we have, which I have been narrating during the last two days. He will preside over the personality and clear. He will stay there, he sends his rays and the rays keep clearing them.

Just like Hanuman entering the Lanka. Hanuman entering the Lanka is a yoga prakriya. It is eternally happening. Lanka means, it is an island. Island is what? It is separated from the main land. We are all separated beings, we don't feel our communion. Though we speak of humanity, each one is very separate by himself, very individualistic. We are separated. A man who lives in separation, everything is separate. I have my secrets. Even with my spouse I have secrets. With my brothers I have secrets. With my children I have secrets. You don't share material, you don't share your emotions, you don't share your thoughts, your views, your experiences, and your experiences. You don't share, everything is stuffed in you. How many share things with their spouses? Why? Because of this attitude of separativity. That is what is represented by Lanka. Lanka means, it is an island separated by waters, by emotions. Water is represented by emotions.

He is separated, so he doesn't believe anyone. The persons don't believe others. More and more mistrust today than trust. More and more suspicion. Where is trust? Gradually, the trust is coming down, suspicion is growing. Therefore, so many controls, so many checks, so many verifications, so much documents. People do not believe the other person. We are living in an ambience of suspicion, in an ambience of mistrust. That's why so many procedures, so many security checks – fear, fear, fear. That is how the person tends to be separate from others and he doesn't mingle with others, nor does he allow others to mingle with him. My life! My family. You build a fence around a few members and say, my family, my group. My group - your group; it is not "our". We should say "our" groups. More and more "I" consciousness tends to be separative. Our group, our Telugu people, our Kannada people, or we Indians. Like that in every place, these walls are there. There are walls build. As much as you build walls, so much is your suffocation. If it is full of walls, it is suffocation even if they are glass walls, suffocation is there. Glass or wooden, the windows are meant for opening so that the air comes here unless it is too cold to kill you. Otherwise, there has to be free flow of air, free ventilation. Light should come in. That is how Lanka is there. Where there is darkness of separation, there the ignorance prevails.

Hanuman is like any teacher of wisdom, of great dimension of course. Not all can enter into Lanka. Only a Master of Wisdom can enter into you, up to your heart center. Taking seat in your heart center, he will start working on your personality. He meets you, assures you that he will clear you of your difficulties. That's what Hanuman does as he enters. His entry is very subtle. When we invoke the Master, do we tangibly see his entry into us? Do we? We don't know. After invocation, in a matter of a minute or two, the eyes get closed, and we are something like anesthesia. Operations are done giving anesthesia. The Master also

gives anesthesia. That's why most of the persons after invocation they don't know what has happened. After some time they come back, the effect of anesthesia is over. Isn't it? Similar, like an operation. It is a surgical operation of your personality. So also Hanuman, he presides over an arch in the garden of Ashoka. Don't think that the emperor Ashoka's garden was there at that time. What is Ashoka Vana? What is Ashoka Vana? What is Ashoka? Did you ever think of it? Where there is neither sorrow, nor joy. Joy comes and goes. Sorrow comes and goes. Neither sorrow nor joy is a constant vibration. People who laugh, laugh, next minute they weep and weep. Because when you go on a swing, the swing takes you down also. Isn't it? In a swing you cannot always be there. You see the bio-resonance graphs. This going up and going down, is it worthwhile? Constancy of vibration. Constancy of vibration is represented by Ashoka. There is neither sorrow nor excitement. There are no dualities – it is absence of dualities. That is Ashoka. That is what the heart is – it is not very high, it is not very low, the heart is the middle principle. Sitting there, what did he do? He went on clearing the diabolics. The work of the Master is to scorch the malice. If you have malice, he will start scorching you. That is the cancer. People with excess malice get cancer. Apart from there are many other reasons, but that is one of the causes from the occult dimension. So scorched are the malices, devils are put off.

Devils are what? Those that pull you down and cause you sorrow, like anger, irritation, worry, fear. There are nine fears we speak of. There is what is called a 9-hooded serpent in you. Deep down, you don't know it is existing in you. Looking for body comfort always is one hood. Hunger for money is another hood. Hunger for sex is the third hood. Money, bodily comfort, sex are three hoods of the serpent. It pulls you down. It is called Hydra. Then ambition, fear, and the attitude of competition, and the related hatred. I want to be first, isn't it? If someone is along with you, you already develop dislike towards him. Everyone wants to be first. You go with your pace. Let him go with his pace. Then, jealousy, prejudice and pride. These are the nine hoods of the serpent. The Master has a great job to clear. He puts you into situations where these things are first... first the Hydra comes up.

Once the Master starts clearing things, it is like when the children are playing near the banks of Yamuna, the serpent of Kaliya is disturbed, it comes out. Likewise, in the story of Apollo, from over the sea, the python comes out. If you slightly irritate them, the worst of their being comes out, highly irritable people whom we call Nux Vomica patients. Just a little pun, or some kind of wit, or joke may flame them up. Where was all this flame in them? It is hidden. A little tickling... cut off! Any number of Nux Vomica doses they don't help. Isn't it? He works with you. Those are the devils in us, those are the Asuras in us. In our stomach we nourish, we nurture, and we grow quite a number of them. What a kind of job for a Master of Wisdom! As I said, we are outwardly beautiful, inside not so beautiful. There are darker things within, there are dark energies within. That's why there is no transparency. It all has to be cleared.

The moment you invoke, he is willing to come up to your heart. You visualize that he has descended from the head through the vertical column into the cave of the heart, and sat there on a platform like this. Visualize a platform in the cave of your heart. Utter forth the name of the Master, which is the mantra Master Namaskaram. We have so many graphic movies which you have seen. Visualize a graphic manifestation. It comes as light and takes to a form. It is essentially light of awareness that descends from the head and takes to the form that you choose to see. That's why according to your call, he comes, a manifestation of spherical light over there. Offer yourself, Master rectify and develop my system. That's the work in our prayer. When you invite someone for a purpose, as he comes you offer a seat to him. You prepare the seat even before. When you are inviting a guest into your house, after he comes do you look for a chair or do you prepare and keep ready? Prepare the best of the chairs, keep it ready, keep it clean, assure that there is some incense over there, some lamp is over there, and around the chair you have made some decoration with flowers. It all shows your devotion, your dedication, your veneration for the Master. Let him sit and tell him. He knows why we have invoked. Yet, say it. You see every scripture, the devotee says, you know everything but this is what is my problem. Master, you know everything, but still I express this is my problem. And leave it. When he starts the work, as I said, you don't know what has happened. He keeps on clearing on a daily basis.

In you the meeting place is in the heart for you, for me, for all. We meet the Master in our hearts. We can also meet the Master in the others' hearts. That's the second step. When we see the Master in the other, meaning... any being as far as it is pulsating, you can see the Master in it. As I said, if you have developed subtle sensation, you can see that the tree is also pulsating, animal is pulsating, globe is pulsating, cosmos is pulsating. All is pulsating. Any unit of existence is pulsating. Relate to the pulsating principle, then you feel that the Master is there, because the Master is where there is the pulsating principle. The Master exists in us as awareness principle and also as pulsating principle, two, the thread of life and the thread of awareness. The seat for the awareness is said to be the forehead. The seat for life, it springs from the forehead but takes seat in the heart. This is how it is explained in the scriptures. From out of awareness, the life springs up and takes another center in the system, that is the heart center. So, life and light are but - the presence of life and awareness in you is nothing but the presence of God in you or the Master in you. If you wish to relate to God or Master, relate to heart or forehead. When you contemplate at the forehead, you visualize light at the forehead all the time.

As per the awareness, the life force travels. If you are contemplating in the forehead, the life force travels there. When you are contemplating with your awareness at the center of life force, they are together. Where they are together, there is manifestation. That's why suppose, somewhere in the knee or some joint, the healer, what does he do? He gently places his hand over there. The moment the hand is set over there, your awareness travels over there. Wherever awareness travels, there life force also travels. That's how more and more life force is supplied by that gentle touch. He himself, with his awareness and with his touch, he transmits the awareness and the life force there. There is reinforcement from the healer, and the patient also cooperates. Where there is the presence of the life force and awareness together, the healing also happens. It is healing technique.

Coming back to the theme, look to the Master in the heart of things. When we go to a city, do you know that there is a heart for the city? Today, we lost that knowledge of building cities. Every city has its center where you have a temple, or a church, and a town hall, and administrative buildings, and a building for justice. That's the center, there is a square. It is from there the city is built in all directions. If you go to the center of the city, you gain the association with the personality of the city. That's why the knowers go to the center of the city wherever they go first. If we go to anyone's house, you are invited to anyone's house, do you know where you should necessarily go? Not only into the drawing room, but also to the room where the shrine is, where the meditation is, where the worship is. That's more important. People invite you to their house, and when they show their house, first you should think of seeing the meditation or worship room but not the bathrooms, toilets or fittings in the toilets. The man who builds a new house wants to show how costly the fittings he has arranged in the kitchen, in the toilet, and in drawing room. These are the places where costly fittings are done. If you are a knower, first you should see the shrine room. If there is any shine in your or not can be seen in the shrine room. If your shrine room is dull and your bathroom is glittery, you can immediately decide not to come to that house again. Which has to shine more? And with how much dedication you prepared the meditation room? You prepared so many things for you in the house. How much place you have arranged for the Divine to enter? Most of the place we occupy, some kind of a corner, mostly it is like a cell, not even as big as your bathroom. Is it fair? Should it not be in such a central place where from every room you have the vision of it? And the divinity of the shrine room would also have vision about all other rooms and the hall. Where should it be? Should you not offer the best of the place of the house to the Master? Or you allot some corner? Our attitudes I am saying- we think that we are very devoted. That's why this dissection. Vertically if we cut open and see each one of us - ourselves, don't try to do it on others - you cut open and see. See Hanuman how he has cut open and showed - you want to see what is within me. He has cut open and then they found the altar of whom he venerates. Just to give you the impact, I am giving these events. The important part is, as much the Lord exists in your heart, so also the Lord exists in others' hearts.

He keeps seeing you through that heart. We are always observed. All our life is in the camera. Now we are setting cameras everywhere. The all-seeing eye is there and it keeps seeing. The owner of that, the soul and the personality may not be able to see, but the Master in that being keeps seeing. When you are

always observed, what is it that you can hide? It is only our ignorance that we think nobody is seeing. The Master is everywhere. He can see through a bird. He can see through the plants. You know when Sita was abducted the plants, the trees were all anxious to tell Rama that Ravana came and took away your wife. But they had no language; that was their problem. How could this be written? Because the person that wrote had that dimension. We have in our fairy tales trees speaking, animals speaking. All the trees, all the animals don't have the language. They approached the River Godavari, you have also seen. You have the ability to take the form of a Goddess. Take to the form of Goddess and inform Rama. By this, we get the information that they have the ability to see, to observe. What we think as fairy tales, or scriptural stories, they have very profound understanding of nature.

Therefore, the all-seeing Master sees from within and starts clearing on a daily basis. When he starts clearing, some people may get dramatic changes in their life, because certain dramatic changes are needed for quicker evolution. Some get sick, but that sickness is a means for a better health. They fall sick and gain better health. Some people lose their money, economics gets disturbed. Why? Because the economics they have gathered is not through right means. When the wealth is ill-gotten wealth, that would bring lot of consequences in the future. Therefore, the Master ensures that you get into economic crisis. This crisis is only to bring you back to a better economic situation. Once you are into the fold of the Master, the Master takes total control of your life. Control in the sense, he takes total responsibility relating to you to see that you are elevated. Therefore, the Master is there when you fall sick. Understand the Master. Every sickness brings you back to better health. Sickness is also a period where you are made to review your life. Every sickness is a good turning to a better life. It is a change for the better. Likewise, it can be an economic crisis. If your family situations are full of maneuvers and there is no transparency from your side, he also blows it out. Why? To make you straight, to make you shine. Likewise, social; there would be dramatic changes in the social conditions also. I have seen such situations when the Master touches.

A matter of two and a half years you are in a different scenario and a better scenario. One person came to Munich to attend to the seminar for the first time, listening about the Master CVV and the yoga. He was a bachelor, all his personal things were in a mobile van, caravan. His books, all personal property, everything was in it. All caravans have to be left at the city limits before you enter into the city. He came for the conference. Three prayers are over – one morning, one evening and one morning prayer is over. The news came that his caravan is aflame, it is burnt out. He said, what is it I can do when it is burned out? Today, he is one of the ardent followers of Master and does lot of good work relating to this. Like that we have examples. One fellow immediately fell sick. In three days, he fell sick. He experienced the presence of the Master and he was very joyful. Within seven days, he fell sick. And he got in that sickness, jaundice of worst kind. Through that jaundice he is completely cleansed, because the treatment of jaundice enables a total revamping of the quality of the blood in you. He came back with greater vigor and energy. And he has been working since then in a much better way.

I also mentioned recently in one of the talks, there was a man in Visakhapatnam. He wanted to take to Master CVV. I was the instrument to take him to Master EK. That man, he was an officer in the insurance company susceptible to transfers. Every three years there are transfers. He managed to ensure that he was not transferred for 15 years in the same place. He developed a lot of real-estate activity and some business. He came to the Master. The Master informed about CVV and gave him the initiation. Within 10 days he got the transfer from Visakhapatnam to Bellary. He was totally shocked because he has so many entanglements all around. Along with me, he again met Master EK and said, "I have so many entanglements around here. It is such a huge shock to me." Master: "You yourself say they are entanglements, he is releasing you from entanglements, go there." These business and real-estate, leave them if you have faith in the Master, move. Do you have faith in the Master? You have asked for the initiation. It is like asking for fire to be put in the home." He left because he took it as an egoic challenge. "OK, Master, I will move." He moved. Nothing happened. He eased out of all this in due course of time. He became an ardent follower of the Master.

Your luggage which are detrimental to your growth, is it an act of benevolence or act of perdition? That's why when you get into adversities, you see the work of the Master. That's why the Master says, once you invoke me, your entire personality situations and yourself, I undertake full responsibility in its totality. Some people think, these are our problems, we have to solve, what will Master do? It is a poor understanding. The Master, his view is, your problem is my problem, and I see much earlier than you, much before you, and I see its dimension much more than what you see. Sitting on a volcano, we keep on thinking that we are in a cushioned seat. Down under there is a volcano. The Master can see that you are sitting on a volcano and are sitting comfortably. The future dangers that are coming out of your own ignorant acts that you have performed in the past, the Master sees much earlier. Therefore he wants to secure you. He is not interested in other things. Are you important or your property? Are you important or your recognition in the society? Are you important or your....

First he secures you. And he deals with the problems. What is best for you is done. There are so many episodes. You can read the story of Master VPS, how his life took to a dramatic change. You can read the story of Master MN, what a dramatic change it took to. You can read the story of Master EK. Master EK always used to say, I am just a Telugu teacher. Telugu teacher is not seen as anything among teachers. Sciences, mathematics, the teachers of those subjects have greater value in India. Teaching the mother tongue has so much value but nobody sees that value. When a Telugu teacher comes, he is just a Telugu teacher. Such a Telugu teacher, he always used to say, this Telugu teacher is given red carpet treatment wherever he went due to the grace of the Master. Whatever that came through the voice of this Telugu teacher has become a teaching of great inspiration that resulted in many following the Master. He says, a Telugu teacher is put over there, just for the simple fact of daily invocation of the Master. He changed all my situations. He became a homeopath; he became a grand dispenser of wisdom. So many things have happened through him. So also a chartered accountant, he is doing so many things. Who is doing this? Do you expect a chartered accountant to do all those that happened through me? So many teachings, so many publications, so many service works, so many projects, so many getting the needed direction, can a chartered accountant do all that? When he enters, he clears your personality and functions through you. That's the beauty. He clears. The medium and the Master become 2-in-1 and the Master functions. Likewise, many are doing many works which they never dreamt of. A banker like Joshi - Master fell in love with him. So many things are happening through this banker.

If Master decides everything is possible. Seemingly impossible acts are fulfilled. Why? Because he presides over us because we have invoked him. He is not an uninvited guest. He would not enter any house meaning any being, unless invited. Just because you invited once or twice, he would see the intent, the intent of our invitation. The intensity of our intent, how ardent is the invitation. He would also see how much you can stand the cleansing. Some cannot be cleansed completely because if you cannot really... If you go to a doctor, I don't think there is treatment for this. Doesn't he say there is no more treatment for this? Likewise, the Master does not touch if the treatment results in the death of the fellow. If the personality is so stinky, by cleansing such a personality the owner of the personality might die, meaning that incarnation is terminated. In such cases, he would not. Why? He cares for the soul. Next time better luck, for this life, this much.

The work is one of cleansing the personality and enabling the soul to shine forth. Then one is a disciple that can work for the surrounding life. A disciple is one who is dedicated to serve the surrounding life for its upliftment. He is not interested in living for himself. He is interested in living for others upliftment, other's well-being. That's how the disciple is. That's where the Master says, invoke regularly – number one. Understand that I cleanse you, I am a master cleaner. He is the scavenging Master. Not all can take up dirty jobs! People take up white collar job. Teaching from a platform is a white collar job. Cleaning dining tables, cleaning the debris that happens through group life, getting into a truck taking it in a truck and dumping it over there. All are observed in a group life. Whatever is the contribution to the well-being of the group, such ones are noticed. It is an all seeing eye. It enters, it cleanses.

If you continue to be manipulative even after invoking Master CVV, he would have real... He is a stern Master. He is Saturnian, Plutonian and Uranian. He penetrates into your personality and cleanses every bit of the personality. The most penetrating energy is that of the Uranus. He ensures that the seeds in you which would cause death are also eliminated. The seeds that would contribute to the death of your body, he will slowly retain then until you complete your work. Until the working with you is complete. That's why he says, death listens to me and obliges me. He prolonged the life of many disciples. The disciple who died, he brought back. His child when he died, he brought him back. He himself has departed from the body and came back into the body, only to show that the angel of death is a good friend of mine. If you are sincerely working with the yoga, the death does not touch you until you have gained a body of light.

These are all very bold promises. No one made such promises. Actually, in a spiritual world, you are instructed to not make promises, because there is nothing under your control. But the one who, when he is making, how could you make such promises, he said, if Brahman cannot make promises, who else can make? Whenever the people asked him, who are you Master, are you Kuthumi, or are you Morya? Because the theosophical fever was very high in India and people were thinking of that Master and this Master. He said, what Master, it is Brahman sitting here. Brahman decided to sit here, so all is possible, nothing is impossible. A good singer lost his throat permanently. No doctor could do anything. For a man who is so much identified with singing, what is there without singing? He came to the Master, the Master said, arrange a program. I will come to the program. He arranged it with some good friends and known people and invited the Master. The Master came and said, sing. He was about to sing and nothing was coming. The Master came over and touched his throat and said, sing. As if nothing has happened with his throat, he went on singing for 2.5 hours.

When we speak of miracles, something else gets stimulated in us. We stop working and we look for miracles. If Master wills, anything is possible. That's what I want to tell you. Anything is possible. We have statements, a limping fellow could become a jumping champion. A barren women could bear children. These are what we say. These events are cheaper by the dozen. Normally, I don't speak of them because we get into personality expectations, and don't do the work that we have to do. If he intends to do anything, he will do anything. But if we keep asking, he will just play a deaf ear. The fundamental regulation of yoga is not to seek. He said, the moment you invoke this energy, never stretch your hand to seek. Don't be a seeker. Be a giver, be a sun. That's his first meditation, isn't it? Sun gives, as much as he gives to the entire solar system, so much he receives.

He says, invoking Me and stretching your hand for begging, I set you aside. That's his regulation. Invoke Me twice daily is the first regulation. Number two, see me in all. The Brahman is available through the hearts of the people. That's why in the old days, there were rituals where people were offering their heart at the altar. How is it possible? I have seen such situations in Mexico. There is... you know Jaguar, it just attacks the heart. In Mayan civilization, they were offering their heart to the Lord so that there are timely rains and when there were no rains and people are dying. They were offering their heart, because the heart is sacred. He goes to the pyramid, where a Jaguar waits. The moment you go there, it attacks and it eats the heart away. When I heard it I did not understand at first. How could there be such a horrible ritual. But to them, offering life was not a big thing. They were very great civilization. They were living for the divine, they were for the dignity, they were living for the truth, they did not care to offer themselves. That's what we call the ritual of man sacrifice, purusha medha, yagna. If it benefits larger life, huge community, I sacrifice myself. Shouldn't we say that the one who dies in the war reaches high? Because he is working for millions of people.

Coming back to the theme, invoke Me into your heart center and with an attitude to offer your personality for cleansing. That is the objective. Secondly, look to Me in the hearts of other beings. There are also I am existing. When I exist in them, you have to relate in a right manner, not in a manipulating manner, no conceit, no deceit, no hard relation, no hurting. You won't be hard, you won't be hurting, you won't be indifferent. You are in the right element when you see the Master in the other. Therefore, that also contributes to remolding your personality. The Master also functions through them that way. Then the third

regulation is, the moment you invoke me I complete take care of you, never stretch your hand like this. I will make you a giver not a receiver. Your hand is always like this. The core regulation is, make note of any instructions, advises or hints that you get during the prayer and follow them. That's it. Keep doing it. Life takes to a spiralic path – year by year you move into the Master's energy and your life, gradually it becomes a life of offering. In that offering you are fulfilled. Not in your gaining and gaining. By offering you are fulfilled. Only by your offering you tend to be immortal. And the body of light is prepared through the prayers itself and through your life of offering. Even when the body falls, you continue to consciously exist. This is his promise. He will pursue until you reach your Sahasrara where you realize the Brahman.

First step is, functioning is thinking from the heart. Master DK says, think from the heart instead of thinking from the mind. Thinking from the heart is inclusive, thinking from the mind is exclusive. Mind is peevish. Heart is embracing. That's why it is a very beautiful saying of Master DK. He says, start thinking from the heart, then there is inclusivity. If you think from the mind, it always sees how to exclude, how to escape, how to put off others, how to enjoy for others, how to be ahead of others, all these dirty tricks come through the mind which is not linked to the heart. Therefore, the theme is the heart. The theme is the heart where the buddhi is at work. Once you are settled there, then you can relate to Brahman. You have much time because now you consciously work even after this incarnation. He said, first I will make you a chiranjeevi and later you can become Brahman. Immortality to all. It is working. It is now 104 years – 1910 to 2014. We are in the 105th year. It is working already. We take it up and are working with it. Depending on our orientation, our deep intension, and the intensity of that intention, the transformations necessarily happen. And we find a very specific way of life that we walk through. There is no more confusion. There is no uncertainty about the future. And the beauty is, it is walking together. The Master being an Aquarian Master, he believes in group initiation, group progress. He does not promote individuals, he promotes groups. One lot at a time. In lots the progress is in terms of groups. The more and more you are inclusive, the more and more the groups start. It continues to be.

I thank you all for your patient listening. It is a very... the speech is at a very low speed. Low speed, because we have two sisters that are translating silently. They should be able to translate. If I take to a fast track then they cannot translate. When they cannot translate, those who do not know English take to it. If I ignore the translators, I am ignoring a part of the group. If I ignore a group, the Master would not be happy, because he always sees how inclusive one is. From your own heart, which is not really your own, he observes, are you inclusive, or are you exclusive. If you are exclusive and still invoking him, the training is tough. If you are inclusive, the training is soft. Don't be exclusive, don't be separative. Be in a group consciousness. When I am about to eat, did others take food? Unconcerned of others, if you eat, it doesn't work. Unconcerned of others, if you wish to move in the spiritual path, you would only regress, never progress. It is getting more and more concerned about surrounding life because it is all Brahman in the surrounding life. Ignoring God, how can you reach Brahman? It is an illusion. Therefore, in our process of inclusivity, the delivery of the teaching has been at a slow pace, therefore it takes a little more time than... I am giving a valid excuse for retaining you until 10 to 9.

Thank you one and all, God bless you, and God bless me. Master be with all of us. And we again meet.

Namaskaram.

Tuesday, December 30, 2014, Morning - Questions and Answers #1

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

We have today reached the final session of this December Call 2014. From tomorrow, or the day after, we walk into the New Year of Kali Yuga. Since it is already established in the mental plane of humanity, it tends to be a New Year. Otherwise, it is not a new year at all. Nevertheless the New Year has come to be

in the mental plane, though not in tune with the nature's plan. I wish you all continued progress into light, love and into will, which are the triple qualities of soul. This is possible through the regular orientation to the Master in us whom we contact with the help of the Master we follow in the outer. The main work of the Master in the outer is to connect us with the Master within us, so that we have a one-to-one relation with the Master, and we get guided from within. The more and more we relate to the Master within, the more and more our behavioral nature falls in alignment with the soul, and the soul can then express the will, the love, and the light as per the divine plan. It is in this program we are in.

We wish each other that we progress further and stabilize our being in our soul quality more than in the personality quality. In the name of January 1st, tremendous indulgence happens, unfolding the dragon of the personality. What is that people do on 31st night and throughout the 1st? It is just unfolding a wild personality that they carry with them. To start the new year with that kind of sensuous, crazy, childish, indulgent activity on the very first day is just doing the contrary to what we are to do on the Path. We try to gather our senses, our mind, and orient it to the Buddhi, and then relate to the soul and the super soul. That is our activity. The fever that takes place from tomorrow, the New Year fever, it puts you to all kinds of activity of senses and body. Even that is in a senseless proportion, staying overnight, yelling out, and making noise. That's how the New Year starts. How can this humanity progress in that kind of situation? But that is how it is in this world. The world is the world! You can at best say they are children, they are kids. They make noise, that's all. We should not feel averse to it. Just like we don't feel averse to kids making noise, playing, and yelling out. Same thing with them, eating chocolates, drinking, and dancing, eating, and breaking all rhythms. By next day morning they are so down in their quality of personality. The hangover is there even for the second day of January.

That is one way of life which cannot be judged or criticized, but that's not the way for the one who is trying to meet the soul in him and relate to the super-soul in him. According to one's own program... children have children's programs. Grownups have their own programs. Fully grownups have their own programs. When we are considering ourselves as grownups, or souls trying to grow into light, we need to make use of the New Year in a different way. Start with prayers, do the most cherished worship and in a very silent manner start something new which contributes for refining the personality. New Year or birthday or any festive day is only to further regulate ourselves so that we walk into greater measure of light, or we walk out of thicker fields of darkness. That has to be the way. Therefore, may the New Year be progressive.

We say very nice things here. But when it comes to 1st January we are otherwise! However much you speak of it, what is it that happens in the groups on 31st night? Just think about it. Why can't we do that which relates to our upward movement? After the December Call you take such a slide! It is just a slide into the drain. Do we ever think of it? That fever of New Year shall have to be reversed. I don't tell you how you have to relate to your 31st evening, to 1st morning and 1st evening. It is for you to find out what is the best way to relate. Are we really using the wisdom in its appropriate manner though we are always hungry for wisdom? The hunger for wisdom is there but when it comes to operation, the contrary happens. That's why I say it is Kali New Year. Ignorance! Kali is nothing but the ignorance that we carry with us. There is no other person. The collective ignorance of humanity is Kali, that's all. Therefore, we try to bring a bit of Kalki if you invoke Kalki through your thoughts, speech, and action. Therefore, we shall have a different New Year.

I have been following a different New Year right from 1st January 1973. Before that it was not night-outs and all that but I did not know how best to use it. When others were using in one way, I started using in a different way, though it is a mental New Year, not a natural New Year. The New Year is not the beginning of any month. It is not beginning with the beginning of the week. It is not Sunday. It is not full moon, it is not new moon. It is 11th moon phase this time. It is not a solar month beginning like 22nd of every month. It is not the annual New Year. By the moon, by the sun, when there is no new cycle of time, you cannot say it is new. According to time cycles, the two luminaries – that is sun and moon – every new cycle of either the moon or the sun makes it new. Neither sun nor the moon makes a beginning on 1st January. Therefore, in which it is New Year? It is not - an artificial product that is born out of the human mind which is affected by

Kali. The true New Years are the beginning of Aries, the beginning of Libra, the beginning of Capricorn, the beginning of Cancer. These are classical New Years. Other New Years are no New Years. But nevertheless you can relax on the New Year. Relax, but don't get indulged. You know, all that we gain through our regular practices can be lost with one day of ignorant activity. That you pump the tire and put a small pin at the tube! That's what happens daily for us – what we gather through the prayers, we just lose it throughout the day, and lose it even further. May that not happen. May we all be a little more concerned about retaining the energies that we gather through such group lives as we do. In a moderate way you can celebrate an apparent New Year. I wish you all again a progressive New Year with responsibility as the key-note, not with indulgence as the key note. May that be so.

We have some pleasant session of questions and answers so that all we have spoken during the last three days is rounded by the way of questions. I think the questions are selected. Murali will read one by one and I will try to answer to the best of my knowledge.

Question: Master, what is an initiation? Here and there we hear that this is second, this is fourth, this is 33, etc. What are they?

Answer: Every initiation is but an unfoldment into light. You unfold and enter into a little more light each time; then it is called initiation. The very word initiation means to enter into. The root of the word initiation is in the Latin – to enter into. It is like Upadesha in Sanskrit, to grow near to the light, the light that you are. It is measured in terms of light; the number is given to the initiation. First initiation means to get interested in light. Second initiation means to work with one's personality to round up its angularities, deficiencies, and the dark side. Third initiation means that you have fairly gained mastery over your nature so that you preside over your nature. It is not that your nature decides your way of life. You decide your way of life and your nature cooperates with you. That is third initiation where you shine forth as soul. The fourth initiation relates to the soul relating to the super-soul. When the soul joins the super-soul it is already fifth initiation. Thereafter, there is concurrent working also along with the measure of light that you keep gaining. By the time you take to the fifth initiation you are already at the planetary work, and you are concerned about the progress of the entire humanity. Up to the fifth initiation it is so. Thereafter, the sixth initiation is inter-planetary. Your awareness grows beyond the planet to inter-planetary communications and interactions. That's how the Masters are. They relate to different planets and bring forth the energy that supplies to us. Seventh initiation is to reach up to the sun. Your activity is permeated throughout the solar system. These are the seven initiations. These initiations in Masonry have been fragmented further into so many things and they are set at 33 degrees. 33 degrees is nothing but breaking each initiation into smaller parts.

The first is to genuinely get interested in light. Second is reorganizing the personality so that the soul presides over the personality. In this effort of reorganizing one's own personality, to experience the soul within us, that very effort is second initiation. To experience that I am the soul, and that I have a personality, and then you see the soul around is the third initiation. Fourth is relating to super-soul. Joining the super-soul, the One in all, is the sixth initiation. Then, the inter-planetary and reaching the sun. These are the seven initiations. These are gradual unfoldments of your awareness which is just mundane. A grand, mundane personality is nothing when it comes to the next step of soul-infused personality. These unfoldments are described as initiations. Keep on working to unfold more and more harmony in you. As much as harmony enters, so much the conflict dies. That's the process.

Question: Question in Telugu about the meaning of Guru Padukastavam [book: The Teacher].

Answer: Please read the commentary on the Guru Padukastavam. It is there in English and in Telugu. Please also read the small booklet on Listening to the Invisible Master. If you read the entire theme relating to it you will have a better understanding of Guru Padukastavam. Otherwise, it will take one hour to explain.

Question: Master, in this journey of self-transformation we just go off-track when faced with some unpleasant incidents or people in spite of making one's mind not to. How do we get back on track?

Answer: To get back on track you have to be with the group. "Satsang" that's what we call. Group means that; a group that does practice, not a group that keeps gossiping. It has to be Satsang. A group that regularly does the practice, if you associate with it, again you get back the needed charge. That's the only way. Undesirable things do not touch us when we are more and more in Satsang. We digress sometimes on account of our Karma. We digress because it is in us. These digressions happen. These are very normal. To not get digressed, you need to get more and more strengthened within. For that either you have to be with a group; for those who live in groups they are much benefited. You see the children from Divya Kalanjali (Hyderabad), they could sing Rudra Sukta, they could sing Vishnu Sukta. How is it possible? They are in a group. They are in it all the time. They do the prayers. If you are individualistic, you don't have that strength. As it is with the children so it is with the elders. Therefore, group concept has come about right from Vasudeva, Brindavanas. The strength of being in a group is different from the strength of being alone, individualistic, and separative. If you are individualistic and separative, your habits have a dominant situation over you. In a group the general rhythm would prevail, so you would also be joining it and gradually you gain the necessary strength.

Another way of getting back to the track is to regularly read the teachings of a Master. Regularly, every day read a page coming from a Master of Wisdom so that the presence of the Master is available to you by the morning itself. Through the prayer and through your study, you would only be receiving the presence of the Master; you are reinforced. So regular study is another way to ensure that you don't miss the track. Getting away from the track is normal. To get into the track, the group and the study are very important. If you bring these two, you will remain on the track.

Question: Master, may you explain something more about the ancient temple in the Master Mountain in Nilagiri, Agastya and Jupiter energies. Is the temple only on the etheric plane or is it also in the physical, hidden by the jungle. Once upon a time, through which rays this temple was built? Is there also an inner earth city like Mount Shasta in California?

Answer: So many questions in one question! The information is that the Sage Agastya decided to stay in the south, because south relates to the Southern Star - the south of any nation, or the south of the planet, meaning that which is below the equator. Nilagiris is above the equator but in the south of India. There are so many Ashrams of the Sage Agastya in the southern hemisphere of the planet. In South America you have the temples relating to him; in Australia you have temples relating to him. In India, he is recognized and the information is retained. If you move around and if you have the affinity of the energy, you can look at the temples of Master Agastya. He remains in the south; symbolically it means he remains with the Southern Star. Southern Star means the constellation of dog, the Dog Star. The Dog Star constellation is called Saramaya Mandala in Sanskrit; that's where the energy of Dattatreya is posited. That Dog Star system is the Teacher for the entire solar system. Therefore, to relate to it is convenient. It is not that they cannot relate from anywhere.

Sage Agastya prefers to stay in the southern part of a nation, or the southern part of the globe itself, and in the southern part of our being. What is the south of our being? The south is the heart. North is the crown. West is the base center. East is forehead. This is how the directions are in us. Everything we have to start relating to us and then realize it. That's how he decided to stay in the south of this nation where there is a mountain range. The mount is chosen on account of the shape it has. Every shape has its energies. If it is a round shape it is a round-some energy. If it is an orderly shape, it has an orderly energy. If it is a disorderly shape, then it carries disorderly energies. That's why we always relate to a five-pointed star, or an equilateral triangle, or a pyramid, or a cube, or a sphere, or an egg. These are all symbols that carry

very orderly energies. When the energy is orderly, it is magnetic and radiating. When the energy is disorderly, there is neither magnetism nor radiation.

This temple, if you make a survey of the mounts that we have in Nilagiris, there won't be any mount of this kind, because the very mountain looks like a sage sitting in a relaxed manner. It was chosen to be the abode of the Master. In every sacred mountain, please remember, there are ways and means to reach within. There are caves that we cannot enter unless we have the grace. There is a cave through which you can enter into the mount, where within there is enough space, enough light, enough air, enough water resources. And caves are inside much more resplendent and are covered over by the mass of rock. It is so in Ajanta and Ellora. It is so, cheaper by dozen, in Himalayas. It is so in every mountain range where they choose to remain within the caves. If you see the paintings of Nicholas Roerich, you would have an understanding where within the caves there can be spacious habitations, palatial habitations. Or if you read the book written by Madam HBP namely "Caves and Jungles of Hindustan". Thereafter, she was taken into those caves. It was amazing for her to see the spacious, pristine caves with so many crystals that they do not need this kind of electrical light. Those caves have means to receive sun ray every day. They have the means to see the sky. To us it looks beyond our reason, but it is so. In recent times it was Nicholas Roerich and HBP. On account of their adventurism, bravery, and even aspiration, they were given entrance into caves. Others can see when they develop an etheric vision, they can see sacred places much easier.

The question is, there is a physical Ashram? The temple has a physical Ashram and it is also ethereal. All Ashrams are ethereal meaning they can move from one place to another place. When a very good wisdom is manifesting in a group work like this, the Ashram itself moves to be here and gives the energies relating to the Ashram for a while and it moves away. It happens. Likewise, the Masters also keep moving in their subtle bodies. When we are doing prayers they go round, and then they overview, and they keep blessing, which is not caught by the surficial mind. Much later it would be realized. Likewise, the cave in Nilagiri mountains, by shape it attracts us. Within there is a physical Ashram where people can enter. We do not get the way. Likewise, in Ajanta and Ellora also. In those caves there are secret doors through which you can enter within. And within there are great Ashrams. Madam HBP was taken to the Ellora cave into a huge, palatial Ashram. Such of those things do happen. So also with this mountain, Agastya and Jupiter.

Is the temple is only on the ethereal plane or also in the physical plane hidden by the jungle? Yes.

In which way was the temple built? All the temples relating to the ancient most sages have come about along with the Lemurian race. The second half of Lemurian times was the time where sages like Agastya or Dattatreya or Ganesha or Kumara or Kapila or Hanuman, such of those great beings - they are called sons of will or sons of fire or Kumaras - they have all descended in the second half of the Lemurian times and hence belong to the Lemurian race.

Is there also an inner earth city like Mount Shasta in California, and an earth temple? Yes. It is always like that. The temple is Durga temple; there is outside Durga temple; there is inside Durga temple because Master Agastya, among his worships Durga has a prominent place. Master Agastya on a daily basis worships 18 cosmic intelligences. He does 18 different fire rituals for them. For details you can look to Ramayana. When Rama enters the Ashram of Agastya he sees that there are so many fire places. Like we made one fire ritual the day before, like that he found 18 different fire places. And he was informed that daily 18 different intelligences are specifically worshipped through fire. Daily there is water ritual. Daily there is the ritual of 16 steps, namely Shodasa Upachara. The strength of Jupiter is in its ritual. That's why through ritual Jupiterian energies manifest much faster, because ritual has an orderly way of doing things. The main function of Jupiter is setting order. When you are trying to set order to yourself, Jupiter manifests faster. When disorder is replaced by order you tend to be magnetic and radiant, and you keep expanding. Many people on account of laziness in them, they do not relate to rituals. They feel that ritual is past. All kinds of dirty theories exist because of Kali, it does let you get into rituals. We are all Aryans. Aryans are masters of rituals. Their strength is in ritual. Nothing is necessary, you can remain a donkey! Therefore, Jupiter, especially among all planets, is the master of rituals. Even seventh ray functions in tune with

Jupiter. The Great Grand Lodge of this solar system exists in the Southern Star, in Sirius. That is the lodge of the White Brotherhood. Their boss, meaning the higher dimension of them, is in the Southern Star. It is from Jupiter to the seventh ray. Masonry is inexplicably linked with Jupiter. There is a temple of Durga, and there are so many fire places, and water ritual places. To get a glimpse of the Ashram, please read the detail given in Ramayana about Agastya Ashram – how it vibrates, how it is all within, and how Agastya looks like.

Is there also an earth city like in Mount Shasta in California? There is no city over there, an inner earth temple – yes.

Why strange clouds with an oval shape are also visiting the place nowadays? It all depends. The kind of energy that the Ashram emits, on that basis the energy draws the clouds and the shapes happen. It happens at Master Mountain. It happens also at Mount Shasta. Mount Shasta is more publicized. You have lot of UFOs happening around Mount Shasta and they are publicized. Around every sacred mountain such things happen because through the vertex the energies move in an orderly direction into the ambience and then it draws clouds into that shape. If you know the story of Moses, he sees a similar cloud over Mount Sinai. Whenever there is a regular shape of a cloud, especially with brilliant white, or golden yellow color on account of sun ray, that's the time there is much ritual going within the temple, much presence at the temple. When you go to the temple you get the benefit of it. Moses sees such a thing up there and then the lady says, now the Presence is very high on the mount. Moses was already a master of ritual. He learned so many rituals in Egypt. Jesus also learned rituals. Moses learned rituals in Egypt. He went up and he had the Presence and he came to know the Plan and he came back. This kind of formations do happen around the peak of every sacred mount now and then, and they happen frequently around the Master Mountain, and they also happen frequently around Mount Shasta. These things do happen on many special days, occasions. Stay one year at a peak and see how many times and in what planetary configurations these manifestations take place.

Question: You mentioned that when Master is at work during prayer we will not be able to open our eyes. I never had this experience. How to know whether I am doing prayer correctly or not?

Answer: The answer is in the question. Be very ardent when you invoke the Master. Invoke the Master with great devotion. It should be an ardent invocation. You have to invoke with all your heart. If you make a casual invitation, you are not serious. You are not yet ready. When you make an ardent invocation you stay with closed eyes and you cannot open them. And there is a process which sometimes you may know, and many times you may not know. Kindly make it more intense, more ardent, and more devotional.

Question: Yesterday you mentioned that we need to contemplate the purpose of our life when we have the time. How to know this purpose?

Answer: It is difficult to know the purpose unless you have contacted the soul. You are in your behavioral nature and deeply stuck. So the purpose is not known. "From the center where the Will of God is known, let purpose guide the little wills of man, the purpose which the Masters know and serve." Only the Masters know and they serve the purpose. You know relating to a Master and he will lead you to a state where you start connecting to the soul from being just a personality. Just a personality is like a head-less being. Soul presiding personality is a being with a head. You see, the personality is like a pyramid. Soul is like a crystal sphere, a gem that is on the top of the pyramid. I gave these symbols long ago. An equilateral triangle with a cross within, presided over by a gem. I also recommended that this may be meditated. This is also given in the books. That is our total picture. Without the gem over the pyramid, it is just a personality. That's why they go into pyramids to build that aura. Likewise, if you go to a pyramid in South America or Central America, the top is flat. You have to go and do rituals there so that you form the head. When we are functioning as personalities and not as soul, from the spiritual standpoint we are considered to be head-

less. Therefore, the purpose will not be known until you contact the soul in you. For that the Master helps us. The work of the Master is to take out the... the head is stuck somewhere in the stomach. For all of us who live in personality, the head is in the stomach. That's why we always think of what we have to get. In Ramayana there is a form of Kabhandha where his head is in the stomach and the mouth in the stomach. He is a head-less being. It is indicative of our state. The head is in the stomach. In our local language we often say, "Where is your head? Maybe it is in your knee!" It is still worse if it is in the knee. Generally, it is in the stomach. For an average, educated, civilized human being, the head is in the stomach. To know the purpose, the head has to go up, meaning the awareness has to go up and mount over the shoulders. We do not know how to ascend. Therefore, the ascended Masters, it is there in the scheme of creation that they help us so that our heads stand. That the head presides over the body, and the soul presides over the personality. When that happens, the purpose will be known. Until then keep relating to a Master who guides you to your purpose. His work is to guide us to our purpose. That's why that part of invocation is very beautiful: "From the center where the Will of God is known, let purpose guide the little wills of men, the purpose which the Masters know and serve." Maybe we have to add, "the purpose which the Masters 'only' know and serve!" Therefore, be guided until you know your purpose. That's all!

Question: Master, you said, once you invoke the name of the Master, the Master enters you at that moment. But the physical and etheric body of ours is polluted. Will Master enter such polluted bodies? Is it possible?

Answer: Will light enter into darkness or not? It was all dark in the night, isn't it? As light comes, darkness disappears. As fire comes, everything is burned. Fire is another dimension of light. The ignorance is put to fire, or it is transformed into light. Nothing hinders the light. Nothing hinders the fire which is electrical, solar, and frictional, three-fold fire. To think that we cause impurity to light is ignorance. We cannot cause impurity to light. We cannot cause impurity to fire. Impure things cannot affect the fire. On the contrary, the fire puts impure things into sacred ashes. Why ash? It is sacred because it can no more be burned. People use Vibhuti because it is so pure, even fire can no more do any work with it. It is already purified. Therefore, every ash is sacred. Even if you try to fire it further, it does not get fired. Therefore, just like fire burns impurities and light transforms darkness, the energy of Master has no impediment to enter anywhere. That energy is the superior energy to which the inferior energy yields. Therefore, it is possible that it can enter into impure places, or impure bodies. If it cannot enter, it is not Master. What cannot be entered cannot be mastery. It is an impermeating and interpenetrating energy.

Also, in our tradition there are very foolish things we see. When people do their rituals and they offer the sacred waters as Theertham to others. Some people they say, I did not take bath, so I don't take Theertham. By taking Theertham you are purified. Your not taking bath will not make Theertham impure. When it is Theertham, when it is a water coming out of a ritual, it is vibrant and pure. It cannot be made impure. When it enters into an impure system it causes purity to it. Pure water is different. Sacred water is still different. Pure water mixed with impure water becomes impure. That is the normal understanding. Sacred water carries something which you cannot see with your mental light. Only through Buddhic light you can see.

People take bath in sacred rivers. Is the water pure there? When most of you come to Rajahmundry Guru Pujas, you take bath in Godavari. Is the water pure? But when you take bath and come out, you feel very light. It is different. It is far superior to your taking shower in a star hotel bathroom. The impact is by the currents but not by the physical aspect of the water. It is the subtle aspect of the water. To understand the dimensions of the spirit, one has to ascend into the super-mundane dimension. Then only he can find this understanding. People who are taking bath in Ganges, or in Godavari, they should all have been by this time in horrible sicknesses according to our understanding of the quality of water. But it is not so. They are much more active, much more agile, and they have the ability to get up early in the morning. Even at 3 am they get into worship. Why? Because the life of the water is in its currents. In a flowing water there is life. In a stored water there is no life. Please remember that we take bath in dead water. We bring it from rivers.

We stock it in reservoirs. From reservoirs it comes to the local overhead tank, from there into your house and into your overhead tank. From there it comes to your shower. We don't know when it has lost its currents. When you take bath, you are taking bath when there is no current in them. In a river there is a current that flows right from skies to mountains, from mountains to fields, and it brings the energy of life. Therefore, flowing waters are far superior to normal waters.

One friend of mine keeps saying this. One friend of mine went to Varanasi for business. I told him, you may be going for business, but going to Varanasi itself, there is a higher dimension in it and do not overlook to take bath in Ganges. He was there for seven days. He did his business. He took shower only in the hotel room. He came back. When I asked, he thought he was very intelligent in answering me. He said that the shower in the bathroom comes from the Ganges River only! I said, yes the water comes from the Ganges River but not the current. It is the current that benefits you. Water is the carrier of it. Water is the carrier of many things. Therefore, when the sacred dimension is there, that sacred dimension cannot tend to be non-sacred by the touch of a non-sacred thing. That's the answer to the question that the Master energy can enter and can transform. However horrible your personality is, you can still be purified. That's how a bandicoot that was living in the forest, mercilessly killing people, he was given the sound Ram. Valmiki was Ratnakar, a bandicoot living in the forest, mercilessly killing people, and thieving all that they had just to maintain himself and his family. When he was visited by the great Sage Narada, he was given the sound Ram. That sound transformed that bandicoot into the foremost sage on the planet. The first Master on the planet that happened was a bandicoot. Can you imagine that? The foremost scripture on the planet is also Ramayana. It is that Master who wrote this Ramayana. Before he was given the initiation with the sound Ram, he was such a horrible being. The very sight of him was frightening. Even he was transformed through the sound Ram because Ram is the cosmic seed sound for cosmic fire. It is a seed sound relating to cosmic fire, meaning electrical fire. Do not worry that you may cause impurity to the Master and that the Master may not be able to enter into you. Those kind of ideas you can get rid of at once.

Question: Dear Master, you told the criteria for Yoga is to ponder on the relation of five elements, etc. Table 5 in Healer's Handbook gives "LAM" sound for fire and "RAM" for water, which I don't understand. Could you please explain?

Answer: "LAM" sound cannot be for fire. If it is there like that, it is a mistake in the book. "LAM" sound is not for fire. It could have been wrongly placed while making the table.

Coming to Ludger's question: This "LAM" in the table is a blind as it is given in Lalitha Sahasranama. Not all wisdom is placed in the books. That's why the table contains the relation according to Lalitha Sahasranama. "LAM" is relatable to solar plexus. Solar plexus, as is generally known in the books, exists after sacral center. But the truth is, solar plexus is below the sacral center. The order is from base center to sacral center, to solar plexus. This is the order in the books. The true order is the other way. It is base center, solar plexus, and sacral center. At the sacral, which is third center, which is often confused with the solar plexus. Actually, the sacral center is full of fire. Solar plexus, which we call Manipuraka is full of water. This "LAM" sound relates to water. The books contain this in upside down way. That is not generally disturbed. In the healing book, I followed the scheme coming from Lalitha Sahasranama. Therefore, some confusion continues. Some confusion should continue in the books. We should not correct it because it is for the student to correct confusion. Likewise, there are many such things in the books coming from Master Djwhal Khul. It is for us to find the right understanding. For an intelligent student, he researches it and finds the truth. That's how also in this handbook.

Question: Each time you say about the process of waking up from bed, we feel guilty as most of the time we could get up with an alarm and not by ourselves. By then we are already into awareness and the purpose of the next action item. What should we do in such situation?

Answer: By alarm, or not by alarm, you are awakened. After having awakened, just be there for a while. Be in the state. Do not jump into action, taking to a proposal. That is will of doing something. Just wait having awakened on the bed – whether it happened on its own or through alarm. The awakening has happened. Just be there for at least four minutes. That is called Muhurtha. Stay with awareness. Later you can think of the daily routine. May that be so. Do not be perturbed that you have awakened by alarm. That should not make any difference for your practicing of staying with awareness without getting into the will aspect.

Question: Is it true that we just sit on a floor and meditate or pray without using any mat? To sit upon the earth and earth absorbs all the energy whatever comes to us?

Answer: In olden days when they were meditating, they were meditating with just a loincloth around. You know the loincloth – it just covers your genitals. From around the waist thread a cloth is tied down from one side to the other side so that the rest of the body is naked. When you sit in meditation with that kind of situation, your skin is in touch with the earth. The earth has its magnetism. It pulls you down. It is a magnet. Your base center is related to the earth because it relates to matter. Meditation is a process of moving up from the base into higher centers. When you are working for an upward movement, if you have a contact with the earth, the magnetism of the planet pulls you down. The planet is a very huge being and it has its magnetism. When you are connected to it, you are pulled down more than moving up. To move up is not an easy job. When you are in contact with a contrary energy, you can forget about moving up. You are able to stay on earth because of the magnetic impact of the earth. That's why even when the earth is moving, you are stuck to the earth. That's because of the earth's magnetism. When you meditate, you cannot move up in terms of your awareness. What is to be done? You have to cut the connection with the earth. To cut the connection with the earth, people used to use either some deer skin, or tiger skin, or a mat of sacred grass, whatever was available. Or a cotton cloth - not a nylon cloth because it is also very electrical. It gets connected to the earth. Therefore, cotton cloths, or sacred mats, or deer skin, that kind of material to cause the disconnection with the earth is suggested. But today we are not sitting with our buttocks touching the earth. We are not touching the earth. There is enough insulation of clothing. There is insulation of underwear and the upper-wear. You are not sitting like the seers or sages were sitting in Himalayas. That was the situation. That's why they say, make sure that you do not contact with the earth.

It is true that if you have connection with the earth with your skin, you are just pulled down. That's why even when sleeping, people do not sleep on the earth. They at least spread a sheet, or a mat, or something and sleep. Otherwise, by morning your energy goes down. You are such a tiny spot on the earth, and the earth energy is so big, you get absorbed. That's why to cause the disconnection is recommended for meditation because it is an effort to move upwards. When you intend to move upward in your awareness, you cannot do something contrary to it that does not let you ascend. If you are trying to climb, and if you are tied by your two legs and pulled down by ten people, how can you climb? You cannot. Therefore, this practice of spreading something on the floor has come to be. You can sit on the floor because you don't sit naked.

Question: Master, once the Jiva takes the human form, is it possible that based on the deeds of this Janma (life) to take a lesser form like the animal form because in the theosophical literature it is mentioned that once you take the human form, you will not take the form lower lives.

Answer: The Puranas say that it is possible that you take to a lower form also. Only in the theosophical literature, and the literature coming from Master Djwhal Khul it is said that for the moment the entry into lower kingdoms is closed for humans. This is what comes from Master Djwhal Khul and other theosophical literature. That is for the moment. But the Puranas have so many episodes to show that as a matter of repentance and rectitude and to get into higher dimension once again, far higher than a punishment, a human has been given a form of an elephant. A human has been given the form of a crocodile. These are

all a kind of a taste of repentance for faster clearance. Puranas speak that the possibility is there. The theosophical society says, for the moment it is closed. But anyway people who come up to this level of information are the ones who do not get back into the animal kingdom. You are already in touch with something relating to light, means you are a human who would not be doing horrendous things, and who would not be like a wild beast. A human very rarely can be a wild beast. Only in such situations you get back into a lower condition. The questioner does not have to worry, he will continue to be human even in the next life.

Question: Master, I heard that with Kundalini rising, lot of changes happen in the body. Does this happen in Master CVV Yoga?

Answer: Of course, it happens. It is a Kundalini Yoga. During the Master Call, he clears all your obstacles in the personality and calls forth. That is the call. When you say December Call or May Call, the call of the Master enables the Kundalini to rise. When the Kundalini is rising, there is debris that obstructs the rising of the Kundalini. The kind of matter that we build Our attitude towards matter is the obstruction for the Kundalini to rise. Therefore, he clears all that debris or matter, however strong. He makes the bore. When there is a stone, you bore it with a machine. He also does boring, clears the matter, enables Kundalini to rise. Yoga means ultimately, in any path, it is rising of energies from Kundalini, meaning awakening of energy and upward moment of your own energy which is nothing but your own awareness. When your awareness is predominantly in relation to objectivity, you awareness is in Kundalini. It is said to be having three coils and a half coil. It is a three-coiled serpent because you have understanding of matter, understanding of plant, understanding of animal. And you are trying to be a complete human from being animal to human. In this process you are unfolding into higher circles. When you are looking for Yoga you are trying to unfold further into Buddhic plane. Therefore, the energies rise further. For such rising, personality is the hindrance. Therefore, the personality is first cleared and then the Kundalini is raised. If Kundalini is raised abruptly, if the Kundalini is forcefully raised, then the man tends to be mad because he loses balance. That's why the Masters make sure that the matter is refined, made subtle, and the path is made clear so that the Kundalini rises by itself. That's how the work is done. The Master Yoga is also called Kundalini Yoga. It has many names. It is called Satya Yoga. It is called Raja Yoga. It is called Kundalini Yoga. It is called Brihta Rahita Raja Yoga. These are the names, meaning the processes that are involved in relation to Yoga. The Kundalini would rise after clearing the personality fairly well.

Question: Master, you said about three qualities for each plane of existence. As an example you said at heart center 4×3 is 12. Can you please give the list and elaborate them. Please bless us.

Answer: Please read or listen to the cassette on Katha Upanishad where I have explained in detail the 12 petals in four triangles, one over the other - four triangles in four layers, the relation to each triangle, and the related quality and the sound. Please read it because it takes again much time to explain it.

Question: Master, in the Mahabharata story we knew from the story that Kauravas were always on the path of Adharma. They continued the same in the field of war. But why did the Lord had to tread the path of Adharma to take them down? What is the intricate Dharma in doing so?

Answer: The intricate Dharma is called Maha Dharma. There are Dharmas and there are Maha Dharmas. When there is a thorn in your foot, you take another thorn and remove it. When you are walking in a forest, or somewhere in the wilderness, or climbing a mountain, or walking the pathways on the riverside, some thorn got into your foot. You don't have any clinics there to use the right instrument to take it out. What do you do? You take another thorn. With the help of that thorn, you take this thorn out. When Adharma is very high and is very intricate and manipulative, you meet the Adharma with the same manipulation. That is higher Dharma. To meet a manipulative person with equally manipulative measure is called Maha Dharma

because the intension is to set right Dharma. Therefore, adopting wrong means with a wrong person to right the thing is said to be a Maha Dharma. That's how Lord Krishna has used that Maha Dharma many times while Rama used it once in Ramayana. In Ramayana you have Vali, the elder monkey brother. He has a boon that with whomsoever he fights, 50% of the opponents strength comes to him. Whoever fights, 50% of his strength comes to him. Even if he has 1% strength with him, he is already 51% and the other is 50%. So he wins. This kind of boon he got. With that he tended to be very wild, very unreasonable, very adamant, and causing hurt to innocent people. How do you rectify him? He cannot be won but he is behaving like a beast. How do you put him down? When a ferocious tiger is entering into fields or villages every night and eats away people, how do you meet it? You make a ploy, you prepare a ditch, and make some means to catch it and then put it off. You don't fight with the tiger on a one-to-one basis. It is a beastly thing and is very powerful. There is a different way of fighting the beast. We don't fight with beast unless it affects the villages and the cities. When the beast affects the humans, the beasts are put off. Not otherwise.

These are all beasts in the form of humans because of their attitude. The deeds they have done are very beastly. Be it Karna, be it Dhuryodhana, all those who participated on the other side of the war, they have accepted a ghastly act of insulting the lady who is the princess of a royal family and of a very high birth. If that is acceptable, what kind of people are they? The atrocities they have done have reduced them from beings to beasts. Beasts need not be fought with your fists and strength of your shoulders and muscles. Beasts can be put off in any way. It is important to put them off. In that manner, Rama did in Ramayana in putting off Vali; he stood behind a tree and shot him with an arrow. Likewise, Krishna did many times because they are people with many boons. Each one has tremendous boons. With the help of boons they tended to be diabolic, beastly, and completely uncivilized. Such ones do not deserve to be fought on a one-to-one basis. That's the law. That's why there are Dharmas and there are special Dharmas called Maha Dharmas. Maha Dharmas cannot be understood unless you have deeper understanding of Dharmas. Mahabharata is full of Dharmas, Maha Dharmas, and Maha Maha Dharmas. Until you get into the practice of Dharma, you cannot understand the practice of Maha Dharma. Therefore, Lord Krishna followed Maha Dharmas. That's why it is still a Dharma Yuddha (Lawful war). For example, Bhishma cannot be put down. He has such a boon. Unless he decides to die he won't die. He kept on supporting dirty acts all the time a silent supporter of dirty acts for 90 years because he was that side. And he comes to the war to fight knowing fully well that he is on the dirty side, and that he won't die unless he wishes to die. In such intricate situations, how are you to meet them? So tit-for-tat is a Dharma in such situations. So he used the methodology for tit-for-tat in every situation where a man is blessed with something divine and yet he is doing diabolical things. That's how it is with Krishna.

Question: In the theosophical book "Masters and the Path", Maitreya is said to be the incarnation of Krishna. But in some other book it is mentioned that Krishna is the incarnation of Para Brahma. Which is the right understanding?

Answer: There is nothing wrong in that understanding. Para Brahma, the Brahman, itself has taken to flesh and blood. That is Krishna. Brahman once in a while manifests as an Avatar to set things in order and set the creation moving in its due order. Therefore, Krishna is Brahman coming from the most high circles, manifesting as Krishna and fulfilling the plan is one part. Maitreya is said to be an incarnation of Lord Krishna. That is the next step. Maitreya himself is a Brahmarshi, meaning he realized Brahman. He realized Brahman and is said to be again Brahman on the planet. Through his presence, he can elevate people into the state of Brahman. He is the most evolved one on the planet. There is a connection between Krishna and Maitreya because they were in form at the same time. For the descent of Krishna an extra-terrestrial form, which we call Aprakrita Sarira, was prepared. A form was developed with the help of Vedic sounds. If you read the book "World Teacher" in English or "Purana Purusha" in Telugu or Kannada, you will know how the seers created through Vedic sounds special five elements which are far more superior to the five elements of this earth. We are all carrying in our body the five elements relating to our earth. But for such a soul as Krishna to descend, for Brahman to descend, the five elements of the body of the planet

were not found to be adequate enough to hold because as he descends the five elements would disintegrate on account of the energy. Therefore, the seers were recommended to carry out a seven day ritual, uttering forth certain sounds, and through those sounds extra-terrestrial five elements were prepared. Aprakrita means what is not the Prakriti relating to our earth. Into that he descended. It was a very special effort by the seers to make sure that an appropriate form is made available for the Brahman to descend. As he descended into the form, it automatically became a four-armed form. It is a four-armed form which can be as big as possible or as small as possible. It is a Viswarupa. It is what is called Virat Rupa. With that form, even from the childhood, he worked out. Even as days old baby, he puts out diabolics. How can a bay put off a huge diabolic one? It is with the help of that form, that body, he was putting off even from the childhood. When there is an emergency he functions through the four-armed form. For all practical purposes the apparent form is seen. It is with the special form he helps many times. For example, when he was in a war with some other king while Draupadi was being insulted.

It is with the help of that form he supplies the sarees incessantly. Like that so many things were done with the help of Aprakrita Sarira. It was a very great form. It is a unique form. It is still there. That form of Krishna is still there. That form is what Krishna posited with Lord Maitreya. That form which Parasara and other seers prepared is an eternal form. When Krishna was leaving the beings they were so very unhappy that he said, don't worry, the touch will come from this form. My touch continues on earth with this form, and I deposit this form with Lord Maitreya. That's how Maitreya is the custodian of the form which was used by Krishna. It is that form which is called the "Glorious White Robe". Maitreya is the custodian for such white robe. It was given for some time to Buddha to accomplish his jobs. It was given to Shankaracharya for some time for him to accomplish the work. It was given to Jesus. Whenever this robe was around him, he was performing great acts. When the form is around he is Christ. When the form is not around, he is just Jesus. That is the form. From time to time it is supplied to fulfill the purposes of the planet. From Krishna to Maitreya it has come. In that manner, this form is incarnated with Maitreya. But Maitreya himself is acclaimed in the scriptures as the embodiment of the Second Logos or the embodiment of Brahman. But this special form which is eternal remains on the planet until the completion of Kali Yuga. Therefore, this White Robe is the connection between Krishna and Maitreya. It is passed on from Krishna to Maitreya. He is the custodian.

In Kali Yuga many had the touch, the blessing, the presence of Krishna like Meera and many others. How could it happen? It is through this form he may stay here. Therefore, it is said that Krishna did not leave the planet. If you read Spiritual Astrology, under the caption Neptune you find it that Krishna is said he has not yet left the planet. In what sense? In the sense the robe that he used over 120 years carries the energies and that robe is still there on the planet and its custodian is Maitreya. Therefore, he has become the World Teacher. Through him, it is given, if necessary, to the high initiates to accomplish the jobs. That's why sometimes in every teacher people feel the Krishna. My teacher is Krishna, like that they think. This form is generally with Lord Maitreya. Brahman becoming Krishna, Maitreya being Brahman, and Krishna's robe being with Maitreya, if you understand then the question is answered.

Question: Will the BRIC group formed by Brazil, Russia, India, and China counteract the power misused by other nations that have not complied with the divine plan?

Answer: How do we know that the others are not complying with the divine plan? It is only our understanding. There are forces and counter-forces always at work. We cannot say that Russia and China are with the divine plan. We cannot say that America and Europe are contrary to the divine plan. Some truth is one camp, some truth is another camp. Some falsehood is one camp; equally some falsehood is there in other camp. There is truth and untruth in both camps. You cannot say that these are with the plan; these are not with the plan. In some dimension, one camp is in the divine plan. In some other dimension, the other camp is in the divine plan but both have also their own transgressions from the divine plan. From the standpoint of synthesis what is worked out is the truth in both camps. When it comes together there would be the manifestation of the Plan without the loss of humanity. The humans cannot be sacrificed in

the Plan. Therefore, wars are averted. Since 1981, there could have been global wars 33 times. But they are averted because there is some truth on one side, and some truth on the other side. We cannot decide that these are with the truth, these are not with the truth. Both are partly with the truth. Both are party with untruth. Therefore, the Hierarchy is interested to promote more and more truth in the two camps so that the two becomes one. We cannot decide who is with the Plan, who is not with the Plan, because we ourselves do not know if we are with the Plan or not. We pray that truth shall prevail. That is the beauty of this nation. The slogan of this nation is “Satyameva Jayate” – Let truth prevail. Truth cannot be destroyed. The truth in one camp and the truth in another camp cannot be destroyed. What can be destroyed is the untruth. Through time it will happen. Don’t think India is with China, Russia, and Brazil. It is equally with America and Europe in some other aspects. You don’t know the diplomacy, the third ray energy. What is apparent is not real. Ultimately what would work out is the truth that is contained in every nation that is upheld. The untruth slowly dissipates.

Question: In Master CVV Yoga, it is mentioned that Master CVV dealt the orthodox with the unorthodox. How or what do we understand from this?

Answer: Orthodoxy is a situation where you walk away from the center. To meet the orthodox with unorthodox, to meet the unorthodox with orthodox is like curing the patient. You meet with the opposite energy so that the opposite tend to complement each other and find their center. It is like a marriage. A female is the counterpart of the male. The negative and the positive poles, when they relate to each other, they find their least common ground where they can function. The opposites are complementary; that we should know. When there is orthodoxy, on the other side there is the unorthodoxy because this orthodoxy has to be contained. Unorthodoxy shall also have to be contained, so there is orthodoxy. Between the two you stay. Just like you have a cold water bucket, a hot water bucket. What do you do to take the bath? If you take cold water you immediately lose your voice, you may get into cold, you may get fever, or you may get shivering. That’s cold water. Then there is boiling hot water. You take from this water and from the other water and mix in a manner that you take a very pleasant bath which is neither cold nor hot but a warm bath. That’s how in creation the opposites are there. In us also in certain things we are very fanatical, in certain things the other way. The working out of the two opposites is Yoga – to find the center, to find their agreement. In the presence of a higher energy, the opposing energies find their agreement. Lower numbers find their agreement in higher numbers. When one is there, to contain it the other is there. Otherwise, this would have a lopsided growth. In creation, even in that earlier question also, one camp contains the other camp. It is a check-mate so that you find a common ground of agreement. Unorthodoxy should not be allowed. Orthodoxy should not be allowed. What is important is the golden middle way.

For example, we do Sandhya Vandana (ritual performed at dawn and dusk). Full Sandhya Vandana is only taking water many times. So many other things we do, and in this whole game you stop relating to Gayatri. The ritual is more, the essence is less. What do you do? Remove the excess procedure and meet the essential procedure, the core. The core is to relate to light and to invoke the light into you. That’s the purpose. There is so much of prelude, and so much postlude, prefix and suffix. All this makes the ritual intricate and you miss the very purpose of the ritual. What is best? Just directly relate to light chanting Gayatri. Is it not made simple? Likewise, we simplify.

See how the marriage ritual is simplified. The actual marriage ritual is 20 minutes, which I do for the Western brotherhood. How much is added before and how much is added later? It makes such an unworkable thing. The bride and bridegroom are completely tired, in the name of a marriage, which is supposed to be the most joyful time in a man’s life or woman’s life. That is made so horrible that they have so many things around. There is lot of turmeric over there. The rice grains are there. This ritual, that ritual... ultimately they are tired. A marriage is enjoyed at the expense of the bride and bridegroom! They are the victims of marriage. But if you see the very essential part of the marriage ritual, which is Vedic, it is very small and very simple. Why do you make it so horrible? It is by tradition. You keep on adding and then it is no more worthwhile. That’s why many youth say, we prefer to have a registered marriage. Go to the

official counter, register there, and get lost. Go to a temple, announce before the image of the Lord: "Lord, we are marrying, and you are the witness." Simple! Is it not happening? Because when there is excessive orthodoxy these happen.

Master CVV is a Master of that. That's why he gave mantras in English. Why should they only be in Sanskrit? Why should Sanskrit speaking people feel that superiority complex and get the pride? Anyway, they are not with the mantras, but they aggrandize with them. How many Vedic reciting scholars know about Veda? They only recite. The purpose is digressed. To bring back things into purpose the opposite emerges. That's how Master CVV meets the orthodox with the unorthodox, tradition with anarchism. He meets anarchism with tradition. If someone is with knowledge... that's what I do. If someone is more and more getting into the intellectual side of knowledge, I put him to devotion. If one is too much into devotion and is not getting the proportionate knowledge, I put him more into knowledge. You have to balance between knowledge and devotion. That's how it has to be. The contraries are always useful. If one is growing disproportionately and causing problems to others, you have to bring another one who grows even bigger than him. We have a saying: if one has grown too far to be detrimental, to contain him you have to grow one which is taller than that. That's the game in creation. That's how it is contained. When Adharma grows to beyond proportion, Dharma is brought down through divine incarnation. When in the name of Dharma, Adharma happens then... When there is excessive capitalism, communism comes to contain. One "ism" is countered by another "ism". Like that in Yoga also, the essence of Yoga is lost, and lot of rigmarole is built in terms of Yoga. Sitting, making Asanas and saying I am doing Yoga. Likewise, Yoga is completely diluted and distorted. So you have to bring straightaway Yoga. It happens from time to time. Master CVV, being from Aquarian age, he did it in a dexterous manner.

Question: When doing an activity, it is not clear if it is per the Dharma or as per our desire. How can we get the knowledge and wisdom relating to this?

Answer: Whatever you do, first check up your intent, if the intent is selfish or if the intent brings joy to the surroundings. If the intent generally brings joy to the surroundings and helps others, just follow it. Joyful does not mean sensuous, the kind of indulgence with senses. It should elevate the awareness of the being. It should cause unfoldment in the being. There are two things. One is to see what is the impact of your action, the intent of your action. What is your intent? You may have a good intent but it may have happened in a bad way. It does not matter since the intention is good. See the intent. See the impact before you get into the action. Does it give a healthy impact or does it give a contrary impact? Follow these two -- intent and impact. Make sure your intent is the welfare of others. And make sure you jump into action that it is really helpful to others. Follow that path. That's enough. If you read too much you get confused. If I talk too much also you get confused and I also get confused!

Question: Master, as you mentioned we should associate our activity to the nature and especially with sun. In these days we see people working from afternoon to night and throughout night. How can one associate his activities with nature?

Answer: This is a common problem but there is a solution. First, hold an intent that I must fall back into natural rhythm. This intent must be there. In your prayer also you can submit it to the Master: "Master, ensure that I fall back into natural rhythms." It has to be an ardent prayer. Then what happens? Slowly, you get into situations where you may be shifted from a night-shift job to a daytime job. Or maybe you find an occasion and the needed impulse from within that you set your own activity moving out of employment, or tend to be a consultant where time is in your hand. Like this, these changes happen if you hold the intent and you feel very hurt when you are out of tune with the natural rhythms. In our own groups I see many who have come out of unnatural rhythms to natural rhythms. Gradually, they find the needed strength, they find the needed field and needed ambience, and they have shifted to be free from the unnatural rhythms. If you have the intent and you submit it with ardent prayer to the Master, slowly the related rhythms come to

you. It is essential that you get back to these rhythms. If you are not in tune with the bigger system you cannot unfold into the bigger system.

Question: Master, in theosophical literature it is said that the Jiva starts from the Ishwara and goes through the different Vargas. What is your opinion on this?

Answer: I don't have a different opinion than what theosophy says, because theosophy is a different way of the presentation of the wisdom as it is there in the ancient scriptures. Mostly this question would not be understood by people. It has a lot to be said and to get this kind of question at 8:55 am is very unfair! The question is, the soul when it makes its travel into so many planes and sub-planes of existence, it is a journey from above downwards in the involutionary process. It goes through all. Invariably it goes through all planes of existence, right from being elemental, and then mineral, and then plant, and animal, and human. In this process initially until man happens, until one gets the form of a man, the three lights do not function. The three lights are the light of Vishnu, light of Shiva, and light of Brahma. In man only Shiva Chaitanya is there. By this what is meant is, in man there is self-consciousness. In animal there is no self-consciousness. It does not feel "I am". It is guided by nature. It has no self-will. Therefore, it does not feel "I am". An animal, a tiger does not know that "I am a tiger". So also a mosquito. It does not know that "I am a mosquito". There is no "I am" consciousness. It is said to be third dimension of will. It happens only in man. That's why man carries the three lights. He is a double being. The others, for example, animal and plant, they carry life and form.

When it comes to mineral kingdom, it contains the form only. It does not animate. But the activity is hidden in it, as you see in the atom, but it does not move. It is a form that is inert. When it is an inert form which cannot move by itself, it is called the form aspect, which is called Brahma Chaitanya. When life activity comes into it, then it can move, it can go around. The life activity is in the tree, therefore it grows. A stone does not grow. There are special stones which also grow. But it is another dimension. Generally, the stones do not grow. With the trees they grow because there is life in it. That life aspect is called the Second Logos. It draws from the surroundings. It draws from the sun. It exposes to elements. It has its own growth. But it also does not have "I am" consciousness. The mineral does not have, and the plant does not have. It has the second aspect of life and form. In animal, the life aspect is more than the tree. That's why eating animal is considered not so very good because it has blood in it. In the tree there is no blood. The blood aspect when it is there, it is called Vishnu Chaitanya.

When it comes to man, he is self-consciousness – he has will, he has life, and he has form. Therefore, it is said, in man there are three. Therefore, he has the ability to reach. When you have the three -- the will, the life, and the form -- he has the potential to reach the absolute. The others cannot. That's the understanding which theosophy gives in a very elaborate manner. But it is true because theosophical knowledge has come through the Masters mostly, and then detailed by those who are associated with it. Generally, it contains truth. There are some aspects where they tended to be very astral and they went into glamour of wisdom and caused some confusion. It happens. When there is wisdom, around it the foam of wisdom also happens. When there is coffee, the foam is also there. When one is hyperactive with wisdom, it leads you to the astral or the foggy side of wisdom, which is also there in the theosophical literature. But this is absolutely in tune with the most ancient wisdom.

The man has the body, he has life, and he has self-awareness. The three are in it. The body part is the creator's work. It prepares the form. The life aspect is the second aspect. The third is the will aspect. The three are in us. Two are in plant and animal. Only one is there in the lower kingdoms. That's how it is. The Jiva, he comes around. In man you have plant, mineral, and animal, Our problem is now to supersede the animal. The plant is there because like the plant we also grow. We grow some lawn on our heads! All this is seen as trees. The skin that you grow on the head and body is the plant aspect. The minerals are there with us. If the minerals are deficient, we supply them. They say, you don't have this mineral. Iron is low,

please take some iron tonic. We have mineral with us, we have the plant with us, and animal is very much with us, and we are also human.

Man is the aggregate of the previous kingdoms. As you move forward you tend to be angelic. Planetary angel, then you also have all this. Then solar, then cosmic. In your return journey you become one complete whole. That's how the journey is. The process of man is evolution. The process up to man is involution. That's why it is said second systemic existence. First systemic existence is over. That's also the races and rounds are spoken. It is a different presentation of the same wisdom. First you form as a child. You grow in form. Then you start developing. There is an evolution after man is formed. That's why up to three and half rounds and three and half races, it is formation. After three and half races, and three and half rounds, the evolution happens. We keep evolving. As we move forward, the animal gets into human. The plant gets into animal. The mineral gets into plant. It is a huge scheme. It is a very interesting story. It is a much better story, when you follow it, than a very intricate Hollywood suspense movie. There is a book called "Man, Whence, Whither". It is about 200-300 pages. You read it. You get some understanding. Thank you for this question. It is a very profound question. I could somewhat give a reply affirming what is said in theosophy in a matter of 11 minutes. We close with it.

Thank you for the good questions. I thank the translators. I thank the organizers and I thank you all.

Tuesday, December 30, 2014, Evening - Questions and Answers #2

In the morning three questions were left out. Since there are only three questions, I thought I will complete them this evening.

Question: Master, for all purposes we say Master CVV prayer is enough and that Master CVV Yoga is a direct link to the Brahman is what is said. But how do we relate the ritual and puja that we perform to the divine Mother? How do we get the synthesis of both of these activities?

Answer: Master CVV's prayer is complete in itself for realizing Brahman. This is absolutely true. There is an annexure to it, an addendum to it. That has come through Master EK. Master EK thought fit to uphold the tradition which has a value even for the future. It is he who introduced all the pujas, the fire ritual, the water ritual. It is he who introduced the scriptures - only an optional activity but not necessary to be done along with CVV prayer. Once you do CVV prayer it is complete by itself. I myself asked Master EK about this: Master CVV has simplified for the Aquarian age and has given the prayer through which one can realize himself, why again these rituals? Same question I asked.

He said, Vedic tradition has a value in it, and it would help further unfoldment of awareness. And all the sacred scriptures of the world cannot be put off on account of the incoming new energy. They can be held as a matter of splendor to the path of Yoga. That's why he promoted the teachings of all the Masters in various parts of the globe – the teachings of Jesus, teachings of Moses, teachings of Pythagoras, teachings from all initiates. The good work that was done in the past need not be ignored because now you have a means by which you can reach Brahman. It was the idea that Master EK gave. Why should we not uphold the truth as it has manifested through many initiates? Why can't that also be known by the aspirant? By that, the aspirant becomes much more multi-cut and becomes very splendid in a varied way. He gains many more dimensions by knowing the truth as said by the earlier seers. It would be adding to the knowledge, it would be adding to the splendor.

Therefore, those who do Master CVV prayer, it is by itself enough. It is optional that you take to others. Like we take to the wisdom of Pythagoras, we take to the wisdom of Veda Vyasa; we take to the wisdom

coming from Bhagavata, Bhagavad Gita. We take to the wisdom as it came through the Jewish theology. We take to the wisdom as it comes from Egyptian theology, and then the life and the message of the Jesus the Christ. Likewise, we also try to know the wisdom as it has manifested through Mayan civilization. So many ways wisdom has manifested on this planet. The truth also was prevailing in every part of the planet at different times. By knowing that, our comprehension is widened and we have a very broad understanding, while we are proceeding towards Brahman and realizing the Brahman. This is like a multi-cut diamond than a mono-stone. There is a mono path. There are multiple additions that you make to make the path much more decorative. If you see the life of Buddha, it is a monotone – single path. But then if you see the one who came after, like Shankaracharya, he made it much more splendorous and much more engaging. There is the beauty in diversity even in wisdom. The beauty of variety will add further joy to life. In that context, Master EK coming from the Ashram of Master Kut Humi, thought fit that we shall uphold all the truthful traditions of the planet. The truth carried in every tradition shall have to be upheld. Other things we can set off. In fact Master EK said, even I have grown into the awareness of Brahman through Master CVV's path. But still all these dimensions which manifested earlier, we should also pass it on to the posterity. The good events that happened in the past, the good message that has come through, the truth as it has manifested in varieties of places should be upheld by every truth seeker and truth holder. Therefore, Master EK took upon himself this task of making it much more wider, yet the core theme of the World Teacher Trust is Master CVV prayer. That's how it is.

Question: Master, on one hand Adi Shankaracharya teaches Advaita. On the other hand he preaches not only Bhashyams for Yoga Sutras, he gave wonderful Stotrams for all deities. This seemingly opposite are contradicting his own preaching of Advaita. Can you please enlighten us?

Answer: There is no contradiction in it. When you become THAT, when I AM arrives at the door of Brahman, and gets merged in Brahman, then you feel one with all, and you feel that there is no other. That is a state of Samadhi. When you step back by one step, you can see and enjoy it. You are one with all, and you are merged in it, then there is no experiencing. When you are with it, there is no experience. Having experienced Brahman, to step back by one foot and keep seeing it, you enjoy it better. In everything you can see the beauty of Brahman.

For example, if you eat the cake that we have cut, the cake is Brahman, you are Brahman. Eating the cake is an experience. You and the cake, though you are one, the experience of eating the cake is not there. When there is sugar and you eat the sugar, you have the taste. That is one thing. You have become sugar itself. When you become sugar, between you and sugar, there is no two, it is only one. Then there is no experiencing of sugar. The beauty is, having joined Brahman, having realized no other than One, just stay a centimeter distance from it would enable you to see the beauty of Brahman. By that you are in a kind of continued blissful experience. In absolute Samadhi, there is no bliss. When you have become THAT, there is no second, there is no experience. Having experienced Brahman, and establishing the truth of only One and no other, he decided to step back and enjoy it until he is in the form, because that's the best way of bliss. After having become Brahman, the only thing left for you is to remain in the state of bliss by seeing that Brahman in everything without fail. Having stepped back and enjoying the Brahman in everything, he went on praising the beauty of Brahman in varieties of ways. It came out to be hundreds and hundreds of worship hymns, which enabled many to purify themselves, to align with Brahman, and to walk the path of Brahman.

Having experienced the state of Advaita, he took to Visistha Advaita. Visistha Advaita means, me and the One surrounding me is One. In Advaita there is no surrounding to look at. It is all one. The observer is not there. When the observer is not there, there is no experience. The observer is merged into that which is being observed. Therefore, if you step back a bit you can see the beauty of Brahman and experience. There the state is I am Brahman, all that surrounds me is Brahman, and my experiencing Brahman is my ultimate bliss. That's why having experienced Advaita, one would necessarily step into Visistha Advaita. He was always engaged in Abhishekam and Fire Ritual, and worshipping Sharada.

Sringeri Chandrasekhara Bharathi was considered to be walking God. He always closes his eyes and gets into the state of Samadhi for hours together and comes back. He saw Shankaracharya doing all the rituals. The Advaiti in him asked Shankaracharya, you are in the path of Advaita, how is it that you are doing all these rituals? Then Shankaracharya himself replied that you remain in Samadhi and when you come back what do you do? Chandrasekhara Bharathi replied, I attempt to do my routine. Shankaracharya asked him, when you are attending to your routine like taking food, taking bath, are you experiencing Brahman? Chandrasekhara Bharathi replied that to experience Brahman, I get into meditation and become one with it. That's why Shankaracharya says, only when you close your eyes you are becoming THAT. Even with open eyes I am experiencing the Brahman in the form of persons who come, in the form of spiritual symbols, in the form of worship. In anything that is done I see no other than Brahman including you. This is a better way of Brahman than a part time engagement with Brahman. That's how he cleared. That's the reason, having touched Brahman, it is only relating to Brahman in all that is surrounding. That would be blissful. To become THAT, how long you stay THAT? Until the end of life there is nothing more to be done. You are given a body and you can be helpful to people and you can transmit the Brahman to the surrounding. So having been in Brahman, experiencing Brahman in the surrounding is considered to be much more engaging than just getting into and be with it. That's why Shankara found that it was necessary to relate to Brahman stepping aside from Samadhi.

Murali says three more questions also came. We answered six questions in total now.

Question: Master, what is the role of fiery will or discriminative will in taming one's nature?

Answer: Discriminative will is like Mercury. Fiery will is like Mars. To take a decision you need discriminative will. You weigh the consequences; you weigh the Dharma and Adharma relating to it. For that you discriminate Dharma, Adharma and think about, would it be useful to society, and would it be beneficial for my growth. All this pre-action thought is called Purva Mimamsa. For that you use discriminative will. Once decided, whatever decision you have decision, you follow that decision implicitly without looking back, without any wavering. For that you need fiery will. That's what these days we listen in the movies, "once I commit, I don't even listen to me!" That is fiery will. You have to think a lot before you make a decision. Discriminative will is useful to make a very clear decision. Once it is clear to you then no more wavering. Just apply it. For that you use fiery will. One is Mars, another is Mercury.

Question: Master, I read in the scriptures that in the olden days farmers were cultivating the land with the help of cosmic energy and procured huge crops. Nowadays, lands are polluted by so many means. Is there a procedure to cultivate the land with cosmic energy? Also, please reveal the procedure of feeling the cultivatable land and cattle in a cosmic way so that the farmer may get the benefit.

Answer: In the ancient days, people were cultivating land by the side of the rivers, wherever the rivers were flowing. Rivers through the subterranean beds, they continue to cause fertility to the lands around. People were growing crops only around those areas. There was enough water for them, number one. Number two, there were not so many on the planet by the way of humans. They were small groups here and there. Therefore, the land had the facility and availability of water, number one. Number two, there is the sun ray coming. Cosmic means sun ray only. Through the sun ray, through the rain, they were cultivating the land with the help of the river. The need for the food was not quantitatively as much as it is now. That is the first aspect. Second, they had lot of respect for the land. They treated the land as Mother. Therefore, they had an approach to cultivation as if they were approaching the Mother. The Mother Earth was seen as a cow. The cow is milked with much respect. The Mother Earth was also oriented well towards the beings for the production of crops. Where the Mother Earth is oriented to you, then it gives you more yield than normal. Just like a cow that you tame well before you milk, it gets oriented. If you do not

get its orientation and try to milk, you don't get as much milk. Like that every planet is seen as a cow. Every planet is a "Go". "Gochara" is there, meaning the movement of cows. Every planet secretes energies for the benefit of the beings. Cow also, according to your orientation, was giving lot of yield.

There were rituals done before the cultivation was done. Rituals were done before the harvest. After harvest, through the Fire Ritual, they used to offer to the Mother Earth. There are also Suktams relating to the earth. Today we don't even recite Bhu Sukdam. Among the five Suktas, Bhu Sukdam is also one. Bhu Sukdam, Nila Sukdam, Manyu Sukdam, Sri Sukdam, and Purusha Sukdam – five were the Suktas. Their orientation for cultivation was different. Therefore, they were receiving adequate food and they also had connection. When we speak of cosmic connection for cultivation it all goes back to the times of Prudhu Chakravarthi in Puranas. That is the Lemurian times. That's the time where the understanding was complete vis-à-vis the interconnectivity of the beings with the planet and the surrounding planets. That was the state where it was possible to have plenty of food for all beings. Then slowly that knowledge is gone. Today we don't see earth as a being. We don't have respect for cultivation. We are people who would like to exploit everything, including earth. By using these chemicals and fertilizers, the fertility of the land is lost. What are we to do now? Today, the scientists are coming up with certain solutions. Firstly, we are thinking organic foods. Secondly, we are thinking of re-fertilizing the earth. For re-fertilizing the earth the best means is seen, and experiments are proving it right, people are carrying cows into the fields, and allowing the cows to move in the field where the urine and the dung that cows excrete would cause the pH level to get back to its normal level. This is how experiments are happening. The re-orientation would gradually come and it takes time. First, we have to get out of the way we are doing cultivation. The way we are milking cows is not healthy. Likewise, the foods that we have from the fields is also not very healthy. This makes the scientist, the forerunner for the humanity, to review the whole thing. They are getting back into certain systems, studying what ancients have done. In that context, the cow is gaining the needed respectful placement. It is a long story. We don't see it in the near future.

Question: Master, on page 201 of Spiritual Astrology by Master EK, it is said that the secrets of one's whole span in the particular level are concealed in the time of the day instead of the signs of the zodiac. The six houses from one's birth contain the whole picture of one's connection with the Hierarchy. Could you kindly elaborate the meaning?

Answer: it is very difficult to elaborate in a class like this because it demands a very intricate understanding of spiritual astrology. That has to be dealt with students who have very deep understanding of astrology to know the secrets of the span. In spite of all that knowledge, one would not know the secret until he has reached his Buddhic state. These are all things said for those who go through the initiation and at that point they are revealed. By any amount of applying our mind over such statements you get the needed understanding. No one can predict the death while he is at the mental plane. One has to be at the Buddhic plane, number one. Also, in the Buddhic plane if one is in the fifth sub-plane of the Buddhic plane, only then he will be able to interpret the possibility of the Plan. Even then it is considered as a guess. Therefore, to get into that kind of subject is not very necessary for a student. Instead he should rather work for his getting into the initiation and getting through this process where you transcend your own personality. Transcending one's own personality, and once it is accomplished many things would be known. One would also know fairly the time when he departs. But before that, by application of mind you would not get it. Most of those things that are said in the scriptures they cannot be gained with this kind of equipment, this kind of mind, and we cannot get the related understanding. Do not indulge in it. Instead you better indulge in working out your personality so that your soul presides over your personality.

Question: Master, please tell us how to increase the will power to do the prayers regularly.

Answer: By chance, when you pray! At least by chance, you pray once! At the end of the prayer please make a request to the Master, "Please let me pray in the successive opportunity." Just as when we go to

the temple, the priest says, "Punar Darsana Praptirastu". Like that, when we pray, at the end of the prayer, you have to make a petition: "Master, please ensure that I come back to the prayer in the next moment." Meaning, if you are praying in the evening, ask that you may pray in the morning again. When you do it in the morning, you can again make a petition that I may be allowed to pray again in the evening. It is better if it is said that way, because you have to be allowed by the Master to pray. It is not that we decide to pray. We may decide. It is like our trying to love someone. The other also has to love. Therefore, the best way is to make a petition like that. 50% love is no good. Therefore, inform the Master, "Please allow me to pray tomorrow morning". In the morning, when you pray, at the end of the prayer, make an ardent petition, "Please allow me to pray in the evening". This kind of petitioning would be very helpful.

Thank you. The second set of three questions only one is really... the last one is relevant to all. About comic cultivation, we find only Prudhu Chakravarti doing it. It is not possible. Then the second thing is trying to know the span. Immediately one gets interested in his own chart to see when he dies. That will never work, so far as you are interested to know about yourself. It does not work.

Thank you so much. Relax. To all those who are non-Bangaloreans: tomorrow you may have a good voyage to your destinations. There is enough fog in the country and I wish that we would be helped to reach our places on time with the flights being on time. May that be so with all of us.

Thank you and Namaskaram.