

The World Teacher Trust

Energy of Synthesis

With Master Kumar and Kumari Garu

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

Part 1 – Friday, June 12, 2015, Evening

Hearty fraternal greetings and good wishes to all the brothers and sisters who are gathered in this sacred place. To relate to wisdom is to ascend from mind into Buddhi. By relating to wisdom we do not bring down wisdom to concepts. The wisdom should help us to raise ourselves from the state of mind to the state of Buddhi so that less and less logic remains, less and less reasoning prevails, less and less discussion and argument remains. Humanity has been endowed with wisdom from ancient most times. But then they bring down the wisdom to their mental state and emotional state and therefore continue to remain with their conditionings. Mind conditions, it is a conditioned state. It has certain definitions which are full of illusion, which do not exist except due to the myth of the mind. A good student is one who rises from mind to Buddhi, than to bring down wisdom to mind, and make them into concrete concepts, and thinks that it should be like this and it should be like that.

This sickness of 'this should be like this, this should be like that' continues to give birth to conflict. Mind always thinks 'it should be like this' but nature has a different program. Not always what mind thinks happens. Contraries happen. We think one way with our mind but it happens in another way. When you are fixed in mind, to you it is always contrary. When you are fixed in mind that it could be very hot in Cordoba for group life, the nature has a different plan, where it tends to be cooler than the air conditioning. When mind thinks that it should be good to have in one way, the nature arranges in another way -- not that the nature works against man. Man starts thinking about 'this should be and that should be'. Accept things as they come.

This has been a problem for the human mind. The inability to accept things as they come results in fighting with the surroundings all the time, and all the time there is a fight to live. Life becomes a struggle. Why can't man learn through wisdom to accept nature as it is? Mind has the habit of projecting. It projects into future, it projects into past. It would like to be like in the past some things, and not like in the past in relation to certain other things. It is only the mind that causes problems to man. He did not know to relate to the world through mind. Therefore, all this wisdom has become necessary for humanity. Even when wisdom is given we try to receive into our very conditioned thinking. That's why a Master's or teacher's wisdom is differently understood by different people. It is the same wisdom but each person receives it differently because of the different state of mind. But the purpose is to not take things into mind but to enable ascension of mind into Buddhi. Mind has view points; Buddhi has vision. Buddhi thinks of all; mind thinks of oneself. As long as man is in mind he tends to be selfish. Even if he gathers lot of wisdom from books and from teachings, and listens to lot of devotional songs, so many devotional practices, intellectual practice relating to wisdom does not help because man is trying to stuff into the mind that which is not stuffable. That is the purpose of wisdom.

The purpose of wisdom is to lift man from being stuck in mind to his original state of being in Buddhi. We should take to an elevated seat. From an elevated seat you see better. From the peak of a mount you see better. Half way through the mount you do not see better. You would only have 'a' view, and you think that is the only view. But if you move up to the peak you have a view in all 360 dimensions. You see much

more than what you see until you climb up to the peak you have only view. If you are climbing from east, you have eastern view; if you are climbing from west you have western view; if you are from north you have northern view; if you are from south you have southern view. When you reach the peak your view is all round view. That is what is called all round development. Your view has developed into a vision because you have an all-round view, not a partisan view. Partisan view only speaks of the strong state of mind. Even the so called groups of wisdom from all over the world, they divide the wisdom – this is eastern wisdom, this is western wisdom. When you listen to such statements, it shows that the man who related to wisdom did not know anything about wisdom. Nothing!

Sunlight is the same whether you are in the east or west. Sunlight is the same whether you are in the north or south. What we call Buddhi is but like the sunlight. What you call Sun is what you are. This you cannot know until you ascend from mind, transcend from mind. The wisdom should help us to ascend from mind into Buddhi and see better, to listen better, to perceive better, to experience better, to have an expanded consciousness. But if we continue to push only views everywhere... I, from India, would like to eat chili. I cannot impose chili on all of you. I can take it if I like it. What is agreeable to each of us we eat. We cannot push our view on others. We keep doing it because we are still in the mind. What we experience as very good we can suggest to others, saying that is good to me, you may also try it. But you cannot say, this is the best, you should have it. You cannot push down the throat your view on others. That is not wisdom.

Even if we are with wisdom for decades we continue to live with viewpoints, so many viewpoints. But a man of wisdom sees the number of viewpoints and tries to work out a vision. The man on top of the peak, he knows people are climbing from all directions. All are making effort to ascend. But ascension is important. Ascension from mind is important. You cannot sit in the mind and demand things to come to you. You cannot be in the pit of the mind. The pit of the mind is compared to a narrow well. From the well if you look up, the sky is so limited. A frog in the well thinks that the akasha is one meter diameter. But if you come out of the well you would know how stupid you are. That is exactly what the purpose of wisdom is -- to raise our awareness from the state where it is to a higher state. For that purpose wisdom is given from ancient most times.

People who are stuck in emotions should be able to transcend emotion. People who are stuck in mind, you should be able to transcend mind. People who are stuck with intellectualism are ready to argue at all times, ready to argue about anything. There are people who have the itch to argue all the time, to show the intellectual supremacy but what they think right would not happen. It is a limited right. It is limited to only to himself. And even it changes from time to time. When he gets more information the intellectual also changes his understanding. Otherwise, he is still stuck with intellectualism.

The purpose of wisdom and purpose of Masters of Wisdom is to raise mankind into Buddhic plane so that you have an overview to understand things. An overview is important. Otherwise, we live in mind and we have all complaints. When it is hot we complain, when it is cold we complain, when it rains we complain, when it is windy we complain. Nature wonders what kind of species.... they complain when it is hot so I make it cold, then they complain about cold and I bring rain, when I bring rain they complain... For everything you complain. Complaining has become a nature, which is not out of the Nature. Always complain, complain, complain.... Complain against the neighbor. Though we were told "Love thy neighbor", what we do is complain about the neighbor. Why neighbor? Complain about the spouse. We start from there. Everyone has complaints about the spouse, complaints about the parents, complaints about the society, and always complaints about the government. Who is happy with the government? Why this complaining nature? We are mostly in nature, so we have complaints.

There is an event in the life of Mahachohan before he became Mahachohan. He completed his works for that incarnation. He decided to do penance. He went to Himalayas. Many people go to Himalayas. Himalayas have a lot to offer but not many would gain what the Himalayas offer. So whenever another person comes to Himalayas, another human being, Himalayas feel "cheaper by the dozen"-- so many come to Himalayas. So, he went to Himalayas to do penance. He found a mountain slope very comfortable

because it had a very grand view, because he can see the sunrise, he can also see the moonrise. It is like a huge valley. A valley has an advantage for contemplation. A valley is no other than your eyebrow center. Just on either side of the valley there is a rising mountain; you have the rising eyebrows and the temples over there. In between you see. That's why a valley is selected for contemplation. You all know from books that even the best of disciples visit the Vaisakha Valley with golden bodies, not with body of flesh and blood, and experience even very high energies.

This Mahachohan, who was known as Vidura in that life, he took to a valley sitting on a mountain slope. Whenever he was into contemplation, and when he was about to feel comfortable in meditation, it used to rain. Then the contemplation was disturbed. He again meditated. When his mind is about to fix itself again, it rains. It was frequently happening like that. Just like when we think of doing some morning prayer some child cries in the next room or in the next house. The child cares little for your meditation. If there is a child it has its own world. So the rain was coming every time he was about to get into the groove of meditation. He was very irritated. That is the right of the human to get irritated! Many people say, "This is very irritating". So what? Your irritation is your problem. What is the solution when you are irritated? Since it is your problem you have to solve it. The rain which happens in Himalayas frequently cannot stop just for you. You are such a small thing in the whole nature. For your sake rain cannot stop. Rain is for larger purpose. It is meant for many. Not only humans -- plants, animals, and into the planes to transport water. It is only in the mountains the rains happen; they are collected and taken to rivers. When Vidura was so much irritated...

First thing is that when we are into wisdom, we should stop using such words, "I am irritated". Some words by their use become strong with us. I listened among our Spanish brothers and sisters "Don't worry". Why you say "don't worry", you don't know if he is worried or not – he is not worried, he is worrying you! Mostly the ladies to their men say "don't worry". He is not worried, he is worrying you, that's all! Why should you be worried? When we have worry in us, the word "worry" comes out of us. Whatever is filled with us that energy expresses the related words. Some people get into conversation saying "No, no". Why start with "no"? Why start with a word "worry"? Why start with "irritation"?

So, Vidura was irritated. A wise man passing by looked at the face of Vidura. We all know how it is when a man is irritated. The face is very expressive of irritation. When there is irritation our eyebrow center closes. If there is irritation in the stomach already the brow center is closed, meaning nothing can come from Buddhi. Nothing can flow from Buddhi when we are irritated, when we are angry, when we are worried. That's why the wise man who passed by said, "What is your problem?" Then Vidura explained that it rains whenever he is just getting fixed into Buddhi. "How to manage this rain?" The wise man said, "Don't manage rain for your sake. I will tell you another way by which you don't have to manage rain and rain does not disturb you." Then Vidura was happy. The wise man said, "It is simple common sense." Vidura thought he is of great common sense. But here comes a wise man, tells this is simple common sense. Great intellects miss simple things in life. Their intellect is very large but in small things they have big holes, like a huge machine is missing a bolt. One bolt missing in a great machine - it doesn't function. The wise man suggested, "On this mount, there is a height beyond which the clouds don't move. The clouds move below. Where the clouds move from there the rain comes. But you can move up the same mount beyond the clouds. Beyond 2,000 – 3,000 meters you move. Because Himalayas they have 8,000 meters high. Why do you sit at 1,000 meters and complain about rain. Go up. If you go up, you have no conflict." It really happened in the life of Vidura. The message is, you have to go up in your awareness. Up over there, there is unity, there is agreement, and there is harmony. Down under you have disturbance, you have conflict, you have unrest.

How is it that the greatest of the beings lived in the thickest of the cities undisturbed? It is an attitude. You cannot ask the whole society not to make noise just because you want to be peaceful. There is a way to find peace within you. And even in the worst of the noises you can continue to be peaceful. These are the gifts of wisdom. Therefore, ascending into Buddhi is important. It is only in the Buddhist plane the teachings of any Master are properly understood, not until then. People gain some bits and pieces of knowledge, and

mind gives distorted knowledge. Therefore, the purpose of wisdom is to rise from mind so that you experience the one harmony prevailing over all.

To a man of wisdom there is nothing to complain. He sees it as a variety. It is a variety. If people have different views it is a variety to him. He does not decide, this is the right view, this is the wrong view. All said and done, it is a viewpoint. One viewpoint will not be better than the other viewpoint. He sees that differences are bound to be there at the mental and emotional plane. Don't think this world would be completely harmonious and peaceful in this plane. It can never be and it will never be. It is like saying the children should not play, and while playing they should not quarrel, and while quarreling they don't beat each other, and then some weeps more than the other. It is bound to be when your consciousness is at the child's level. Children are children. They play. If they are not playing there is something wrong with them. Only a sick child takes to a corner. Otherwise, a child with its all-bubbling energy keeps on jumping and doing other things. Even if a grown up man is doing like a child, what should the understanding be? He has grown in the form but he is still a child. Likewise, some children come to participate in the wisdom classes. Here there are some members who have been participating in the classes right from the seventh year. They are not children. By form they are children but by consciousness they have grown. That's how you would know when you see from the standpoint of wisdom. To expect that at the mental, emotional, and physical plane there would be great harmony, peace.... It doesn't work. But man can rise. He can relate to the kingdom of God. He can relate to the light of God. He can rise to relate to the love of God. He can relate to the Plan of God and having related he can try to manifest at his level the God's Plan. That's what we can do. For that what is important is that we rise, not that we pull down things.

Please note that we have to raise first to bring down. We have to rise. Jesus raised for eighteen years to bring down some plan. No man has become a Master without raising himself into Buddhic, Atmic and Paramatic planes. As you go up in your awareness from mind to Buddhi, from Buddhi to Atma, from Atma to Paramatma, meaning the Universal Soul you should be able to experience the Universal Soul and descend again as soul and then settle in Buddhi. Staying in Buddhi conduct with mind senses and body; don't step down into mind. Mind, senses, and body are your vehicle; mount on it; don't go under it. You have to mount on the horse and ride the horse. You cannot gallop with the horse. You can gallop on the horse.

The very exercise of discipleship, whose other name in the past is Yoga or Bhakti is to raise into Buddhic plane. Know that Buddhi is the lighthouse relating to us. We are the souls and as souls we have naturally the light. We are self-effulgent, just like a gem. We speak of Mani Padma. It is a gem on the thousand-petalled lotus. Like the gem which is self-effulgent the soul is a lighted being. You cannot imagine the sun without the sunrays. The sunrays represent the light of the sun. Therefore, you are the soul and you have naturally the light. Don't get out of the light of the soul. Then you can perform acts of light.

Sitting in the mind you cannot do great acts because you are working with a dim light. Such a dim light, it is not even like our bed light. You cannot really see well, you cannot listen well, you cannot perceive well. Why should we be in that chamber where there is no light? We should move into that chamber where there is enough light. Sitting in that light you perform your work. This raise is important. Until we rise into the light of the soul we cannot be called men. As long as we are in the mind we are humans. There is "man". There is "hu-man". Human - man in mud. Humus means mud. Man in mud. What is that he can do? He himself is muddy. A muddy cannot do great acts.

There are two words – one is "humanity", another is "mankind". In Sanskrit we speak of "Nara", which means the indestructible. He is like the "man" in English. "Man" does not communicate that sense. The word "man" came from the word "manava", "manushya". "Manava", "manushya" means the man in mind. A man in mind is muddy. A man who presides or supersedes the mud of mind is called Nara. Nara means indestructible. NA means the eternal one, the indestructible one. The soul cannot be destroyed. The soul that we are cannot be disturbed. To say the indestructible race we say Nara Jati. That's the Sanskrit word. But these Naras were not destructible -- when they step down into the mind they lose their knowledge, they

are surrounded by material, and they tend to be mundane and become muddy. Therefore, what wisdom says, the very purpose of wisdom is to enable this Manava to become Nara, meaning the one who is settled in mind, settled in concrete concepts of good and bad, of right and left, of high and below, and a man who is ever ready to define things, a man who is ever ready to judge things, such ones shall have to rise to their original state of being Nara. This transformation from Manava to Nara is what is called the victory.

The true victory of man is not conquering others' lands. When Alexander came conquering with great passion, he entered into the frontiers of India. Then he saw some people standing upside down for days together. He saw some people standing on single leg for days together with closed eyes. He saw people standing upside down, he saw people standing with one leg with the other leg joined at the knee. He also saw people in a squatting posture, and also some people sitting on the branches of the tree with closed eyes.

Alexander was surprised to see. He woke up one of those in deep meditation and said, "What are you doing? Why are all these people like this?" Then they said, "We wish to go beyond mind." Then Alexander asked them, "What is the purpose?" "That is the true victory", they said. "We want to be victorious." Then Alexander wanted a little more description and elaboration. Then they explained that when you are in mind like this, when you are Buddhi you are like this. The true victory is to shift awareness from mind to Buddhi. They also frightened Alexander saying that "If you continue to be in mind you will die. If you transcend to Buddhi, you know that you don't die even if your body falls."

Then they asked him who he was. Then he said he is an emperor from Greece and he continues to conquer. Then they asked, "What for are you conquering?" He did not know why he was conquering – only for the kick of it. Then one of the seers said, "You stand with your legs stretched. How much land you can cover?" So Alexander set his feet as far distant as possible in the next, say about three feet he could cover. Then he said, "You take one more step". So, he lifted the rear leg and put it forward. Then the seer said, "You only still covered three feet! When you made a forward step you have lost the land behind. If you make one more step you lose land behind. At all times you can only cover three feet. That's your land. The rest is not yours. It is an illusion that you think yours. Do you know what happens? As you keep conquering, you establish one of your assistants in the conquered land. But when you go back your assistant will declare independence." It is like a carpet which is old and kept in the corner. When we open the carpet and go on unfolding it moving forward with, from backwards it keeps on rolling back. You need some people to stand so that from behind it does not roll back!

This kind of examples when the seers spoke to Alexander he was disillusioned of his conquering nature. He said, "Enough is enough. I go back." He went back and he talked to his Master. Alexander was guided by Aristotle. Aristotle is known in the Hindu terminology as Arista Nemi. Then he talked to him and took to a resigned attitude. You know when he died he made a declaration that when he dies, in his coffin there should be two holes on either side through which the two hands should be set out. Then his assistant asked, "What is the purpose?" "Let the people know that even though Alexander conquered so many things, he could not carry anything with him." That was his realization.

We also conquer many things on earth. We have many bank accounts, many properties, many people around, many admirers, many critical people. When there are admirers you also have critics. When you go, only you are allowed to go. Nothing else comes with you. Therefore, staying in mind and not transcending into Buddhi is ultimately a losing game. If you ascend into Buddhi the knowledge that you gain, you continue to hold. Then the continuity of consciousness remains with you. You would know what you have been in the past, and you would know where do you move after dropping off this body. Such a one is called victorious.

That's why Krishna tells Arjuna, "Be a Vijaya." Vijaya means be a victorious – not victorious in war, victorious over your mind. Come out of your mundanity and get into the Buddhist plane. Be a Nara but not a

Manava.” Be a man but not a human. That’s the only best way I can give the words. But man also means mind oriented. Man has come from the Sanskrit word Man. Man is the principle coming from Manu. Manu to Man, Man to mind, mind to man. Manu relates to the sunlight, therefore he became immortal. Sunlight means Buddhi. When we move into Buddhic state there is death of conflict and birth of harmony, there is death of analysis and birth of synthesis.

The topic is synthesis. Synthesis cannot be pulled down to mind. It remains a golden apple. You cannot pull it down to mind. You have to ascend into Buddhi to experience synthesis. For the one who is synthesis, he sees One in all. He does not see many. What he sees in the east he sees in the west. What he sees in the north he sees in the south. Wherever he is, whatever he sees, he perceives the one behind all projecting it.

Krishna was asked once, “Who can be said to be in synthesis? How can we recognize if one is in synthesis or not?” Krishna said, “If one can see in the Brahmin, meaning a very wise man; in an elephant; in a dog; in a man who eats dog’s flesh – in all this if one sees only the One then he is the one in synthesis.” The one who has the capability to see the One in all – be it the king, be it the wise man, be it a normal man, be it a dirty man, be it an ugly man, be it a bad man, be it a creature – in all if you first see One, then you can say you are in synthesis. But if differences exist in you, you step down and you cannot experience synthesis.

In the fifth chapter of Bhagavad Gita, the Lord speaks of one strophe, “Don’t think people who do lot of scriptural study and those who do so many rituals, and those who always dwell about the divine and all that – until they gain the state of seeing One in all he cannot be considered a knower. He cannot say that he is in synthesis.” Such is the synthesis he wanted Arjuna to be in. That’s how when it comes to synthesis, we see the One in variety. To see the One in variety is called the “uni-verse”. Therefore, the one who sees the “uni-verse”, meaning the one who sees One in variety, and see the beauty in variety is said to be the true seer.

That is what is the topic we have about the synthesis. The word is very popular now. But to attain it you have to be to very high states of Buddhi. That’s why in the prayer we had to utter, to invoke the Master, to cause ascendance, pull us by the tuft because we cannot. You pull us up from mind to Buddhi. You pull us up from Buddhi to Atma. You pull us up from Atma to Paramatma. That was the prayer we had in the evening. This pull up is needed. We should offer ourselves to a Master of Wisdom to give this pull and follow his teachings, and yet see daily how much we are in mind and how much we are in Buddhi. Sitting in Buddhi we can handle mind, senses, and body. Then you are called a wise man, otherwise you are just a man.

That is the theme we have for the next three sessions. And after that we shall have questions and answer session after breakfast. How to move into Buddhi is the first step. That is the theme of the entire teachings of the Masters. But the beauty of wisdom is each time it comes fresh. It does not come in a form which is already expressed. We will see tomorrow.

Thank you.

Part 2 – Saturday, June 13, 2015, Morning

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

The theme of synthesis essentially demands that we rise from mental plane to Buddhic plane, from Buddhic plane to even Atmic plane. Only at the Atmic plane you have synthesis. We are all descendants of the universal soul and therefore the sons of the One. Only as sons of the One Energy which we call God, we can experience synthesis. In the higher planes of awareness there is synthesis. As we descend into lower planes the synthesis details into analysis. With the sun there is synthesis but as the rays come out

from the sun already some synthesis loses ground for analysis because the sunrays detail into seven rays. The rays of the sun are full of light but then it contains seven details in it. Seven are the colors of the sun, and seven are the sounds relating to the colors, and seven are the different vibrations. When the seven reach the plane of mind they get reflected. When they get reflected the variety of colors gets distorted. That's where the mind gives a different understanding than the original. When we eat the bread coming from Cordoba or the butter each one expresses the taste of the breakfast in their own way. No two tongues taste the same way. To some the bread is hard, to some bread is good enough. Like that, it all depends on the tongue each one of us carries. We carry different tongues so we carry different tastes. Likewise, it is all one bread. Same bread is tasted differently by different people. Likewise, the difference is but natural when we get into lower states of awareness.

As the spirit descends into the seven grades of matter, gradually it details and gets more and more imprisoned into matter. Just like the one light beyond the sun as it progresses through the sun details into seven rays, and the seven rays when they are upon the plane of mind they get distorted. In that distorted state one cannot experience the original white ray of the sun. Essentially, we have to understand when there is descent One becomes many. And when the One that details into many is reflected it is further distorted. In the descending order there is more and more distortion. That is the work of the matter. Matter separates spirit and gives its quality to spirit. Just like the rain waters, as they fall in different lands... Each river has a different quality of water depending upon the quality of the matter relating to that part of the earth. If the water flows through black soil it has certain qualities. When the water flows through certain brownish soil it has a different quality. If it flows through very hard soil it gains some other qualities. That's why some waters cause easy digestion, some waters cause difficult digestion, and some waters cause even constipation. But up above in the sky, when they descend from the sky, it's all the same water. There is nothing wrong with the water. Its association with different quality of matter gives different taste to the water. Likewise, we as souls are no different from each other - absolutely no difference. Every raindrop has the same quality.

In what degree we associate with the mind, senses, and body decides the quality of awareness. That's why what is salty to one is not very so salty to another. And what is not salty to one is very salty to another. The difference is not with the soul. Its association with the matter develops certain qualities and it is these qualities that we express. Even when we see colors each one sees the color differently according to one's quality. The way one sees, the other does not. Then there are different viewpoints. The difference is due to lower state of awareness. From that state you cannot find agreement. You have to ascend in your state of awareness so that you would be able to accept other viewpoints. Not all can accept other's viewpoint. Why? Because they are very deep in their mind.

The scriptures say mind is matter. Mind is matter because the soul relating to the matter has gained a mind which is very matter oriented. When the soul is in relation to itself it is in light because it is self-illuminating. That is why the practices of relating to the self, "I am", have come to be. The soul has its light which is called the higher mind. The soul in relation to matter gradually loses higher mind to material mind. When you gain a material mind you gain viewpoints. When you are deep in your viewpoints, it means you are deep in your mind, meaning very deep in matter. More deep we are in matter, more strong is our view; less deep you are in matter less strong you are with viewpoint. That's why as one grows one understands that there can be more ways of seeing. There can be another way of seeing – not the only the way we see. When we see only one way and we refuse to other ways, please understand that we are more in mind. The more and more you are able to accept other views...

Can we see in daily life that there are other ways of eating, other ways of speaking? In a group life like this there are some who remain silent. The other name for silence is Valentin! I know him over 27 years. I could not disturb his silence! I could only help him to become more and more silent. More wisdom, more silence. Wisdom silences. Coming back to the point - there are some who are silent, there are some who are a little talkative, there are others who are talkative, and there are still others who only keep talking. By this, the right understanding is that they are in different states of awareness. We don't say who is good, who is bad.

We don't say who is high and who is low. That is synthesis. Synthesis does not belong in dividing things vertically or laterally. It gives a better comprehension. We gain the understanding that there are different states of understanding among our brothers and sisters but we all belong to the same garden of the Master. In the garden of the Master all souls are allowed as children. If some are very serious it is their problem. If they are very hilarious it is their problem. When you stand in synthesis you see the variety and enjoy. You let everyone be what they are but you stand aside from the situation and enjoy seeing a movie. That's all! There is no division. These are superior people, these are inferior people, these are more material, these are less material...

You know the whole universe, only for understanding it is vertically divided – east and west, there is a vertical division. West includes east, east includes west. There is no absolute division. We say Pacific and Atlantic. Where does Pacific end and where does Atlantic start? Only for understanding. It is the same water with different qualities, with different associations. You cannot divide spirit and matter. They are inseparable. That is why scriptures speak of God as male-female. Is female greater than the male, or is male greater than the female? At all levels they are inseparable. When you make a vertical division it is only to understand that this is the aspect of matter, this is the aspect of spirit. They are inter-supportive. One supports the other. Even at Sahasrara you have the matter – it is in the ninth grade. Even light is matter. So matter cannot be separated from spirit. The Absolute when it makes first manifestation it manifests as male and female at the same time. There is no absolute masculinity. That's why the scriptures speak that femininity always exists in the heart of the masculinity. And slowly it expresses itself. There is no situation where there is no femininity. The Mother principle is always there in the Father. And the Father principle is there in the heart of the Mother. In some states of awareness there is more spirit and less matter, and in other states there is less spirit and more matter. It is all the proportion of the matter and spirit that lets us know different states of existence. To say, "This is higher, this is lower" is only for understanding. The physical plane is equally divine. The gross physical plane is equally divine if you have the comprehension. It is a matter of understanding to see things from the standpoint of synthesis.

In vapor there is water. In water there is water. In the ice block there is the water. But vapor has different qualities from water. And water has different qualities from ice block. What is it that happened from vapor to water to ice block? It is a play of descent. To descend one has to gain more matter. From the spirit the matter expresses more. Matter is always seen as the offspring from spirit. Offspring means it springs out. To spring out it must be there inside. You can't say that the spring has born. Only when there is water it springs out. When we dig for the well, people tell us, "You dig here, you get water." Water is already there. You are allowing the water to spring out. Like that, in spirit there is the water. Nothing can spring if it is not there.

What is not there cannot spring. That's why the very concept of birth is not a proper understanding. There is no proper understanding of birth. Birth is nothing but from an imperceptible state to perceptible state. Let us take the example of our president, Josep Paradell. You see him in this form now. Thirty years ago it was different. Thirty years still ago, meaning sixty years ago, where was he? Sixty years ago he was one year old baby. How did he look like? Unless he shows his photograph we cannot believe that he was like that. Even if he shows some other baby photograph we believe because one year baby has transformed into what we see as Josep Paradell. 9th September he says he is born. Was he not there before he was born? We all know before 9th September he was there in his mother's womb. How many months he was in the womb of the mother? So his entry into his mother's womb is it the birth of him? No, he existed even before. If he did not exist, how did he enter into the womb of the mother? So which is his birth day? It is not the day when he comes out of the womb. It is not the day when he entered into the mother's womb. Before he entered the mother's womb where was he? He was with the father as a fiery spirit. That fiery spirit went through the spermatozoa. So before he entered his father's head was he not there? He is there but we cannot see with these senses, we cannot see with this mind. This mind has its beginning and ending. Only in mind we have beginning and ending. If we go beyond mind you say there is no such thing as beginning and ending. There is no beginning and ending of anything.

We say that this earth has come to be 30 million years ago. But it also existed before it become so solid. It existed in a subtle plane. Like that, it always exists – as it goes out another earth comes out. Just like Josep has left the past body and came back into this body. Even after this body he continues to be. Why? Because he is always there. That is why the ancient wisdom clearly says, “Do not say the matter is born out of spirit.” Matter has not born out of spirit. The nature is always there in its subtlest form and it takes into gradual manifestation into grossest form. The seers of ancient times are very clear about it. They say that, “Never say that the feminine principle has born out of the masculine principle.” It is a very wrong understanding. It is always there. It always there. It expresses gross, retreats, and enters back into its original source. It has its place at all times. When it expresses it is not perceptible to people.

I give you another example. You went into sleep last night. In the morning you are awakened. Where was your awareness in your sleep? Can we say it is dead? If it is dead you cannot wake up in the morning. It is always there – sometimes retreated and sometimes expressed. When it retreats it can retreat to be a point. But it is never annihilated. It is never in its non-existence. It is ever existing and it periodically springs up. When it springs up it gradually expands and unfolds. It unfolds in layers; and layer after layer it has different density. The primary expressions are tender. The later expressions are hard, less tender, and then harder. When he was born he was a tender baby. Not only he, we all! Even the bones are tender with us. Where were these bones before?

When you are into the mother’s womb, you are just like a bubble. It takes a month for that bubble to solidify. Even in that soft bubble, there is no bone formation. As it grows gradually in the womb it details from within all the seven tissues of the body. Now we look at, they are so very different from each other. The bone is different from the flesh; the flesh is different from the blood. Different tissues have different gradations. The seven gradations of the tissues of the body from brain marrow to bone, it was all one to start with. All have come from the same. One became many – everything has a role to play. You cannot say that bone is inferior to brain marrow. If any one tissue is missing your body is deficient for healthy functioning. The seven centers of the body are as important as the seven rays of the white ray. What we try to understand is that in higher states there is more spirit, in lower states there is more matter. As you descend more and more, more and more matter happens. And the matter holds the spirit. In the lower states the matter holds the spirit. In the higher states the spirit holds the matter. Who is holding who? It is both. Spiritual understanding should not be at the cost of matter. There is a process of spirit forming matter and gradually forming several planes of existence. At all planes there is existence.

Existence is common on all seven planes. The difference is in the states of awareness. So we should say that there are seven states of awareness. But there is no such thing as seven states of existence. Existence is common on all seven planes. The difference is in the states of awareness. In the stone there is existence. Stone is existing. In the plant there is existence. In the animal there is existence. The human is existing. The man is existing. The deva is existing. All devas are existing. When it comes to existence, it is common from stone to cosmic angel. That is why it is said that Shiva is most equanimous -- he is as much in the stone as much in the cosmic. But the awareness is different from cosmic awareness to stone. In the stone the awareness is in deep slumber. In the plant it is dreamy but asleep. In the animal it is awake -- it awakes and it is moving. In the man it is fully awake. What is the difference between animal awakening and man awakening? Animal awakening is like when we just get up in the morning. It is a treat to see the faces in the morning! Very sleeping face to awakened face, you see the faces. The morning, semi-awakening in which we do our things is like the animal awakening. By mid-noon fully awakened, meaning the degree of awareness is gaining from plant to animal, from animal to man. Then when the matter is reduced in man... reducing matter does not mean dieting to be bony. Bony beings don’t look good. I see many apostles’ paintings, they are all very bony. It looks like they never ate anything. Less matter means the less orientation of mind to matter. That is less matter. He may be very stout but if your orientation to matter is not that much, that means when your mind is not filled with matter then it is less matter. You know Master Jupiter – Master Jupiter is in the seventh plane at all times, which means there is very little matter. But his body is very wholesome and round some. It is a matter of orientation to matter which matters really! If your mind is not oriented to matter, what happens? Slowly it gains its light.

Mind is also light. When it sheds its orientation to matter it gains to be a clean mind. How can you clean the mind? You may clean your body with all kinds of soaps, oils. But how do you clean mind? It can be cleaned when it changes its angle of orientation from being horizontal to vertical. If you always look around things... normally an animal does not look up. What has it to look up? It always looks around, looks for food, its look is only towards matter. Man has a facility to look beyond matter. Throughout the day what is that engages the mind decides how much matter is in the mind. If we don't do anything and sit quite, what is that automatically reflects on mind? The surroundings, the contemporary events, the people, their disagreeable behavior, the lunch that we are going to have, the breakfast that we have already taken, the absence of hot water in the shower. This is what comes to mind. Meaning what? The mind is with mundane things. By being with mundane things it becomes mundane. It recollects past mundane things and the future expectant things. That is why the Masters say mind is matter. But is mind really matter? Mind can be without matter. Each one of us are asked to sit and contemplate. When we contemplate what are the thoughts that keep coming to us? All people who influence our life they come at once. All situations that have an influence presently on our life they come at once. To escape from it we look to the Master or we look to the light. We think of lighted beings in our contemplation and relate to them. When we do not relate to them what remains in the mind is the matter. "In Toledo the bread was like that, in Cordoba the bread was like that..." These are the things that the mind always brings. That is the fun of the mind. It gathers all useless things from the surroundings of the past, the present and the future in anticipation. It collects all sundry things and keeps before you.

You don't have stray dogs here; in India we still have stray dogs. What does a stray dog do? It has no specific program. It goes to one street and picks up something. It goes to another street. It keeps on running as if he is busy. Like that our mind goes to every street, every city, keeps on bringing memories. That is its specialty. "Two weeks ago the same Saturday in Bangalore it happened like this to me, I had such a good tiffin..." like that it brings for nothing. What do you do now? What has happened two weeks ago? Sitting here it thinks of other things. It thinks of another person who is not here. It brings events which already happened and cannot be rolled back. This is because mind is filled with matter. With that kind of mind when we read teachings of the Masters they don't stick. The daily bread becomes more important than the daily reading. Whatever is read in the mornings is gone. But whatever we have eaten remains in the memory. Basically the mind's memory is filled with material things and matter. That is why Master CVV gave a prayer – "no matter never mind."

If you are with matter your mind grows more and more. You can be with matter but not so much. Limit the matter of the mind. Limit it to essential things. Don't let it into non-essential things. Don't let it go everywhere. That is the first training -- to restrain the wandering dog to the house. And you can yourself see how it wanders when you sit quiet and let it go. You wonder how many places it goes to. And mostly it leads you to unpleasant events, unpleasant people because mind has another quality in it -- it is negative. Mind is negative. Negative in the sense that it is receptive. All receptive activity is kinetic activity. Whichever aspect it reflects it receives. So reflect upon light, it receives light. That is the positive dimension of mind. If you do not create the habit of relating to light it only relates to matter. The whole crux is to release the mind of the matter, to cleanse the mind of its matter. If the mind is cleansed of matter then it is called pure mind. You know pure mind is like no mind. In the East in the scriptures they speak, "Attain the state of no mind." When people take the sentence as such, how can we be without mind? No mind is a blind. No mind means pure mind. No mind is a transparent mind. If you look into the water in a tumbler, in a container, if you don't see the circumference of the water you cannot see that there is water or not. Only by circumference we note the level of water but as such the water is transparent. How much drinking water is in the glass, how do you see? By the level which you see in the circumference of the glass. But if you look vertically you don't see any surface. It is a see through. Mind is in its original state a see through. It enables seeing through. If is muddy water, we cannot see through. If it is still water, clean water, you can see through and the high reflects on it. The one within is seen, the one without is seen. It is such a transparent thing that you don't think it is existing. A clean glass... you know when you have a clean glass as a wall, many times people keep a symbol on it, a bird or some circle, you know why? It looks as though no wall,

and we go and break our head! It is still a wall but seemed to be no wall. That is the mind, which is important.

It is a mind to reflect upon you the three higher planes. It is a mind that enables you to see how the three lower planes are. You can see through the lower planes, you can see beyond into higher planes. That is synthesis. You are not sacrificing any. You are enabling things to be seen, be listened, be experienced wherever you are. Simultaneously you can experience all planes. You don't have to go to Buddhic plane, you don't have to go to Atmic plane, you don't have to go to Paramatic plane. All is reflected in you. This ability to cleanse the mind to enable a see-through enables us to stay put and experience all that is in the universe. Therefore, the work is to see that the mind is cleansed of its matter and to see that mind is oriented to light. You know the master principle of mind is Manu. Manu has such a mind and we are all born out of his mind. Naturally, we also have such clean mind. Therefore, he wants that his race... we all belong to Vaivasvata Manu. So he would like that we have a no-mind state which is a pure mind. When the pure mind is entertained Buddhi reflects. The light of Buddhi reflects.

We have an Occult Meditation with Master CVV saying "Moon is Silver. I AM the lake." Then the light of the moon falls on the lake. And then the lake is silver. That is the beauty of mind. Mind is like silver. That's when mind is troubling excessively we give silver – Argentum Nitricum or Argentum Metallicum to make it clean. When mind is in too much emotion it causes lot of problems of comprehension. It is therefore recommended that once in a while we take Argentum. Instead of every time taking some silver, the ancients invented a way to bring silver into daily use -- to eat by silver plate, drink by silver glass, or to wear a silver ring. The contact of silver is to keep the mind (clean)... They are all supportive but you have to work it out to make it a clean mind. This being an Aryan race, during the fifth race, the fifth principle has to be restored to its original order. A vibrant, transparent mind so that you experience the inferior planes and superior planes. You don't have to shift from here. No shifting into better planes. When you have such a transparent mind, you understand that it is the same energy that prevails everywhere in different models. It is the same male-female energy in different combinations, in different planes. What does it matter where you are? When you are able to perceive the same male-female energy everywhere, where is the need to move up? What you gain by moving up you experience by being here. That's how the idea of synthesis enabled many Masters of Wisdom to stay here. They could have moved to planet Venus but they said, "It's OK."

That's why synthesis says shifting is illusion. "It would be nice if I stay in Switzerland", like this ideas come to people. It is not Switzerland or Spain or Germany or Himalayas that bring change to you. It is the trick of the mind. "You trick the trick", that's what Master CVV says. It is the trick of the mind that tells you, "Go to Himalayas". It is still worse there because you have temperatures which are not agreeable to you. To see the pictures of Himalayas is so beautiful, but to live in Himalayas is not so easy. But if you trick the trick you have the same comfort wherever you are because it is the same male-female energy everywhere. Where is it not there? It is all permeating. Its Will is available everywhere, its Knowledge is available everywhere, its Love is available everywhere. So sitting here you can travel everywhere, sitting here you can visualize everywhere. For that the only obstacle is the excess matter in the mind. That's why in the books they say we are in the mental plane and in the third sub-plane of the mental plane. We have to make the fourth sub-plane of the mental plane. Then you are into the Buddhic plane of the mental plane. It is still mental but a Buddhic sub-plane of the mental. Already you are into the subtle. If you get into the fifth sub-plane of the mental a little more light; sixth sub-plane of the mind much little matter. We should not speak in terms of more light, much more light. We should think of much less matter, much more less matter. That's why I always say, wisdom makes us less unwise. It is to make our situation a less unwise situation. We cannot say more wise, much more wise. More wise comes only when you are wise already! Therefore, less unwise, much less unwise. Like that, you cover every sub-plane of the mental plane.

At the seventh sub-plane of the mental plane you are like the Swiss lake. Swiss lake means clean water and not much movement so that everything is reflected. A still, pure water lake is the ideal state of the mind. It is not a no-state mind. Please understand when the Eastern scriptures speak of no mind, it means

a translucent mind, a transparent mind, a mind that does not have sicknesses. This is very dangerous. How many things are stored in the mind? In Aquarian Age, the target set is the transparent mind - a mind which is very visible and completely open, nothing separatively held, no secrets are held, no conspiracies are held, no twists. Such a mind cannot be manipulated. The one who cannot be manipulated by any manipulation... the manipulative ones are manipulated. So all those sicknesses of mind are gone. That is transparent mind. Now transparency is coming to be. More and more the time compels people to be transparent. More and more the time compels men to be not excessively individualistic and separative. The more you are separative in your mind the more you tend to be individualistic. It is to get into this stream and become one with the stream. It is not being separative. Separativity leads one to be individualistic. When you are individualistic you are all alone in this world. It is a paradox. A world of a billions of souls, amidst which you become lonely. More and more people feel that they are lonely and there is no one. It is working the contrary by being excessively individualistic. This is because the mind is tending you to be separative. This separative aspect of mind causes the consequential imprisonment. Each one is imprisoned in his own cell of life. Then we get into cell life, small life.

Instead of separative if you are communicative, there is free flow of energies from surroundings. People who have good communication, active communication, and appropriate connectivity, they enable inflow of energies and outflow of energies. There is inflow and outflow so that your energies are afresh all the time. The waters of the rivers are fresh because they are ever in a flow. But the water in a puddle or pond, neither new waters get in nor the old waters go out, then those waters stink. More and more when there is no inflow and outflow of energies through open interactions then there is stagnation of energies in the person. When the energies stagnate they tend to be very individualistic and crystalized. Therefore, to enable free flow of energies, the tendency of mind to be separative shall have to be overcome by relating to the surroundings as much as possible. That's why people who have no one around to relate, they relate to plants, they relate to animals, they relate to wind, they relate to sunrise, they relate to sunset, they relate to rain. There is way of relating all the time so that there is free flow of energies. Or you relate to the Omnipresent One. It is a boundless energy, so your suffocation is gone.

This aspect of mind which has the ability to be separative slowly imprisons the person in his own egoism. Separativity leads to egoism. That's the reason why there is a need to be conscious of groups... groups means souls.... Relate to the group of souls with love, love comes back to you; relate to the groups with good will.... As you relate to the surroundings with an open mind, you receive with an open mind and there is free flow of energies in you because the mental plane has the tendency to gather matter and imprison oneself. The more you gather the more you are imprisoned and the more you become individualistic. That's why where there is more money and matter, there is more and more conditioning of the being. Where there is less and less of matter and money, there is more free flow of energy, because money and matter is a conditioning energy. You should even let money to flow freely. A person who receives to give receives better. There is a circulation. Things that are kept in circulation enable you to be fresh. The free flowing waters are fresh. The free flowing air is fresh. Why do we look for opening the windows? If we totally close everything, in a matter of fifteen minutes only carbon prevails because we keep on emitting carbon, we get human smell. Why is it so? The humans do not let free flow, so they smell. Instead of enabling free flow they use perfumes. More smell more perfume. But why should the human smell more? The plant does not smell. Not even animals, they don't need daily bath. We need. Why? Because there is stagnation of energies. We grip energies. We don't let them flow. Do you know how clean a cat is? Among animals cat is considered the cleanest one. That's why people allow them to sleep with them in the bed. Why? Because it does not smell. But we don't know how much cat likes to sleep with man or woman! After we sleep it may jump out of bed and sleep in a corner! Cat is very fussy about being clean. Why I say all this is, do not let energies get arrested in you. We only learned to receive from every source and not to transmit as much as we receive. When you transmit there is the flow ensured. Just like as much as we talk so much we should listen.

In everything that we do let the positive and negative work in equal proportion. As much as we receive so much we should distribute. Receiving material and distributing material is one activity. Receiving light and

distributing light is another activity. When you receive light distribute, you are cleansed. When you receive material and distribute the material you prevent the crisis of stagnation. That's why the two activities of male-female shall have to be necessarily equated in us. When they are equal we are in a very equanimous state where we relate to everything and receive the needed love and joy. To stay balanced we try to make so many exercises. Let us learn to distribute by receiving, either vertically or horizontally. Nothing should be allowed to be arrested with you. Whatever you grip, grips you. This is where the mind can be made to gain its original status. The mind-born sons of the Creator, they have all learned this kind of balancing. All those whom we called Masters of Wisdom, those are the ones who enabled their mind to be in association with Buddhi and function with light upon earth so that there is the beauty of light manifesting upon earth.

There are false doctrines which suggest that we should run away from material. There is no need to run away, you can balance by invoking the spirit in matter. Even in the atom there is such a spirit, such a force. It is not that for the sake of spirit you have to move away somewhere. You don't have to be anxious to move into the ashram of the Master. You can enable the ashram of the Master to be with you in the heart. You may have read a book written by Richard Bach which I keep suggesting from time to time. It is a book with ten sentences. Just ten sentences very artistically arranged with pictures in 10-15 pages: "There is no such thing as far away", if only you keep your mind clean. Book is nice but the mind does not... The mind is the platform. It should be kept very clean. That's where the work is to enable a field where you relate to the high, to the low with equanimity. That's what Master CVV says, "Equator equal." What is "Equator equal?" The high and low are equal at the equator – the northern hemisphere and the southern hemisphere, they have to meet at the equator. The North Pole and the South Pole, they agree in the equator. The matter and the spirit agree at the equator. All become agreeable – the left and right, the high and low, they are equalized at the point of the clean mind. Such a clean mind is demanded.

The facility with Master CVV is, "You make yourself available and I will start cleaning." The technology of cleaning is available with many teachings but the beings are not able to clean with the help of technology. So the Master said, "I shall clean. I am the master cleaner. You submit to me. I will clean." You know how he cleans? He tries to provide always what you dislike. He presents things contrary to your expectations. He is a master of contraries. Because you hold a viewpoint, he would not like you to stick to a viewpoint. The more and more you are with viewpoints you tend to be mentally sick. Physical sickness need not be feared. Mental sickness comes with you even in the next life. Mental sicknesses are profound sicknesses. They have to be cleansed. Our viewpoints are nothing but partisan understandings. Partial understanding is not judicial understanding. So he tries to always provide what you think is not right. When all sides are acceptable then you have an all-round vision. He particularly works with it. You don't like cold weather, he provides cold weather. He works on all our dislikes because what we dislike is nothing but our weakness. He also works on our excessive likes. The idea is, all these ups and downs in mind are cleared because these likes and dislikes are like ups and downs which bring you different moods in different times. One day your humors are high, another day they are low, another day they are not there – depression. These changing moods of the minds have their basis in likes and dislikes. He ensures that you are cleansed of it.

What you don't like is but a limitation. When you frequently relate to it you slowly understand that you don't need to dislike so much. It looks to be OK and slowly you accept it, you agree. There is a saying in Telugu, "Even if you keep chewing a bitter thing slowly it becomes sweet. And that which is sweet that you keep on chewing it tends to be bitter." Sweet has bitter in it, bitter has sweet in it. Therefore, why you dislike? Keep chewing the dislikes, slowly you will start liking it. The disease of dislike slowly gets neutralized because one dislike brings another dislike. Your dislike is not a solitary thing. It is like a chain of dislikes. Only one you see first. If you accept the dislike, "This is I don't like", then another thing "You don't like". More and more there are "Don't like things". You see a snobbish person; he has more dislikes than likes. Everything they dislike. They dislike being in groups. To be amidst souls, if you dislike your sickness has grown beyond. So they disassociate with the world except for money purposes. Even at home they dislike to be always together. Each one is in his own room. Why are you not together in the house? "Oh! We don't like to be together so much." Not even for a television program they come together. Each one has a television

in his own room. Why? Because I dislike what he sees, he dislikes what I see. So we build a world of dislikes in a world of joy. So, the more things you dislike the more your life is reduced to nothing.

You know, all this universe is created to relate well, like them, and be joyful. Each one of us has to see how the mind in us is trying to play this kind of game to make us lonely (?). On the other hand the divine is making his plans to commune people – communion at the soul level, communion at the Buddhic level. For that reason the facility of communication is gradually improved over two centuries. Today the kind of communication we have is a great facility for the humanity. It is such a great activity of the throat. Communication is the activity of the throat. Mercury is the presiding planet. Speech is its intelligence. Humanity is at the throat center. By positive communications you elevate your joy. By cutting off all communication you are in your own well. All these inventions enabled man to be joyfully communicating. But we relate in such a manner that we only relate to silly things – Facebook, Whatsapp, Facetime, Skype. No expenditure involved. For reasons of money if you have not communicated it is one thing. But for joy communication can be there. It enables flowing out. It enables flowing in. The aspect of Mercury which relates to man, which only enables transformation because Mercury does the alchemy, appropriate use of Mercury is important. Inappropriate use will cause disputes, conflicts. For fear of disputes and conflicts if you don't communicate at all, you are stagnated. Your separativity leads you to more mind. Don't separate too much. Relate appropriately. And through appropriate relating you let the free flow of energy.

That's why the work of the Master is always, see which dimension is excessive, which dimension is too low. He therefore balances it through prayer. His work is to balance us in the mental plane so that we become a medium for higher energies to flow into. Humanity is expected to be transmitters of light into lower kingdoms. It is only through man much can be done to plant and animal. For that what is needed is to cleanse the mind. Cleaning the mind allows the lifting of the planet. When the planet is cleansed the kingdoms of light can manifest on the planet. We are the block. When we clear our block we are elevated into the kingdom of light, and we also become a means for allowing the animal, plant and mineral kingdoms to also rise. Therefore, the whole work is focused upon reparation of the mind so that the mind-oriented man tends to be a transmitter of light. When such light is transmitted through him he eventually becomes light. That's why Master says, "You don't have to move into higher states. Verily, the Absolute permeates into you and make you realize that you are Brahman. Through you all others can also be transformed into sublime states of existence." The Absolute transmits through you and transforms all other kingdoms into one of joy.

That's why every Master of Wisdom speaks of Kingdom of God upon Earth. Kingdom of God upon Earth is a prophecy that can only be fulfilled when man becomes a medium. And for man to become medium he needs his mind to be transparent. A transparent mind is a mind which is cleansed of matter. Directly the Buddhic plane is at work meaning the light is at work through the glass of mind. Through a glassy layer the light passes through. In fact, the human evolution is also tending like that – that we use more and more glass now, and less and less dense matter. More and more glass is coming into bathrooms! But starting from bathrooms it should also come into main rooms so that ... we say a statement, "Let there be no hindrance to light." But light is hindered when there is gross matter.

So we make our minds light by orienting more and more to lighted beings, lighted thoughts and activities of those lighted beings. By constantly relating to the field of light and the beings of light, gradually mind develops the habit of relating more to light and less to matter. When mind gains this habit of relating to light more than the matter, the mind sheds the dense matter and fills with subtle matter. When the matter is subtle your senses also perceive better. You see more than what is normally seen. You listen more than what is normally listened. You can taste more than what the substance offers. You know how to taste more than what the substance offers. When you eat the substance you can feel the cook because it is through the cook it came to you. The life condition of the cook can be perceived by eating the food. Like that your perceptions can gain a see-through. If you sleep in someone's house on his bed, you can perceive through touch what is the condition of the energy of that person. Your touch has a see-through. That person is having some problems, you can propose blessings to see that person is relieved of those conditions.

That's why it is said in ancient times, when a saint goes to a house he has only one purpose – to bless. He gains the touch through the water he drinks, the food he eats, the place where he sleeps, the chair where he sits. These are all not miracles. It is a matter of shedding the matter from the mind, enable the mind to gain the normal perceptions which it is capable of.

A transparent mind is no different from Buddhi. That you should know because when man is transparent the light of Buddhi is available to him. It becomes a Buddhic mind. What happened to mind? It is there but it is transformed into Buddhic mind. For this the practice is during daily life, where are our thoughts, where do they go, what are the targets it reaches, are they mundane or there is something about divine also? Therefore, when we see things we should also think of the divinity in them. Don't see the bread only. Bread is divine. All food is divine. Divine is here as food, is a complete understanding. Then the bread has a different impact on you, it has a different impact on you. Even in the mundane there is divine, this dimension we speak in the afternoon. There is divine in any mundane thing. If you start seeing the divine the mundane gives the way to relate to the divine. The matter allows the mind to see the divine. That is what we try to elaborate in the afternoon.

Thank you.

Part 3 – Saturday, June 13, 2015, Evening

Hearty fraternal greetings and good wishes to all the brothers and the sisters. Let us get out of our mind the division of spirit and matter. That is the fundamental ignorance. Let us establish in ourselves that spirit and matter are inseparable. They exist in us in equal measure at the Buddhic plane. In higher planes the spirit is more than the matter; in the lower planes the matter is more than the spirit. Anything that we see we should be able to see not only the form of the matter but also the spirit. That's why the occult studies prescribe to see along with the form, to see the color, note the vibration of sound, and cognize the presence of spirit. That's how it is all fourfold. There is spirit, there is vibration of sound, there is velocity of color, and then there is a symbol which we call a form. Symbol, color, sound based upon the spirit – this is how we have to see the fourfold aspect. It is always fourfold. That's why in the Vedas they prescribe a cross. Cross is not Christian. Cross is a symbol borrowed from the Vedas by Christianity. Cross represents the spirit, the sound, the color, and the form. From spirit to sound, from sound to color, from color to form – this is the manifestation. In higher circles there is more spirit, sound, color. In lower circles the matter dominates, and the lower colors take lower planes. There are the higher sounds relating to the higher circles and lower sounds relating to lower circles. So also the colors. Essentially, there are three colors – the blue, the golden yellow, and the red. In the lower plane the golden yellow becomes green; the blue becomes violet; red becomes orange. This is how there is the higher dimension of color and there is the lower dimension of color. Likewise, the sounds -- there are high tone sounds and low tone sounds. The more the matter is, the less is the velocity of color in it and the less the sound vibrates. The less the matter is, the velocity of color is more and the vibration of the sound is more. The spirit remains the same.

When we see anything it is a fourfold aspect. You cannot just see matter and say you have understood. In matter you should be able to see the spirit, and in spirit you have to see the hidden matter. That is the occult sight. The occult way of seeing is to see the spirit and the matter together. When we see a person, normally we see the personality; we do not see the soul. But soul is basis by which personality is developed. Without the soul no personality can exist. To see only personality and not to see the soul is like losing one eye. See the soul as well as the personality. The personality has the form. The soul contains the spirit. If you see the spirit, the soul in the form, then it is a complete understanding. Mostly, people see the form and personality. They do not see the soul and the spirit. Likewise, in anything we see we make a very partial understanding. Before these religions came into existence people were worshipping with this idea of synthesis. There has been stone worship. Why stone is worshipped? Because the ancients knew there is spirit in stone. That is how Shiva Lingams have come to be. Shiva Lingam -- in that matter there is also the

spirit. Recognition of spirit of matter in the stone resulted in worshipping even the stones. There are also worships of the trees. In all ancient wisdom religions there was worship of trees. Even now in America you find tree worship. In India there is tree worship even today. The trees are worshipped – the Ficus, the banyan, the cedar. Cedar is considered to be the energy of Seilo (?) in wood. It is called Devadaru in Sanskrit meaning divine in wood. Divine in wood is Devadaru. Wood comes from the tree. Tree is worshipped not because it gives flowers and fruits – it is the understanding that in the plant kingdom the spirit is also there. And also many symbols of animals are worshipped. The cow is worshipped, the bull is worshipped – not because cow gives milk and the bull enables us to cultivate. The fish is worshipped, the serpent is worshipped. All the zodiacal signs, the related animal forms are worshipped even today. The idea is that there is the divine in those forms.

In the same analogy there is worship of human by the human. There is as much divinity in the human being. Therefore, humans are worshipped. That's how people worship a man who shows greater value to the society. You recognize the divinity in the humanity. Then there is also recognition of divinity in the planetary principles. Then there is recognition of divinity in the solar principles. Then the recognition of spirit in the cosmic principles. So right from stone to the cosmic intelligences, to recognize the divinity enables us to relate to the divinity. As much as we relate to the divinity, the divinity reveals from the matter. So it is a matter of relating to divinity in all forms that enabled people to gain the understanding that all is divine. All is divine enveloped with different gradations of sound, color, and matter. Inside it is the same. Package is different. Whatever you relate to, that responds from the other side. If you relate to the spirit the spirit relates to you. If you relate to the soul the soul relates to you. If you relate to the personality the personality relates to you. If you relate to the form the form relates to you. So while broadly speaking, while the whole thing is in a fourfold manner, to see only a part of it is not complete seeing. That's how we have... even today those who know worship all forms of God because all forms have come from the same source. Many forms came out of one divinity. So all forms having come out of divinity, they are divine forms. When you see the divinity, the divinity responds. If you see the personality, the personality responds. If you see the divinity in the snake, the divinity from the snake relates to you. But if you only see the personality of the snake, you get fear. When you get the fear the serpent becomes alert. Out of your fear you try to hurt the serpent. Even before you hurt the serpent, the serpent bites you. So is the case with scorpion. Equally is the case with mosquito. Mosquito does not bite all. Mosquito bites those who entertain in them a suspicion that it might bite you. In your suspicion there is a negative energy which draws this mosquito to you for a while. Not all people are bitten by mosquito; not all are bitten by scorpion; not all are bitten by snakes. It's how your view about it is. That generates the vibrations in you. When you generate a fear vibration the others nurse it. Then it is faster than you. Don't we see in the life of great beings where serpents are very friendly, tigers are friendly, lions are very friendly, eagles are friendly, and elephants are friendly?

Why did not elephant put down Gautama Buddha? A ferocious elephant, royal elephant, was coming through because it was slightly made. And it was running through king's way. All people moved finding a way to get out of the way of the elephant. But Buddha was coming from the other side along with his disciples. As they saw the elephant and as they heard people crying out, "Get away from the way of the elephant", all went away. Also the disciples. But Buddha did not. To Buddha it is divinity. He is established in divinity so he relates to the divinity in the other. So the elephant came up to him. As elephant sited Buddha, and as Buddha sited the elephant, as the eyes met, the elephant has become very quiet and very normal and has even kneeled down. And Buddha gave the touch to the tusk of the elephant. Then the elephant was completely normalized and felt deep touch of love. Why it is so with Buddha? It is because he sees one divinity in all. Wherever you are, relating to divinity, the divinity responds to you. That's how stones are worshipped. Through stones people received revelations and even realizations. And then people worshipped trees, they received message from even the trees; they got the revelations and even realizations.

A tree can speak to you if only you care to speak to the tree. If you wish to have a fruit of the tree, if you make a request and touch a tree, it drops a fruit. Jesus demonstrated to his disciples not to pluck the dates

on the trees. "Don't pluck. You can talk. You can tell the tree, 'I am hungry. Would you mind sharing some of the fruits?' and touch the tree. Don't shake it. Gently touch the tree". Because the tree is much more gentler than a man... It has very tender perceptions. So if you gently touch it, it drops fruits. He taught such things to disciples, which are not recorded. People record what sticks to them, not what does not stick to them. To him it is all divine. Therefore, when you are relating to the surroundings, from the surroundings the divinity relates to you. If you don't see that, you can never see it.

In the visible if you cannot see the divine, you can never see divine that is in the invisible. We care more for the appearance of angels, but there are angels in the form of stones, plants, animals, and humans. We neglect the familiar and try to hug the unfamiliar. It is mind's trick. It neglects that you already know. It looks for something which you don't have. It doesn't enable to experience what you have. And it makes you look for things which you don't have. How can you experience what you don't have? If you experience what you have... we buy so many things. Our interest is up to the point of buying only. After buying we are not interested. We make great efforts to buy a special thing from a special place. Once you buy it and put in the corner of a house... the mind is not interested. You don't look to it. Most of us, just for example, go to Toledo and I speak on eagle, people pick up symbols of eagle. And they even show to me, "Master, see this!" Where do you keep this at home? Already there are so many things at home in the store. It also joins that store. Many things we bought remain in the store, even unused for years together. The thing that comes now is only for a while, later it also finds its destination in the store, or to some corner of the house. So what should the eagle think? "Why did this fellow bring me and put me in a corner and never relate to me?" We do these things not only with things but with other things. The plants, the animals, the humans.

Until the boyfriend and girlfriend marry there is so much of seeking from the other. They can't live without each other. After marriage they can't live with each other! What happened? That is the mind. What you wanted so much has become so disinterested after it became yours. It happened in Spain. There was a man in love with a woman. They have been in love. They were in love and they were not married. It went on. Twelve years it went. You know in group lives I conduct marriage ritual. He said, "Master, will you also conduct this marriage ritual to us? We want to marry." I said, "What marriage? Already it is over years ago. You are in a bondage, let it be like that. Why marriage?" "No, no, Master, we would like to get married". They got married. Next year, they got separated! Is marriage a means to divorce or a bondage to be together? What happened? Twelve years no marriage, they lived together. One year after marriage, they cannot be together. It is the trick of the mind. When he and she are not married, there is the mutual magnetism. When it became a bondage, when it became inevitable to each other, the anti-magnetism started working – because too familiar. When you are too familiar you start the other way. That is mind. It makes things familiar and later ignores. It can be a dog, it can be a spouse. When something is understood mind is no more interested in it. When something is not understood mind is inquisitive. That's why though there is divinity in the familiar we are not interested in it. We decide that it is a stone, it is an animal. But this is where it is in a visible form. It is a paradox that where it is visible you don't see, where it is not visible you want to see. This is mind's dimension. Get back and see the divinity in the nature. See how it is! Do not define it. "Wow! It is like this", you can experience. There are no flowers in this plant. We always look for flowers and fruits in the plant kingdom. But can they not be beautiful without a flower and fruit? When we see like this, you know what mind tells? "Oh! There is no flower." What is not there it sees. What is there it does not see.

If to a shirt one button is missing... suppose you have five buttons normally. One button is missing. The beauty of the mind is that it does not see the buttons that are visible. It tries to look for the button which is not there. Do you know this? It always tries to show what is not there; never show what is there. One master and his disciple, they daily used to go to a river stream for a bath. The master always carried a container. He was taking bath with the container because he cannot go deep into the river for a bath. The disciple goes deep and takes shower. Just like from the bucket we take water and take our bath in countries where we don't have shower. What will you do when you don't know swimming? You don't swim but you want to take river bath. Carry some jug with you. Go up to knee deep, take the water and put it on your head! Those who know swimming they go deeper. Every day it is the disciple's duty to bring the jug to

the river. One day it so happened that the two went to the river. The master saw that the disciple forgot to bring the jug. It is very common – it is the right of the student to forget! But if the master forgets he is no master. The disciple forgot and the master noticed it. He therefore collected the jug and wrapped it in the towel. They went to the river. When they are to take bath the master asked the disciple, “Where is the jug? Did you not bring it?” The disciple said, “Just in two minutes I bring, Master”. The master said, “OK”. The disciple ran to the habitat. He searched everywhere. It is obvious that he cannot find it. He came back, “Master, I did not find”. The master asked, “What is that you did not find?” Then the disciple said, “The jug.” “You did not find the jug. How could you search for that which you don’t find?” “It is a puzzle” he said. “How did you search for the jug which is not there?” It is in Upanishad. What that Upanishad says is, do not search for what is not there, what is not visible. Many people don’t understand this Upanishad. These Upanishads are small booklets. We don’t understand unless we keep on thinking about it. What the master asked this disciple is the theme in the whole thing. How do you search for something which is not there? The Upanishad ends there.

There is another Upanishad. In that Upanishad an old person who lives all by himself found some part of the robe or vestiture is a bit torn. So he wanted to stitch it himself. He was a self-reliant person. So he fetched the needle and the string. He carefully put the string through the eye of the needle and then he started knitting the portion which is torn. Suddenly, the needle has fallen from the hand because he did not make a proper tie of the string with the needle. During the daytime, when there is no electricity, within the house it is... there won’t be so much light. He is an old person. He cannot really see very clearly. He was searching outside where there is light. He was searching, searching outside. Then came a young lady like Elisa and asked, “Grandpa, what are you searching?” He said, “I lost needle dear, so I am searching over here”. The girl said, “Where did you lose it?” “In the room.” “Then why are you searching there?” “I cannot see because it is dark there. Here it is light so I am searching here”, he said. This is the dimension of mind. Because you cannot see here you try to see somewhere else. It is an Upanishad. You walk up to Santiago because you have strong legs. It is right at your door! What is at Santiago is also right at your door. The rest is all labor. And we don’t come back enlightened. We come back with knee pains and we need some massage. And we keep on speaking that we made this walk. It is only personality aggrandizement. So many things we do... Don’t think you only have Santiago. We have so many in India. People climb Seven Hills. People go by walk to Benares. Why? Because you assume it is not here. How does a pilgrimage stimulate in us? You feel there is something over there which is not here. This is boring; every time we are in our house -- it is familiar. Those who reside in Santiago, they don’t go to church. It is only from distance. Those who are in Jerusalem will not go to the temple. Most of you know near Visakhapatnam there is a great temple called Simhachalam. People come from all over India to Simhachalam. But we, who live near Simhachalam, don’t go there. You know why? Anything familiar is not interesting!

So familiarity causes a veil over the reality. The more familiar the less you see. You think you know but you don’t know anything about your proximate person. You say “He is very close to me”, but you don’t know anything because you are too close. That’s why in the ancient times, they were worshipping what is all in the proximate. Just as I said, in the stone, in the plant, in the animal, in the human, in the mountain, in the river, all elements. Elements are so proximate to us, so familiar to us. We don’t relate to them. But they are the messengers of the divinity. The plant is a messenger of the divinity. The stone, the animal, the mountain, the river, the water, the fire, the air... this doctrine of synthesis says, if you do not see the divinity in the familiars, if you do not see the divinity in the visible, you are just crazy trying to see divinity in the invisible and unfamiliar. To relate to familiar is easier. To relate to unfamiliar is only a craze. What is in hand is better than two in the bush. One man was having a dove in hand. We know but we don’t follow – that is the problem. There is a saying in English, “One in the hand is better than two in the bush.” One dove he had in his hand. And some mischievous fellow said, “There are two birds which are far, far beautiful than this bird you have in hand.” What would you do? You first let this out. And then it is all bushy. You can’t see anything! Why is it called bush? You don’t know what is inside. We have presidents with those names! Difficult to know what is inside, that is called bush. That’s why we say, “It is all bushy, don’t go near.” Don’t the normal people in the world think so about these groups? Because they see groups and

they relate to them and they feel very bushy about them -- because we are all searching in the bush, ignoring what is with us.

Synthesis is, relate to the divinity in the proximity. For every person the proximate is the spouse. It is very difficult to see the divinity in the spouse. Even if you make sincere effort, only the spouse appears but not divinity. With all good intention after morning prayer, if you want to see the divinity in the spouse, but only the spouse appears. Spouse is familiar, divinity is not familiar. But the divine arranged the spouse to you so that you have a proximate interaction with the divinity. If you are not married, you are a bachelor, your mom is very familiar to you. An old mom at home is divinity stay put. We feel heavy with such a thing! When there is an old mother at home who is all loving towards you, or who cared for us when we did not even know how to wash. When we were babes who cleaned us? Can't you see divinity in that? In that formation of energy to see divinity is what synthesis suggests. Don't look for somewhere when it is at home. Don't hunt for treasures which are down under. Hunting in strange lands is all wasteful labor. Synthesis is to look to the divinity which is present to you in the form of your father, in the form of those who are around you. Normally, those who are around you, you don't pay attention. You try to relate to those who are distant. But when the distant ones come near us slowly they lose importance.

If a Master of Wisdom is amidst us, we slowly forget. Familiarity makes even the original relation of Master-student be forgotten. That's why for our safety they stay distant. If they are regularly around us, we forget that they are our Masters. We put our hand around them! We just lay our hand on their shoulder! They know what it is with men of mind. That's why they stay at a distance. They would like to come near. But by that you don't learn anything. This is because we are in mind. This game of mind is what synthesis exposes. Therefore, it says, relate to the familiar -- not in relation to what you know about it; to see the divinity in them. That's why when we look to each other there should be an effort to look to the divinity in the other. The eyes should meet to see the soul and the light of the soul in each other. Later, you can see the personality. Use one eye to see the divinity. Use the other eye to see the personality. That's why there are two eyes. That's why they say in books, the right eye is for wisdom, the left eye is for sight. And with the help of wisdom of synthesis, if you see divinity in others, then the third eye opens to give you vision. That's how sight, wisdom, vision. Vision comes only when we use right eye in the right manner. You have to look out to the divinity in the hidden, in the forms of matter. More and more you see this way, then you see how beautiful is that the divinity is enveloped by a personality. A divinity in the buffalo... Personality is buffalo; divinity is not buffalo. There can be a buffalo personality, or a bull like personality, or a serpentine personality -- any personality is a variety. But if you only see personality then you are in trouble. This is the teaching that came through even before this creation happened.

People think that synthesis has just come. To you, yes! But it is there even before the creation. It is there even in the previous creation. Anything when we know first we see it has just arrived and that it is not there before. It is like a grandson saying... he has come to youthful age like our David. Then he had passion to grow mustache. He went on growing. There was a rich crop of hair, very thick. So he went on molding it and started putting lemons on it to show how strong his mustache is. These are so many fancies! Now there is a different fashion. People make spikes! In youth you have so many fancies. There was a time when people were growing mustaches. Mostly they are all timid fellows. To cover timidity they used grow mustaches! A grandfather at home... he was enjoying his grandson in such vocations as mustache growing. One day he called his grandson, "What are you doing so much with your mustache?" Then the grandson said, "What do you know? You have no mustache. You know only when you grow mustache". But the grandfather has grown mustache two generations before! But the grandson cannot believe that the grandfather already had a mustache and he did with it.

Like that, we say synthesis arrived now. Please note that wisdom is neither old nor new. It is eternal like the mustache! Your grandfather, your great-grandfather, your great-great-grandfather had the mustache and removed it. Likewise, the wisdom of synthesis is as ancient as the creation. But we are now in a world where we live more with mind, and we are not comfortable unless we divide. The comfort is in dividing, not in uniting. At home there are divisions. The nation has divisions. Why this division? It is a craze to divide.

As if there is not sufficient, there is lack (?) If you break this glass any number of pieces it becomes. To bring it back into this shape is very difficult. That is the danger of being in the mind. But among all this we see that there is unity. Seeing this unity has become the fundamental discipline of wisdom. You can see in a good person, in a bad person, the person. You cannot make a division of good and bad. There is something beyond. In the badly behaving person, in the well behaving person, there is the soul. The divisions of mind are only those which only promote divisions. We create evil by division and get into eternal occupation of fighting with the divine. You divide only for the fun of fighting. Who divided it? The mind.

It has so happened to the cosmic angel whom you call Michael. His counterpart in East we call Narada. He is the cosmic teacher today. He is the fifth Kumara. There are four Kumaras originally. But the fifth Kumara happened to be by virtue of the excellence in him relating to the synthesis. When we speak of synthesis we have to speak of how he gained synthesis. That's why the scripture Bhagavata initially speaks of his story. The teacher Narada, he informs his students about the wisdom of synthesis. He says, "Be careful and do not forget to see the divinity in familiars. In familiars you neglect to see. The more you neglect the more miss the divine." In his life in the previous creation, we call previous Kalpa, when he was a boy, he was conceived very late by his parents. Even by the time he was of five years of age he lost his father. So the mother took care. And the mother was the only guardian. And they were in a very humble condition. They were in a poor condition. The mother had to work hard, strive hard to ensure that the child gets enough milk, enough food, enough clothing. She was working as servant maid. And whatever those household gave her she never used to eat herself. With all love, she used to bring it home, feed him first. After feeding him she used to eat. After putting him to rest she used to sleep. She was very old person yet taking excellent care of the child. Though her body did not permit her to do household work, for the sake of the boy she was somehow gathering the energy and doing the labor. The mother and son were there. The son was also trying to help the mother in the household but the mother never allowed. That is the motherly love.

One day to that house a group of wise men came. They came to stay for four months. In India there is a tradition called Chaturmasa, meaning four months. Four months the wise men stay in one place. They do not move on. These four months are from the end of Cancer to beginning of Scorpio. They count by lunar months from the full moon of Cancer to the full moon of Scorpio. These are the months they don't move because in those months there is lot of change happening in the nature. There would be rains, there would be floods. Everything undergoes change. When the change is on, it is better to stay put. When the change is complete, you start again working. During transition any work done will not have fruition. Normally, these groups of wise men they keep moving from place to place. When it comes to these four months, they stick to a house on the basis of the ardent invitation that there is -- not that they go and impose themselves. They would have a list of requests to come and stay with them. Depending upon the degree of the devotion of the household, and according to their understanding, they take to a house. And they keep on doing meditations and discourses. The householder takes care of them. It so happened to that house where Narada's mother is serving, a group of wise men came to be for four months. Then it means more work for the lady -- not only to the lady of the house but also for the servant maid also. Naturally, it is more work when there are guests at home to all the members of the house. The servant maid was to stay day and night over there. She brought the boy as well to the house.

While the mother was working for the household needs, to the boy was interesting to look at the wise men. He saw them and found some interest to observe them. So Narada was observing them. And when they were having a mutual conversation about the abstract metaphysics and the related subjects, the boy was standing in the corner. The door used to be closed, slightly opened for air. So the door was seemingly closed so that there is passing of air into the room. Through that slight opening he was listening to what the group of wise men were speaking amidst themselves. He stood there and listening hours together. Even in the night when they were speaking together, he was there looking through the small gap. Three days and three nights he was listening. Then the wise men they felt deeply interested in the boy. A seven year old

boy listening to things, day and night, and he had to be every time taken away by the mother for food. He did not think of even sleep.

They thought he must be a very special being. So they invited him into their group and said, "What is it that you are listening?" Then he said, "Whatever you are saying I feel very attracted about it though I do not comprehend it. But one thing I understand that you are speaking of Omnipresent God, and the way he manifests and demanifests, and the way he builds the creation, and the way he causes evolution of beings." He said I did not understand and was saying so many things. They said, "Are you interested in the Omnipresent God?" The boy said "Yes". They immediately advised him, "See every form as God." Seeing every form as God is the original understanding of worship of Vishnu. If anyone says, "I am worshipping Vishnu, the Second Logos", the meaning is that he worships all forms as forms of God because that is the truth. All forms came from the same source. The wise men told him to do this worship, to look all forms as divine forms. That is the foundation for the wisdom of synthesis. That's why we chant thousand names of Vishnu in India. It says "Viswam Vishnuhu" meaning the form of the universe is Vishnu. All forms in the universe are Vishnu. Today people chant the names but they don't see Vishnu. To see the Omnipresent One as this form, the boy could achieve it in a matter of forty days. In forty days, there was no form which he could see without recollection. Every form as he sees he recollects it as a form of Vishnu. Be it a cow, be it a dog, be it a stone, be an elder one, or be it younger one – any form. Then he understood that there is no place without form. Wherever you go there is the form on earth. So he understood that in the form of beings Vishnu is all pervading.

Then he came back to the wise men: "Now I am able to see without exception every form as a form of Vishnu." The wise men were also observing him. They said, "Yes, we know. We have been observing. Now we give you another dimension." The wise men suggested the behavior in every form... there is a behavior in every form... "See the behavior as the indwelling God in the form." The indwelling is behaving. That means to see the personalities as emerging on account of God. Every form has its behavior, which I explained in the morning. Just like every association of the spirit with matter develops its own special qualities. No two rivers taste alike; no two mountains generate vibrations alike; no two persons have same personality; no two beings have the same personality, be it even diving beings. Their personalities are different. Master Morya has his personality; Master Koot Hoomi has his personality; Lord Maitreya has his personality; Master Jesus has his personality. It is by the difference of this personality we cognize them. The cow has its personality, the bull has its personality, the pig has its personality. How does this variety of personality emerge? By difference in the gradations of matter. But the divine is same. The presence of divine, its association with matter, depending on the quality of matter, the personality emerges. Just like in a glass tumbler if you put water you don't get the crystals. If you pour water in a golden vessel, the water gathers golden vibrations. It is not the same water as in the crystal glass. If you place water in a silver vessel, water gains different qualities. If you place water in a bronze vessel, then it's a different vibration, different quality. Likewise, silver... It is not the water, its association with the matter. Likewise, the divine is in all. Depending upon the mixture of the matter in one... there are seven planes of matter. Each one has a different personality. See this as the beauty of variety of the Lord. There is so much variety. That's why every person has a different expression in this universe. Even among Masters, everyone has his identity. As I frequently say, every Master has a fragrance.

Therefore, the boy was asked to see differently behaving beings, see this variety of difference, it is so different from one to the other. Among plants each plant has a different flower. It is not the same rose every time. There is variety in the mineral kingdom, plant kingdom, animal kingdom, and in the human kingdom. See the variety as the beauty of the play of the lord. This is a difficult step. Instead of seeing the variety, sometimes we see the likes and dislikes. Narada accepted the discipline. He started seeing variety. He saw the master of the house, the way he behaves; the madam of the house, another variety; the children of the master and the madam, each one is different; he saw the wise men, they have a different behavior. Likewise, wherever he related with plants, animals, it was easy to see the variety – here it is like this, here it is like that. But then he had a crisis. When he sees his mother he cannot see the behavior; he only could see the mother. He could not see the behaving principle in the mother as the divine play

because the mother is so familiar. He was seeing only every time mother, and the excessive love she shows. To that old lady this is the only thing to live for. What else that an old lady who has nothing else but just a little son? All her focus is on him. But that would be suffocating for the child. A possessive mother is suffocative to the children.

Narada was feeling when it comes to his mother he was unable to see the differently behaving splendor of the lord. She keeps on feeding even after his hunger is satisfied. She takes of excessive care. To accept it is not easy. You get a bit vexed. Too much caring is no good. But that is her nature. Can we see this when it comes to someone who is excessive in his behavior? We reject it. We say this is too much. We try to avoid. It happens. But it is mother. There is no way for him to avoid. After forty days the wise men asked, "How is it with the second step of the advice? How do you see the varied behaviors of forms? Are you able to see the splendor of the variety?" He said, "Yes, except the behavior of the mother." Then the wise men said, "Try to see in your mother. Don't have that attitude that your mother is excessively caring. See that it is the divine in the form of your mother. Why don't you see that it is divine in the form of your mother that is taking a very good care of you? Don't see the mother. See the divine functioning as mother for you." That's why in India in our childhood we are taught a simple poetry of four lines. It says, "In the form of my father you take care of me. In the form of my mother you nourish me. In the form of teacher you educate me." We don't see father, mother, and teacher as three different things. Divine as father, divine as mother, divine as teacher, and the form of my friend, you have condescended to play with me. Like this, a small stanza is taught. It says, in the form of my father, in the form of my father, in the form of my teacher, in the form of my shade, you follow me. You follow me everywhere as my shade follows me. You come to me as my friend. Any friend that comes to you, it is divine only. It chose to be friendly to me. You are my master. You are the destination. You are the path and you are the goal. This is exactly what the stanza says. In olden days during our childhood these kinds of things are taught in the first standard. As it should be in Kali Age these are all gone.

Coming back to the theme, in the form of your mother - why don't you think divine is around you to teach patience, patience to bear with her excessiveness, to be tolerant? To be patient, to be tolerant, to be forbearing – all adverse situations come only to teach this aspect. So where is there an adverse situation? There is no adverse situation. It is divinity coming to you to lift you from a situation, from a limitation. If Saturn comes in transit very near to your Moon, know that it is the compassion of the divinity to lift you up from your limitation so that you are much more rounded up, much more unfolded. An aged woman at home, normally we think, which is the best home for the aged that we can settle her? Normally that's what we do. We look for old age homes to settle the parents because we don't want to learn patience, we don't want to learn patience, we don't want to learn to serve – all those opportunities that divinity gives. Then you have the consequences of these limitations of intolerance, impatience, inability to bear responsibility. Divinity approaches from surroundings, and much more so from familiars.

All this the wise men told the boy. "See that it is the divinity functioning for you to take an extra care. See the divinity so that you are able to accept." Non-acceptance is a failure. Every time when I start the class I say "Anirakaranamastu, Anirakaranamastu". You know what it means? Let there be no negation, let there be no negation. The less you use the word "No", the better it is. There are languages where people speak without speaking "No". Why should you say "No"? Japanese know how to say without saying "No". That's why they are so successful. We in India, instead of saying "No", we have other ways of saying it. If someone comes and asks to eat a chocolate you don't say, "No"; you say, "Tomorrow". Tomorrow who will come again ask for chocolate? Assuming they come and again ask for chocolate, again say, "Tomorrow". Don't say, "Not now." "Not" is a negative expression. Tomorrow is a positive expression. It will surely come whether we are there or not. Tomorrow we may be there or we may not be there but it will come. Like that, there is a positive expression. As far as possible do not negate. Even if it is impossible there is a way to remain without negating because negation has consequences. So don't be negative to your mother. If your mother offers a little more, tell your mother, "Tomorrow mom" with the hope you eat tomorrow. The mother remains quiet for today. They said, "Learn to see this divinity in your mother."

We have come up to our prayer time. After prayer, I will complete this story. In this all, I am speaking more than one and half hours. But it is happening. What happened with this dimension given by seers to Narada, we will get to it after the prayer.

Thank you.

Let us continue our story relating to the relation of a cosmic Kumara into the wisdom of synthesis. Narada was informed by the group of wise men to make specific effort to see the divine in the mother regardless of the idiosyncrasies of the mother. Narada took it up seriously. It was initially difficult for him. He was mostly seeing the mother. But the power of advice coming from the wise men helped him to see a bit of divinity in the mother. As the seers said, maybe it is divine in the form of the mother that he is being taken care of. Slowly, he started seeing bit by bit. Gradually, the mother was becoming more acceptable. There was less negation and more acceptance, in a very gradual manner. Slowly, a state came where he was seeing more divinity in the mother, and very little the mother. He was feeling very joyful that it is verily the divine that really took care of him when he is all in his childhood. But for the mother what would have happened to him came to his mind. The father is not there. There are no elder brothers. There are no other relatives. Only the mother. It is the divine grace that enabled in the form of the mother to take care of the child. He started seeing the positive side of all that the mother does more than the excesses.

The practice was for a month. The first forty days seeing the form as divine was completed. Next forty days seeing the behavior of the forms as divinity was experienced except the behavior of the mother. In the third part of the forty days, by the time he reached thirty days, he was mostly feeling the divine through the mother. When he is given bath, when he is given fresh clothing, when he is given food, when is being caressed, he saw the touch of divinity and slowly the mother was getting into the background, the divinity was coming into the foreground. So he was more able to accept. There was no negation. By the end of the forty day period, he almost saw mostly divinity but not the mother. He was very joyful. It is no more the mother, it is the divine. And the next day is the last day because the wise men will go. So he likes to take to the next step. And he was very joyful that in him it is only the divinity in the form of variety of behavior. He was very joyful. He said, tomorrow in the very morning, after the wise men's prayers are over, I will inform that I could accomplish this very difficult task of seeing the divine in the familiar. So thinking so he went to bed. He wanted next day morning to the mother also be with him and say, my mother is divine, it is verily the divine. He wanted to but early in the morning when the mother went to milk the cow to the cowshed, a snake bites her and she dies. That was a very great, unexpected event. But then Narada, he saw that event also as divine. He understood that the mother was retained until he learned to see the lord as the proximate, and then the lord of time as serpent came and released the mother from an old body. He felt, "I think, only to get me trained the divine made this arrangement. When I am ripe with the experience the mother now disappears."

He went to the wise men and expressed his experience how slowly more divinity is seen in the behavior of the mother and how more and more he could accept, and how it was complete, and how when the work is complete the mother departed. So he narrated and touched the feet of the wise men. Then the wise men said, "Today we leave. We are glad that you could achieve the second step. It is normally not easy to achieve. You must have been working a lot in your previous incarnations that you could see the divine in the peculiar behaviors of the beings. Not many can transcend this step. It has become possible to your gaining our presence on a daily basis. And you have accomplished it. Now comes the third step. See the soul in all. The form, the personality, and then the soul. Keep seeing the soul in all. We leave now." Then the boy wanted to accompany them. Then the wise men said, "You cannot accompany us because you cannot move to the places where we go. But practice this step of seeing the soul. That is the third step. All is the personality, and the body, they are moved by the soul. The soul is the master of the form in the personality. Now that you are able to see the divinity as personality, now you start seeing the soul as such as divine. As you accomplish this we meet. As you accomplish this you accomplish all." The boy was very unhappy to get disassociated with the group of wise men. When all of them were moving out by bullock

carts, he was running after the bullock carts up to a point. The wise men were also deeply touched. They also prayed, "May this young one be blessed to accomplish the third step."

So how the third step of wisdom of synthesis is realized, we continue tomorrow to explain. This fifteen minutes was what I was requiring before prayer. These are the steps of realization in the path of synthesis. It is so simple, practical, and is applicable to daily life because it all enables us to relate to the divinity in the proximate, because what is visible, what is proximate is no different from what is invisible and what is distant. If you propose distance, so the distance is there between you and divinity. If you propose it to be invisible, so it is invisible to you. The visible is but no other than invisible in expression. That's why the Upanishad says, "Verily THAT is This." More appropriately, "Verily This is THAT." "Iti" meaning "This". "E tat" meaning "THAT". THAT is an expression of This. When it demanifests it is THAT. The ice block is but vapor. In manifestation it is ice block. In demanifestation it is vapor. In still higher states it is invisible as air. So invisible to visible, visible to invisible. It is this same male-female energy manifesting and demanifesting. By relating to the visible appropriately we gain the ability to relate to the invisible. Negating the visible, negating the proximate, negating the familiar, negating the immediate responsibility, no man could ever experience the invisible. That's the message that wisdom of synthesis gives. So that student of synthesis is responsible at all planes and experiences divinity in all planes. It is continuous expressing of divinity through each and every action, and through every moment of time, in every place, in every form. The divinity is not conditioned by place, nor by time, nor by name, nor by form. Name, form, place and time cannot condition divinity. That divinity permeates through all. There is a regular way of relating to it. Starting with visible to invisible. Visible to semi-invisible to invisible. We continue tomorrow.

Thank you.

Part 4 – Sunday, June 14, 2015, Morning

Hearty fraternal greetings and good wishes to all the brothers and the sisters. We have come to the final session of the teaching for this group life. The wisdom of synthesis recommends that we see all forms without exception as forms of the divine. Since all forms are divine there is no low form, there is no high form. Essentially all forms are emerging from divine and therefore have to be respected as divine. All forms are made from the same nature, just like all images are made, say from gold. When a cockroach is made out of gold it is still gold. When an angel is made out of gold it is still gold. When a snake is made out of gold you don't throw it because it is gold. If you make an image of a good man, an image of bad man, with gold... Normally, the anti-hero is bigger than the hero. But when both are made of gold will you throw away the image of the anti-hero? You will not because it is gold. There is more gold in it than in the hero. When all forms are divine it is much more than gold. Divine is more than gold, more than diamond because all diamonds, gold come out of the divine nature. Negating forms would not be there when you make the practice of seeing the form as the form of the divine. Rejecting some forms, accepting some forms – we respect all forms, in whatever. A thorny bush is equally respected as the orange tree which we see here because both are forms.

The equanimity is gained when we relate to forms. There is no rejection and there is no hugging. Likewise, next step is to see the nature, behavior that acts through the form. That you see as variety. The variety is on account of the chemistry that the soul has with the form. Therefore, you see how it is, you don't say, why it so. "Why it is not?" is not there, "How it is" is there. In what combination is the three qualities of nature is... There are differently behaving beings but all are beings. If someone is differently behaving than you, it should not worry us unless it behaves differently with you. By different nature we need not be disturbed. Variety is seen as the splendor of the divine in nature. The second step is a difficult step, and it is much more difficult with familiar people. That is why Narada found it was difficult for him to see in the activity of the mother because he has developed a temporary relation to the mother. Therefore, he sees the mother than the divinity in action.

Disagreeables become agreeable when we start seeing divinity in the behavior of the beings. The more we experience the disagreeability the more we suffer. Non-acceptance of the surrounding world causes more suffering. The Lord allowed everything to be as much as he allowed you to be. Every being is allowed to be. Even if it is disagreeable it is allowed to be. Your agreeability, your disagreeability matters not. No one cares. Your non-agreeability causes more and more suffering for you. The divine created such a huge world. There are differently behaving beings. There are snakes and eagles. There are the divine and the diabolic. And then are the peculiarly behaving humans. There are those who move in the sky and those who move under the earth, and then are some others who move in the waters. It is a variety. You cannot say, "Why God created the snakes, mosquitos, scorpions?" There is no "why". You can see how everything has its fitness in creation. The poison of the snake or the scorpion is also useful to neutralize the poison with which we are affected. All is allowed to be. Who are you to deny it? We cannot deny anyone into the group. If someone telephones and says, "Can I participate in the group?" You cannot say "No". Even if you don't have place you have to say "Yes". You have to accommodate him. If you deny, you are denied. If you reject, you are rejected. More and more the persons who reject are rejected by life. Let them be and you see how you can find the right relation with every other being.

There is a way of relating in a right angle to every being. Until the right angle to relate, the wrong angles keep causing problems. That is where the learning is. We are expected to develop right angles with every being. We cannot be obtuse angle or an acute angle. When you relate to persons you will slowly find which is the right way to relate because both derive harmony from each other. If it is one way it will not last long. If you are imposing on others, slowly others will find a way to dump you. Overbearing persons are dumped. Overbearing persons are considered to be obtuse angles. That means you lean too much on others. For everything you need persons to work for you. You tend to be heavy. How long? One day the person who is suffering from your heaviness will kick you out. Therefore, let us not abuse the fellow beings. Let there be right use but not abuse. Let there be no overuse. If you use any beyond a point, then it will have a counter effect. If every time you rely on surrounding people to get this and get that, one day they say, "You go and get it." There is a point beyond which it does not work. This is called the obtuse angle meaning exploiting the other beings. If man is too much leaning on the lady, for some time it is accepted. Then will come the resistance. Vice versa if the lady is leaning too much on the man. No one is allowed to lean excessively on the other. Not only in family but also in vocation. Not only in vocation but also in groups. In groups there are givers and in groups there are suckers. The suckers are gradually eliminated. It happens because it is the balancing act that the consciousness does. If it is too hot, necessarily rain will come. When it is getting too hot, it rains. If it is not too hot, it will not rain.

Likewise, you have to be equally responsible in your relating to the animal. You cannot be irresponsible towards animals. Then it has consequences. Likewise, plants. You cannot be indiscreetly cutting trees, indiscreetly exploiting plants. Where this indiscretional working is, it creates the consequences. That's where the Karma emerges. If you have exploited someone, the future awaits you to be exploited. The exploiting ones are exploited in due course of time. If you are thieving from others, either physically, mentally or emotionally, then it will come back. That's why the rich become poor, the poor become rich, alternatingly through incarnations. The woman becomes man and man becomes woman alternatingly through incarnations. The law of compensation works for those who do not have the right angle of relation. Just like the obtuse angle, there is also acute angle. Acute angle, it keeps hurting people. We keep hurting people physically, emotionally, or vocally, intellectually. There are people who intellectually hurt others, but on the surface you cannot prove that you are hurting the others. Only the one who suffers knows he is being hurt by the other. Someone comes to relate to me. I do not even cognize the existence of that being. Then the person is hurt. I did not do anything but I did not speak enough. Like this, there can be hurting at intellectual level, emotional level, and physical level. Even then there are consequences. This is called acute angle.

Humanity has both these qualities. There is exploitation of the weak by the strong. And there is hurting of the one by the other. Therefore, we are in a world of cause and effect. That is what we call Karma. Now,

Karma is very well known in the West -- the consequence of ignorant action. Actually, Karma is action. What we generally call Karma is consequence of ignorant action. The consequences of past incarnations come back to you in this life. And the acts of ignorance which we carry out in this life will come back to you in the next life. No one can escape from this law. It is very infallible. If you have broken the leg of a dog in the last life, then you would be born with a leg which is very weak or broken. Or during the course of your life, your leg gets broken. When you break something relating to others, be sure that you will also get the same break. For every action, there is an equal, opposite action. It is meeting levels. If you have been indifferent to someone in the past that someone is indifferent to you now. If you have abandoned someone in the past, you would be abandoned now. If you have thieved, you would be thieved. The one who thieves is thieved much more intelligently by others. All these ignorant actions are due to lack of knowledge of how to relate.

Not able to relate, we keep on distancing from everything. You think you are distancing from them but you are distanced from everything. All this happens when you only relate on the basis of likes and dislikes. When you like, you tend to overreach and cause consequences. When we don't like we do other things and create consequences. This is on account of our inability to relate to the variety of behavior amidst the beings. Therefore, the second step is to observe the behavioral nature and see that it is like that over there. A tiger behaves like a tiger. You should know how to relate to it. Keeping distance is good relation! A cat is a cat. A cat can never become a tiger. Every being has his/her/its own behavior. That's a package. You should know how to relate to such package, and receive and give joy. That's where the whole knowledge is. It is the knowledge that leads you to the art of living – not some wisdom concepts carried from the books and loaded in the head. Most of the people who read many books, their life is no example. Their life is no example because in every aspect of life there is some deficiency or the other. How did the wisdom help? If you see the divinity behaving in varieties of ways, then you get a different understanding. Each one is different. I try to my own equation in such a manner that he and I both receive harmony. This is the law of right relation. For this, every day is a platform because we keep meeting beings as we wake up. It is the way we relate either gives us the joy or the sorrow. Not relating to anything what is, that you experience.

The more and more a person is able to relate and derive the juice of living, and also give such juice to others – that is what is considered to be a fulfilled life. People would like to be around you because they gain from you. They gain joy, they gain harmony. They are generally at peace and poise. They are kept in good humor. When you are like that many people would like to be around you. And you would also like to be around all only for the experience of bliss. One of the dimensions of the divine is that he bestows bliss through right relationship. Each time we meet we should feel that we should meet again. It cannot be other way. I should leave Cordoba with a feeling that I should come back to Cordoba. Whether I come back or not depends on the feeling that I get through the forms that I receive from people. Similarly, if you feel that I should come back, it means I have left some warmth around. So that feeling of again and again, it comes through right relation. It does not come through wrong relation. Over three decades this is happening. And again and again we are meeting because there is a right relationship we are experiencing in relation to each other. One wrong act from my side will stop the activity.

So, what is it that brings joy? It is the inter-relation that brings joy. When you cannot relate to beings which are visible and gain the harmony, bliss, joy, happiness, etc., you cannot derive that kind of bliss by relating vertically with the invisible. You cannot fail here and try to gain over there. Unless you perform well in kindergarten you are not allowed to get into school. Unless you do well in school you cannot get into college. Unless you do well in college you cannot get into university. University is mostly meant for Master's and research. Your progress cannot be without building proper foundation. You have to build everything brick by brick. You cannot straightaway try to set up brick here. It will fall. But if there is brick building right from the ground, the brick I keep here stays. Many people are too anxious to build bricks in the air. That is what is said in English as, "Building castles in air." The experiences are not tangible. The tangible experience comes when you relate to every form with a knowledge that all forms are divine.

Then the behavior these forms exhibit is also a variety coming from the divine. Normally, the variety comes very near to you in the form of a proximate person. Proximate person always has a different view because you have to learn different views. Opposite angles are complementary to each other. Every opposition comes to you in the disguise of a complementary understanding. You have to supplement the other view with your view and make it a broader view. That is why when one says something the spouse says something else. When one says yes, the other says no. How to include that “No” in this “Yes”? That is where the learning process is. Otherwise you keep on escaping from situations. Your view cannot always prevail. When there are other views, include it. This inclusion is important. Ability to include every other view helps you to broaden your view. This comes by accepting the other’s behavior also as divine so that you adapt to a right relation by which both of you derive joy.

That’s how it was with Narada with his mother. For the mother it was no problem. For the son it was a problem because she was too possessive. But seeing the divinity which is suggested by the wise, slowly Narada overcame this feeling of suffocation by the excessive love and affection of the mother. When he overcame the problem, it makes no difference if the mother is there or not there. Even if the mother is there is not a problem. Mother not being there would be a problem but Narada has gained such an understanding that her being around me is only to train me. If people leave us, they depart, then the program in relation to them is over. That is why in a group we allow people to come as they like. We try to be, as far as possible have a right action. But they are also free to leave. People come, people stay, people leave according to their program. We continue according to our program. But either their coming or leaving should not cause a ripple. A ripple-free relation is important. When persons come they come in friendliness. When persons go it should also be in friendliness. From your side it is friendliness. You cannot throw them out. You cannot prevent them from coming in. Then you have consequences.

This knowledge of relating to every being’s behavior and developing right relation is a very great knowledge. Then you know how to relate to a book. To you a book is not a book of concepts of wisdom. The book is divine. You are associating with the divine but not with the book. As you relate to the book you are more trying to relating to the divine but not the concepts. When you are oriented to the divine the divine reveals to you all that is needed from that book. Your attitude towards the book should be that it is divine. Divine in the form of the book. When you relate to what is written page by page, holding in you that it is divine, the divine reveals himself to you. The divine gives you the presence through the book. The divine causes the unfoldment of consciousness in you. This way of reading the book is trying to get the juice out of it and experiencing it. Relating to book is also a means of gaining the related bliss. There is a statement in Sanskrit about the divine, “Rasovai Saha” meaning THAT is just ambrosia, nectar. Nectar is all around. It all depends on how you relate. Without doing this if you keep on reading mentally, at the end of the day what is around you? You haven’t grown any gardens. It was as barren as before. If a person is located in a garden, and after 50 years or 60 years, all trees die, can we call him a gardener? If a person is located in a barren land, and he develops all around so many plants, flower giving and fruit giving trees, he is an expert gardener. In your hands things should grow around. When we cause growth in surroundings, growth also happens with you. In some hands things grow, and in some hands things die. If some grow a plant, it grows faster; it gives fruits and flowers faster. In some other’s hands they don’t even flower. Why? Are you relating to the plant, are you relating to the future fruits? It all depends on how you relate.

This ability to relate shall have to be started with the surrounding beings. When a beggar comes, how do you relate? When a saint comes, how do you relate? When you know that it is a saint you bend too much. When a saint comes in the form of a beggar? That’s why saints move around in the form of a beggar. You cannot see because you cannot relate. At midnight hour, when Master EK was visiting a restaurant for a cup of tea, a beggar came across and said, “Do you mind offering something? I am hungry.” Midnight hour, a beggar asking him something to eat. If we are health conscious we tell them, “No, no, this is not a good time for you to eat. Midnight eating is not healthy.” It is the stomach that decides when to eat. It is not the watch. People eat by the time but not by the signals coming from the stomach. So when a beggar asked around 2 o’clock, Master EK looked at him and said, “Please come. I will feed you.” They went back to the restaurant. When the beggar was eating, the beggar asked Master EK, “So you are reading Secret

Doctrine?” Then it was all goosebumps to Master EK. He looked like a beggar but he is a Grand Master of Wisdom. If you know how to relate... but that does not mean every beggar would be a saint. Whether he is a saint or not, how do you relate to other person is important. How do you relate to animals? This “relating to” is the art. In that relating to the divine is pleased. If you are negligent of some people, the divine is also negligent of you – according to you. That is why it is said, he is permeating all around you in the beings and around the beings. How do you relate?

This relating is not learnt because from generations people are taught doctrines which do not help them live joyfully. What for are those doctrines which cannot generate joy within you and which cannot generate joy to others? Serious, hungry-looking persons we don't need in the name of religion and God. People who can smile, who can be joyful, who can lovingly relate to each other, all this comes if we take the other person as such and his behavior as divine. As far as I am concerned, I relate to the other with a view that the divinity is in him and I am relating to the divinity. Then your relating would not be a problem. More and more you develop around you a magnetic field. The love flows, the joy flows. Similar relating to with respect to scriptures. That's what Krishna says in the seventh chapter of Bhagavad Gita, “Don't read the sciences of the scriptures as sciences. See Me as the background of scriptures” he says. If you see the divine as the background of the scripture, the divine will reveal the scripture to you. There is an easier way of learning all sciences – be it astrology, be it homeopathy, be it Ayurveda, or be it psychology, any science, and any worldly subjects also – very easy because you are relating to the background of the science, therefore it reveals. This is the facility in the second step of the synthesis.

Therefore, Narada was given the third step. They explained how the soul presides over the personality and the form and to visualize the soul in all. As you start relating to the soul in the other, you feel the other is no different from you because soul to soul it is like two sons. One son is like the other son. Personalities are different. With different personalities there are different forms. But with the soul the other is no other – the other is the brother. The other is the brother only for those who see the soul because every soul is a Son of God. Therefore, there is the brotherhood of men, brotherhood of beings. Brotherhood exists at the soul level. When you start seeing the soul you start seeing the brother as no other. But there are communities of brotherhood where we don't see the brother; we see the other more than the brother. Why? Because the steps are not regularly worked out. Why there are differences between group members? The main work of forming a group is to find an avenue to fight! It is a vocation! Therefore, seeing the soul is the basis for experiencing the brotherhood. There is no other way to experience brotherhood. Brotherhood is not possible at personality level because personalities are different. Personalities carry different degrees of light. But at the soul level it is the same. That's why that which we call Sun is no different from us. There is a statement in the Veda, “That Sun which I see, and me, in between there is no difference.” Meaning at what level? At soul level. Soul is also an expression of the divine. Each one of us is as much an expression of the divine. Essentially, we carry the same energies. Dimensionally, the Sun is bigger than you, so the Sun is your elder brother at that level. But when we are at the mortal level, the Sun is the father. The relationship changes according to the awareness that we keep gaining in us.

Narada started seeing the soul in all. He was engaged in that work for long years. How many years? It is not said in the scriptures. But slowly he realized that it is only the soul with different personalities and forms. And there is no difference in the soul. It is the same soul in many personalities. One soul in many, as many souls. One space existing in different rooms of the house. Whether habitation is there or not there the space is already there. If we remove the walls it is all one space. If we build the walls also the space is one – what appears as many. One barrel of water each one of us brings into our own glasses. This is a better example! Each one of us collected from the same source this water. It is one water in many bottles. It is one soul as many souls in many forms. This is what Narada started realizing. One has become many but in fact they are not many – it is one only appearing as many in many forms. So when he was more and more orienting to the unity of everything, out of joy, he was losing himself into that oneness. He was losing himself into the sea of the soul – because everywhere there are forms in which the same soul is presiding. It is the same water in so many bottles. So wherever he saw he was only seeing the soul. And the soul is so resplendent, so radiant, so magnetic – he was drawn much towards it and from time to time he was

losing himself into it. As he loses himself there is no individual existence. He joined the oceanic existence and there is no more boundaries to the soul. So he joined boundless soul. And when he came back, “No, no, this is full of boundaries and bondages.” That was far better.

Even now, people who, when they are about to die and are about to move out of the body, which is called near-death experience, when they come back, if you ask them, they say, “It was such a beautiful, boundless state of being I was experiencing. That was far more blissful than this.” Also to some people to whom anesthesia is given for any operation or surgery, when they return after the effect of anesthesia, they get the same feeling, “Wow! It was so beautiful!” That’s how the soul which is bottled when it joins the sky... once you experience that expanse of consciousness you would not like to come back. If you are accustomed to living in a wide building like this where you have very high room, very big halls, and assuming very big rooms, when you go back to your small flat, how do you feel like? Imagine the boundlessness of the soul.

He joined the bondless and then he came back and he was craving for it. He was craving again to get back to that. That joining the boundless is what is called Samadhi. By that I have not given you any more information, because it has to be experienced. The boundlessness of the soul when it is experienced it is the state of Samadhi. That’s why people who get into Samadhi, they don’t return normally. Most of us, when we are accustomed to this kind of group life we don’t want to go back. Initially, people were weeping to go home. People used to come to India, stay with me for a month, and they have to leave now to Europe or South America, they were weeping -- because when you are in the higher dimension of your life to get back is not such an acceptable situation. So, Narada experiences the oneness with the whole and is lost himself into it. When he came back the memory of it was so blissful, he was wanting it. He was craving for it. He was in anticipation of such experience. In that craving he went on crying for it. Then he heard a voice, “The more you crave for it, your own craving comes in the way. It blocks you. It came to you not because you wanted it. By you wanting it, you are keeping a block. So it won’t come to you as long as you have this block of wanting it. The first time when it happened to you, you did not know that such a thing would happen. And you did not know how it would be. So you had a non-expectant mind. Now, you have an expectant mind which blocks that experience. Leave it. Live relating to the beings in a right manner. When it comes, it comes. Your intensity of relating to the divine in the personality and the form may sometime let you into the boundless state. Keep relating in the threefold manner – the soul, the personality, and the form – of the visible world, you keep experiencing the divine.” Staying so in the last Kalpa, Narada learnt everything about the universe – complete, everything. Nothing was unknown to him through this kind of relating. His relating was extended not only to the beings on earth, he was relating to the planet and getting the experience of the planet, every planet – relating to the Sun and knowing everything about the Sun; relating to the sky; relating to the stars. He became a grand intelligence on the planet just through this way of relating. Then that creation went into dissolution.

When the new creation came to be, he came into the creation as a knower – like a Kumara. It is not he came and later he started learning. He came as a knower itself. He is called the mind-born son of the Creator. As he came the Creator told him to be Prajapati. Then he smiled. Smiled means “No”. Creator then thought, “Why is he smiling when I try to entrust a job to him?” The Creator had to contemplate. Then he came to know that this being came into the creation to help the whole creation, not just be a Prajapati. He understood the smile of Narada and he accepted. Today that grand intelligence Narada, he keeps moving not only in all the seven planes from earth above, he can also move into seven subterranean planes of the universe. He can visit the hell, he can visit the heaven, he can visit any system. He has become the cosmic messenger. He keeps helping people everywhere. His visit is purposeful everywhere. He goes with equal joy to the diabolics as he goes to the divine. All are friends to him. In the diabolics also he sees the same divine. In the deva intelligences also he sees the same intelligences. In the subterranean worlds also when he meets beings he sees only the divine. He gained such inseparable identity with the divine and the whole universe is nothing but his expression. To him it is a blissful moment in the entire fourteen planes of existence.

There are so many occasions where he could give the right counselling to the celestial king. He could give counselling to every intelligence on the planet. When anyone is in crisis and he is invoked, he helped them with by his advice. His advice is very mercurial. He is said to be the cosmic Mercury. He always carried with him a musical instruments which is magical. It is called Mahati. Mahati means a product of magic. He produces magical music and is known to be the authority of all Hierarchies. To every Hierarchy of teachers he is the ultimate. He himself revealed this knowledge of synthesis to many. To the pole star he revealed it – Dhruva. He revealed it to the son of a diabolic to make him divine – Prahlada. It is he who revealed it to a great seer called Valmiki. By that revelation he could write Ramayana, the first epic on the planet. It is he who initiated Veda Vyasa with the wisdom of synthesis, who wrote Bhagavad Gita, Mahabharata, Bhagavata with this initiation. At all nodal points of the creational activity, the advice he gives releases the crisis and allows the creation to move forward. Even the Gandharvas, the waves of sound and light which are beyond creation, are also obliged to Narada. He himself narrated how he could be of that dimension through the wisdom of synthesis.

When we speak of synthesis we cannot but speak of the Great Grand Master who is everywhere and the teaching that he gave which is recorded in Bhagavata. That is now given with greater emphasis through the yoga path of Master CVV. That's why Master called, "This is a yoga of synthesis." If you are part of yoga of synthesis, understand that there is no such thing as non-divine. There is no such thing as non-divine. Even diabolics are also part of the divine; not only the devas. Not only good ones but also badly behaving ones are also part of divine. In that synthesis nothing is rejected. That's what Krishna says, "All beings come from Me. In all these beings there are two categories." Billions and billions of beings are categorized as two – not as good and bad, which is the general understanding. He said, "Those who know and those who do not know. Those who do not know would eventually know. All are my children. I cannot reject children who do not know." If parents have two children - one studies very well, the other does not – will you kill him? He is also your child. That is synthesis. That's why in synthesis there is no negation. That's why every time I invoke the Veda hymn meaning let there be no negation, "Anikararanamastu". Why? Because that is also Brahman. You know the invocation – meaning, don't negate Brahman. If you negate anything you are negating Brahman. You see how best you can accommodate. Otherwise, you gently express your ability to relate in a particular manner. To negate is bohemian. It has consequences. Anything cannot be negated. See how best to include, see how best to accommodate. Therefore, I said yesterday, try not to say no. Try to see if there is a way to fulfill it. If possible yes, if not possible you can express in other terms to say no. The less you express no, the better it is.

Therefore, Brahman is everywhere. Don't ever negate Brahman. In all that we utter, five times we are made to say, do not negate Brahman so that recollecting to you to be responding with love than rejecting with indifference. That's how synthesis is to see the divine in that which you like and in that which you don't like, that which you think low, that which you think high. When the divine came down in the avatar of Krishna or Rama they demonstrated how to relate without feeling this low or high, or good or bad. Normally, we make everything into four pieces – one vertical division and one horizontal division – a division in Libra and a division in Gemini. Gemini division is vertical division. The division in Libra is high and low – above and below. There is no above, below, there is no high and low when you relate to synthesis. That's how from synthesis all is comprehended and from synthesis every moment is lived with joy because in creation we experience joy through relation. To have other things than joy is not knowing. May that be the understanding and try to see how we can bring this into our daily life. The earlier we learn the better we are in our life. Life is worth living with that kind of understanding. I am thankful to those who chose this topic of synthesis. It is by far the best and most enjoyable technique and recommended by Bhagavad Gita and Bhagavata. These two are seen as the scriptures of synthesis.

Thank you.

Part 5 – Questions & Answers – Sunday, June 14, 2015, Evening

Any questions in relation to the theme or generally any questions relating to the discipleship? We have forty five minutes.

Question: ...

Answer: Firstly, the eating shall have to be according to the inclination of the person. But Aquarian Age recommends that we eat as light as possible and to drink just pure waters. And to eat little and drink little. That means drink only when it is absolutely necessarily. And eat as little as possible without feeling hunger. Over generations we are habituated to eat more and drink more. Therefore, the bodies have tended to be very heavy. The densities of the cells have been growing beyond proportions. That's why each one of us, we pull our bodies. We are not moving over them; we are drowning into bodies. Eating non-vegetarian is avoidable because it has much density in it and animal instincts keep coming when we eat animal food. In Aquarian Age even milk is seen as a product of animal and unless milk is boiled it should not be taken. And even milk is not required according to science beyond thirty five years. When it comes to milk, the best food relating to milk is butter milk and yogurt. Things that grow on the surface of the earth should be preferred to things which grow under the surface of the earth – that means all roots. They should be reduced as far as possible – like onions, garlic, potato – they are things that grow under the earth. The things that grow over the earth get more sunlight. Therefore, it has more soul energy than roots. Among those which grow on the surface of the earth, the green vegetables are much more beneficial than the other vegetables. That's why the leafy vegetables are given priority. Juices are also considered to be very good for the body. In the order of the food it is the green vegetables, leafy vegetables, juices, water, inhaling lots of oxygen, relating to the sun – these are all seen as refined variety of food. Relating to the sunlight is already food. Breathing in oxygen is already food. Drinking pure water is already food. Then the juices. Then the leafy vegetables. Then the green vegetables. Then the other vegetables that grow over the earth. Once in a while you can eat roots. Rice, wheat, and pulses are recommended.

Anything relating to animal is not recommended. Cheese is not recommended because cheese is a concentrate of milk which contains much animal vibration. When it comes to milk it has to be boiled milk so that through boiling the animal vibrations are all eliminated. Fresh milk coming from booth is not recommended to be taken – boil and take it. That's how the gradation of food is. More quantities are avoidable. In the past we were eating large quantities because there was lot of physical exertion. Now we don't exert so much physically. All our exertion is on the mental plane. So if you take heavy food, your body tends to be heavy and the brain cells tend to feel the inertia and feel sleepy, and it disables us to receive finer energies. That's why after food when we listen to class we tend to get sleep because the energies that we receive through teachings are very subtle energies. But after breakfast when we relate to them, the energies go more into stomach to digest what is eaten. So there is a crisis – you have to reach the teaching into the brain, but the brain is down under in the stomach. It puts you down. That's why the teachings are recommended to be listened to on empty stomach but not hungry stomach. Then you don't feel the sleep while listening.

For rituals, for listening to wisdom, it is recommended that we keep the brain active. And in Aquarian Age our bodies tend to be lighter and lighter. Therefore, eating heavy food is contrary to the energies of time. So you can gradually bring down the quantities and gradually upgrade the quality of food from being subterranean to terranean, terranean to juices and waters and leaves. This is how you make the body completely light and eligible for super-mundane experience. As a person moves more and more towards spirit, by inclination he eliminates heavy food in his routine. And it is needless to say that it is not desirable to have alcohol. These are all beyond our thinking. But in gradations of food we should try to see higher grades of food are more fed than lower grades of food. Eat more sunlight. How to eat? To relate to the sunlight and contemplate here. Likewise, eat much air – meaning breathe in much oxygen, then drink much water, then fruit juices, then fruits. Thereafter, leafy vegetables, and then vegetables, and no

subterranean vegetables. You can also have all varieties of lentils, and all varieties of wheat and rice. That is good enough!

Question: ...

Answer: Because we are ignorant we do something wrong. Only when we have the consequence of it, we learn not to do it again. It is a learning process. When an error happens it comes back to you to redo it better. The consequence is only an opportunity to learn better this time. That's how it comes back to you to learn better. Once you learn it is over. Unless you learn you cannot move forward. That's why ignorance is not seen as sin. It is seen as an act done out of not knowing. When you meet the consequences of it, you learn not to do it again. That is how it leads you further through the consequences you make the next time. Out of ignorance if you eat something during breakfast time, and you have stomach ache, you know that by eating such a thing you have a consequence of stomach problem: "I did not know that by eating I get stomach problem. Now I know it. Tomorrow when the same thing is offered, I say, 'I prefer something else'." Unless you know the consequence you will not learn. That's how the consequences are a means of learning.

Question: ...

Answer: Yes, when you are repairing the process of learning is already over. When you redress a situation which went bad, that very effort of redressing is a process of learning so that there is no further consequence. That's how it is.

Question: Learning comes through suffering. Is there another possibility of learning not through suffering but through love?

Answer: Yes, if you start learning before you are acting. Then you can avoid suffering. That's why it is said, do not do anything without learning. If I am asked to switch off this light here, I should know which is the switch to put off this light. If I know it, I don't do the wrong thing. That's why knowledge before action is considered much better than the knowledge after action. If you have the knowledge before you act, then you can avoid suffering. That's why the man has taken to the process of learning before acting. First knowledge, then action. Simple examples: If you know how to cook then you cook; then you can eat, others can eat! If you cook without knowing, eating is a suffering. Likewise, any suffering is avoided provided you take the related knowledge before you jump into action. Suffering is avoidable through knowledge – pre-action knowledge. That's what we call... It is a dimension of knowledge called Poorva Mimamsa, meaning think before you act. Then there is also Uttara Mimamsa, meaning after the action. After the action what you think is, how did it go wrong, why did it go wrong, you will learn. If there is pre-thinking before action, normally we do well. But if our thinking is not complete before action, during action we come to know that there is something more that we have to learn. So we can make accordingly the adjustment while in the action. But having done action, there is only one way to review and see how to do it better next time. This process of thinking before action, thinking during action, and reviewing after action – these are the three dimensions which will enable us not to suffer from the wrong deed. That's where the wisdom is helpful.

Question: ...

Answer: When we relate to the pictures of the Masters, the container is also as pure as the content. Like electricity that passes through the electrical wire, the containers relating to the Master enables the content to transmit itself without any hindrance. The containers are pure enough to transmit the content without

contaminating the content. That's why the containers are also respected. To receive electricity we also have containers through which we receive electricity. Without the wires we do not receive it up to us. And if the wire is not proper it will not transmit the electricity. Masters are those whose containers have gained as much purity as the content. Therefore, they continued to transmit the energies as a medium for us to experience. Only those containers which do not contaminate the energy are worshipped. Otherwise, it is difficult to receive the energy. So the container in the case of a Master's form does not carry any impurity. They have a very virgin nature in them, very pure, and nothing personal exists in them. Therefore, it is considered from ancient most times that it is safer to relate to them. And only those containers which are really pure continue to be there for cycles of time. The impure containers, the nature would not allow them to perpetuate. Your question is a very important question because I spoke about waters flowing through the earth; depending upon the quality of earth the water carries different properties. Here, there the container has certain qualities relating to the place. But in the case of the body of the Master, it gains a neutral state. It is neither hyperactive nor hypoactive, which is said to be the state of poise. Therefore, it would not add any further personal quality to the original energy, just like magnetism. Magnetism is transmitted by a magnet. Until it becomes a magnet, it cannot transmit magnetism. When magnetism is transmitted through a magnet, there would be no other quality in the magnet other than the magnet. Similarly, in a Master of Wisdom, the Universal Master, the Lord, only he exists, and the personality of the Master does not exist. The personality becomes one with the divine. Therefore, no contamination happens.

Question: ...

Answer: It is very, very clearly said and experienced that sex is not anything non-divine. Sex is divine and the person with whom we have sex is also divine. When we have this attitude the outcome of sex gives the divine experience. And also we beget children who have the touch of divinity. Otherwise, sex is reduced to animalism. The act of sex is considered as sacred as any other spiritual ritual because it is the communion of male and female principle to bring forth yet another creation. Therefore, it is seen as a very sublime act. Let the approach to sex be one of divinity and purity and not of a thing that has to be unspoken, hidden, and secretive – all this is ignorance dumped by religions and people. To discuss about sex, to educate about sex, they are not undesirable things. They are desirable, and also the very purpose of sex. It is basically communion of the male-female energies that gives the needed bliss. And then it also gives scope for an incarnating soul – it is a great service. To proffer bodies to incarnating souls is a great service. Nothing about sex should be seen as anything less than sacred. It is like any other natural instinct like hunger and thirst. Just like eating chaste food and drinking pure water, having healthy sex is equated with it. And the experience in sex is, as I said, musing of male-female principles, where there is a point of bliss experienced. That is very sacred. The second sacred aspect is, you are continuing the activity of creation of the planet on behalf of the Creator. The understanding of sex in the last ten centuries is totally a distorted understanding. There is no culpability about the act of sex when it is in tune with the ethics of the game. The male-female spouses, they don't have to feel any kind of guilt or culpability when they indulge in sex. More and more, the education relating to it will come out.

Question: ...

Answer: It is like a catastrophe before the exam because there is an anxiety to perform well. But we should know that this very anxiety will deter us from performing better. But then the anxiety comes. It is a weakness of mind. That's why to supplement that loss of strength to mind, there are methods. Mind is silver. If you take something relating to silver the mind gains the needed level of confidence. Generally, Argentum Nitricum is given to students who are anxious before exams. Those who prepare well but who feel diffidence before exams, because the very examination system is such that people are affected. Especially, when people do not have strong mind this happens. So when the mind is not strong we have to give a tonic to that mind. That tonic can be a medicinal tonic. It can be a tonic of color. If you regularly contemplate upon orange, the mind gains good strength. Orange causes good vibration, strong vibrations

to the mind. Or you can work with a sound of fire – “RAM” is said to be the sound of fire. In India, we tell them to chant much “RAM” generally as a habit, so that you generally start gaining much strength in the mind. And contemplate on orange color or take this Argentum Nitricum. If you feel very low in your confidence, we also supplement with gold by giving Aurum Metallicum; like that, what is deficient has to be supplemented. Even if you want that you should not be agitated, agitation comes. The best way is to supplement.

Question: ...

Answer: Over protective nature has come to be in the present style of living. It is absence of trust in life. If you develop enough trust in God, or in nature, or in life, then you slowly get the inner feeling, “It’s OK, things will go well.” You need to develop first trust in self, trust in nature, trust in God, or trust in a teacher. In any way, trust is to be introduced. Trust that things will go well. All is well. You have to reaffirm to yourself that all is well. There is a movie in India about “All is well”. But then the problem is that not all can gain that trust. You need to trust one thing or the other. Some trust is necessary. How are you breathing? What happens if you don’t breathe? You have to trust in that principle which causes that breathing. How are you awakening? When we go to sleep where is the guarantee that you wake up next day? You have to trust and sleep. Trust is basically there in man but he needs to apply it in every dimension of life. The one who trusts, saves well. If you don’t have trust, you always propose to sink. Then you make an auto-suggestion. Then whatever fear you have, you make a suggestion through your auto-suggestion. Therefore, always have a positive affirmation, not negative anticipation.

Thank you.