

The World Teacher Trust

Seminar

With Master Kumar and Kumari Garu

“Village Cataratas” Hotel, Iguazu, Argentina

September 06 – 08, 2015

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

Saturday the group visited the Iguazu Falls at the Argentinian side. It was a very blissful stay, a day of radiant sunshine, where we saw many rainbows over the waterfalls. We arrived at 12 am at the Devil's throat which should be named, as the Master said, as Angels' Throat. In the roaring of the waters we intoned 21 times OM and linked to the sublime spheres. Again and again the wind blew blessings of water clouds over the group. On the way there were plenty of butterflies around and also other animals.

The Master explained in the evening after the meditation that this place is an ashram related to the 7th Ray / St. Germain and it is also an Ashram of Synthesis, where a great being, Brahmanaspati, is located. Only when you relate to the inner you can perceive the presence of the Angels and the Masters. The whole area around the Falls is uplifted / penetrated by the presence of these sublime beings.

Sunday, 06 September 2015, morning

Metam Me

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

The unseen blessings enabled us to gather here at the sublime place of Iguazu Falls. With great enthusiasm many have come to this place. There is a good representation of South and North America including Posadas. And there is a good representation of Europe as well as India. All four continents are represented in this natural park of Iguazu Falls. Iguazu means Ikshvaku; Ikshvaku is the first solar king on the planet. Much solar energy prevails here. May we find our original entity as solar beings.

From the Solar God to the solar king there was transmission of synthesis. It is also called yoga. The Solar God received initiation from Manu Vaivasvata. Manu Vaivasvata himself received the yoga of synthesis from higher circles. From higher circles to Manu Vaivasvata, from Manu Vaivasvata to Sun God, from Sun God to the solar king on earth there has been the initial transmission of the yoga of synthesis. That is what Lord Krishna said in Bhagavad Gita. He said, I initiated the Sun God. The name of the Sun God is Vivasvata. The son of the Solar God Vivasvata is Vaivasvata. The Sun God is called Vivasvata. His son is called Vaivasvata. The sun's light is said to be the Son of God. The Sun God has a son. The name of the Sun is Vivasvata. His son is Manu who is called Vaivasvata.

What is Vaivasvata? – the light of the sun. It is received by our earth. Between the Earth and the Sun there is a field of light, it is called Manu Vaivasvata. This Vaivasvata, the Manu, and his son are on the earth, he is called Ikshvaku. He is the first solar king on the planet. The waterfall here is in relation to the sound Ikshvaku – Iguazu. This is a centre of synthesis. Lord Krishna gives a hierarchy of the yoga of Synthesis. When Krishna speaks I AM, this initiated the Sun God. The Sun God initiated Manu; Manu initiated the solar king. The solar king tries to initiate the beings on earth. The shloka is very well known to us:

IMAM VIVASWATHE YOGAM PROKTAVĀN AHAM AVYAYAM VIVASWAN
MANAVE PRAHA MANUR IKSHVAKA VEBRAVEET.

From I AM to the Sun God, from Sun God to Manu Vaivasvata, from Manu Vaivasvata to the kings on earth. The kings on earth are seen as our personality. Man's personality with mind is the ruler of every human being. Our mind develops our personality and relates to earth. Mind is the son of Buddhi. The solar king is the son of Manu Vaivasvata. Buddhi is the son of the solar centre, meaning the soul in us. The one

that initiated the soul, he has no name and no form. He is called Krishna, the blue. In the east, the omnipresent, omnipotent and omniscient energy which is the basis of creation is called blue and is called in Sanskrit Krishna. It is a being which we cannot perceive. Krishna is another name for invisible. That which is blue, which in its depth indigo happens to take to a form at one time in the past. That is what is known as Krishna. It is not that it is only limited to that form. It also has many forms. Krishna speaks in Bhagavad Gita that it is the energy of the entire universe. Therefore he said, I initiated the Sun God. That means, the omnipresent one initiates the soul.

The soul, the light of the soul, gets into Buddhi. That Buddhi gives birth to the mind. Mind has its father, grandfather and great-grandfather. Mind is the fourth state of awareness. We need to relate to the source of our mind which is Buddhi, the heart. It absorbs the mind into its source, Buddhi. When you are in the Buddhic state, all that you normally see with your mind disappears. In the same world there is another world. It is not over there. It is the same world. When you look with your mind you see a form, when you look with Buddhi it is different. When you are in the Buddhic plane you are in the light of the soul called Atma. On the basis of the soul there is the Buddhi of the soul and on it there is the mind.

From the soul to the light of the soul it is restricted to 1 percent. The light of the sun or the light of the soul is called Buddhi. In relation to the Sun God is only 1 percent. From Buddhi to the mind it is again 1 percent. What is it that we are comprehending as mind? It is so little. 100 times more than the mind Buddhi can comprehend. 100 times more than Buddhi the soul can comprehend. Once we are souls we can comprehend 10 000 times more than with the mind. As souls we have the ability to comprehend 10000 times more than what you comprehend with mind. And we are souls. We cannot just limit ourselves to the mind. We should at least be in the Buddhic state. For that reason all the teachings and writings have been done since ancient most times that we ascend into Buddhi and experience 100 times more than we experience normally.

Mind is the slayer of the truth. This statement comes from the Hierarchy. When we say Maya, in Sanskrit mind is Maya, it shows you what you want to see, not what is there. What we want to see we see. We don't see what is there. People who like flowers relate to flowers, people who like colours relate to colours, who like electricity relate to electricity. People who relate to the cold or heat relate to it. The mind relates to so many things but not to the space in the hall. The space in the hall was given before the house was there. The space in the hall existed even when the planet did not exist. Upon the planet there is the falls of Iguazu but the space was much before. Even before the creation of the earth it existed. Depending upon your ability to relate, when you have gained the ability to relate to space you perceive the beings in space.

We say Angels' Fall. Angels continuously fall and see what we do. When we are in our mind we cannot relate to them. Angels, they halt for a while in areas like this. In all sacred spaces angels move. They halt for a while, they cannot land on earth but they can be in the space around. They cannot land on trees, therefore relating in a routine manner is not very useful in relation of wisdom matters. The mind has a routine way; it puts the eye to routine functions, the ears to routine hearing. But if you lift up to the Buddhic plane, the same ear enables you to listen better, to listen to silence, to see the things which otherwise you don't see through the same eyes.

A part of the truth works between Mount Shasta. Members took photographs, sometimes you saw things. Similarly at the place we are we have phenomena related to angels and ascended Masters. Therefore we cannot stay with the same mundane mind. We have to uplift our awareness from the mind at least to subjective mind, and from there you relate to Buddhi. How it can be done? Only if you recollect THAT I AM. With your respiration. Your inhalation says SO and your exhalation says HAM. SO HAM, That I am. SOHAM means THAT I AM. Each one of us are projections of I AM. When we relate to THAT I AM in us or SOHAM, for which respiration is a sign, slowly you are lifted from mind to the subjective side of the mind, from there you would be able to see the subjective side of the same place. The objective mind is in charge of the body. The body is guarded by the objective. The mind is always attentive to what the body needs – that we should eat now, drink, cover our head, sit for a while when you walk more than normally. That is

the normal objective mind. From there we have to go to the subjective mind where all these parameters disappear.

The lower always falls into order with the higher. Otherwise persons cannot stay in icy caves in the Himalayas. How are people living without all these comforts? It is impossible for men in the mind. You have to take to a different orientation. When you are in the objective mind level you have a certain understanding which is not there when you are in the subjective mind and much more when you are in the Buddhic plane and much more in the atmic plane. The same place, when you find subjectivity you see much better. When we go to a place, don't we think to take a helicopter to get to a greater height to see the waterfalls? What do they get at greater heights? They see better. We go to mountains, to the top of the peaks, only to gain a better vision. The same sight can be gained when we slightly lift up the earth: "The Avatar who is around may He lift up the earth to the kings of beauty." We can see the beauty of light related to the earthly things.

We just are interested from time to time to wisdom, that is fine but it has to be daily applied. If you don't apply daily are we not making a futile effort? That is what I meant yesterday, when you go to such falls and you close the objective mind and open the subjective mind, the objective mind does not think of the maintenance of the body. Subjective mind has a different way of handling the body. Your superior can handle better. Cannot a Master handle better, and his Master, and his Master still better? There is a hierarchy in you. You have your master and a soul, we have a Buddhic state and a subjective state and an objective state. That is a hierarchy. Who relates to a Master should know that there is a hierarchy in him.

Mostly men are in the objective side of mind. He has to learn to turn subjective, that is the first step and then turn to Buddhi, the second step. Learn to ascend to the atmic plane from where you are normally. That is the 3rd step. Your Master is there, the soul. When you link to the Master you are lifted up. Or when you link up to SOHAM the whole day, the lift-up will be the whole day. Frequently changing things is when you live in objective life. Are we in it or not? We cannot be only in it, then there is no practice. The difficulty of the mind is, it fixes you in habits, it does not wriggle you out of habits. There is nothing that conditions you but your objective mind. Your throat is your bottleneck. Objective mind is slowly conditioned to turn subjective.

You take a balloon and press it in the middle; there is a balloon up and one below. The energy of above cannot come to the lower. That is the problem of our relating continuously to objectivity. The mind is completely auto-conditioned. The solar king, through him things have to diffuse. The mind related to earth will bring all earthy things to you. It relates to the earth. It brings more and more earthy things into you. Slowly it fills up so that you are only filled with earthy things. That relation is what we have to work out, from objective mind to subjective mind. When you are in the subjective mind you are always open to other possibilities. There is always other possibility, not only the way you chose. As much as you are open for other possibilities you are able to overcome your habit nature. Unless your habit relates to higher dimensions nothing can come into you. Therefore the practice is to turn subjective and to ensure that we can live like... be flexible to different weather and then you can adapt to all weather. Otherwise a little change is a problem.

The objective mind has very fix rules. In the name of freedom we are getting more and more conditioned by the mind. When you think of freedom, freedom comes from within and not without. There are disciples who mastered hunger. There are disciples who mastered thirst. There is a possibility to master the normal requirements. When you tend to be subjective, the ones who relate to the Buddhic plane do not have the daily requirements we have. People eat once a week, once a month. They have found a higher possibility. These can be recognised by those who walk the path of light. If you are with the objective life there are conditions which life demands from you. Not according to your terms but to His terms. You have to agree with His agreements. When we relate to the higher, just like we relate to the president of a nation we have to relate to him. If he gives you a date at 9 o'clock you have to be there and not give him another date. You cannot say, if he gives you an appointment at noon you can't say, that's my meal time. When you are meeting something higher it has to be according to this convenience.

In the early morning the seers move, so we relate to them, we cannot relate to them later. If you get up later you can't relate to them and get their benefits. The lower falls into order with the higher. The higher will not. This is the basis for all times to come to group life or discipleship. Thank you.

Sunday, 06 September 2015, afternoon

Metam Me

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

I have been explaining the fourfold aspect, the mind, the Buddhi, the soul and the super-soul. The mind again is divided in subjective mind and objective mind. The mind when it is subjective can relate to Buddhi, which is nothing but the light of the soul. The soul is but a descendent of the one universal soul whom we call God in creation. That is God in creation whom in the morning I explained as Krishna, and then there is God in form, like mankind. They are also called the soul. The soul in the form has its light, and it has developed a form and the form relates to the objectivity. That is an over-simplified constitution of man. For our understanding, we know that we function with our mind and that mind enables us to receive and transmit through senses and work through the five limbs of the body: The feet, the hands, speech, organs of excretion and the water excreting organ. One excretes matter, the other water. These are the 5 basic organs of form.

There are also 5 organs of senses, that of the smell, the taste, the sight and the hearing as well as the touch. They are relatable. There are the sets of 5, related to the form-aspect of man. The character of the ear is hearing, Akasha; their interrelation enables us to hear, it is a triangle.

Then there is the 4th ether we call air, there is the skin which enables the touch. If there is no skin there is no touch, without ear we cannot hear. The fourth ether, air, and the skin, enable the touch, it is a triangle.

Then there is the fire, the eye, which enables the sight to happen. That is a triangle, without fire we cannot see.

Then there is water, tongue and they enable the taste to happen.

Then there is matter or earth, there is the smell. The smell is possible through the nose. Only when there is earth there is smell. There is matter in different degrees. In the superior degrees of matter there are fragrances, in the inferior levels there is disagreeable smell. It means when it is in a person disagreeable he is impure.

If the taste is lost the people eat what is not agreeable to the body. Each tongue has its own taste. To some salty things are very agreeable, to some hot, chili-hot is very agreeable. Likewise there are differences in taste like there are different states of beings.

The legs connect to the excretory organs and also the matter and the smell. Likewise many times I gave these correspondences. You can also see on the backside table of "Mithila":

There are 5 elements, 5 sense organs and organs of action. The organs of senses are called Gnana Indriyas, the sense organs. The five elements are pancha bhutas, pancha means 5, bhuta elements. Pancha Gnana Indriyas, 5 sense organs. Pancha karma Indriyas means 5 organs of actions. They run all the system. There are pancha pranas, 5 pulsations, which is our form. To run this form the fourth one is super-soul, soul, Buddhi and mind. The fourth one relates to the form. The form is 5fold; it is called the dragon, the crocodile. This is what I frequently call the Makara, meaning the 5fold, ma means related to 5. The 5 fingers of the hand, the 5pointed star, enable the descent of light on earth. We should know that our form is 5fold.

This is what we develop. Just like we develop the nails to the fingers. We develop some hair. It is a precipitate. Just like a snail develops the shell. By its own secretion it develops the shell. We precipitate the form. The form is a precipitate in which we live. We should be seen as the indwellers of the form but not the form as such. We dwell in the form. The form is connected to us through the objective 5 elements. The

higher side of the mind is connected to Buddhi, Buddhi is connected to Atma; Atma is connected to ParamAtma, the universal soul whom we call God.

The universal soul as it enters into a form has become individual, the water in the river has become the water in the glass, it is individualized, personalized. When we bring water from the river to our room we feel it is our water. When we have a big pot of water, when it is served in a glass at the dining table each one has its own glass of water, it is personalized. One water has become many units of water. One universal soul appears as many different souls. There is no such thing as different souls. With individualization we have personality and soul. The personality is a facility and also a limitation. We have also developed a form and identify more with the form than with the indwelling being.

God entered in a form, this is called the descent into the beings. Like the space outside and inside, they are but one but for a facility of conference we build a conference hall and then we say, the conference hall. And we say, it belongs to the hotel. Space belongs to none. Space inbound when it enters into something it gains another identity. We call it as THAT I AM. The outside God is THAT and the inside God is I AM. THAT became I Am. That descended into the form. THAT descending into form is called Hari. When it has not entered it is called Hara. Many do not even know this distinction in India. The descending one is called Hari. So you say Hari. Hari is the descending Lord. We have in Mayan civilization the one who descends is called the Lord Disentis, the descending one. He not only descends but also dwells. We descend into a form and we also dwell. When we are in the form we are Vasudeva. It is one soul which is the same, the universal soul that permeates the entire universe. It took to form and every form contains it. Therefore it is called soul.

The soul light is called Buddhi. Man is the individual soul. He is made in the image and likeness of God. As God so is man and he has Buddhi, and through Buddhi there is further expression as mind. A part of the mind connects with the form to conduct in the outer. Who is man in the form? The dweller in the form is the man. He is soul and he has the light. That light has the mind, and that mind runs the form of the 5 senses and the 5 limbs of the body. The man is fourfold. Originally he is the cosmic person or Adam Kadmon. There are so many names. It is the universal soul and it is in every form. It has its light and the light has a mind. That mind in a part is related to a form. The fourfold man, a part is related to the body. Just like an animal is tied down by one leg. One leg of the four legs is tied down; likewise one part of us is related to the body. It need not be tied down. We entered the conference hall by volition. We can also leave the hall by conference hall. By having entered into the form we never thought of releasing the form. We start identifying with the form. We say in Purusha Suktam: One fourth is the visible form, three fourth is invisible form. Half of one forth cannot decide about the whole. Mind, a part of mind is connected to objectivity; the rest is related to the light. How can a part limit the whole? It is because we have lost the knowledge; we are much more than the body.

Out of the fourth state which is the mind, half the mind is objective, half the mind is subjective. Master DK gives the right understanding of the relation of the mind. There is the lotus of the solar plexus with 5 petals going downward and there are 5 petals upward. There is the lower and the higher mind, whom we call Buddhi. The objectivity is also orienting to the mind. We have the potential to get back to the mind and further get back to Buddhi the light of the soul and then relate to the soul and the universal soul. Turning inward the mind can perceive the light within. Gaining the Buddhi, the light of the soul, and then relate to the soul and the super-soul. We can return as soul, Buddhi, don't get into objective mind, only if you have objective work. If you get into objective world without a meaningful work you gain the meaning gradually relating more and more. Your mind always sees the outside. The work of objective mind leads you to the outside. It is necessary only when you work outside, otherwise you relate to the subjective mind.

If we gain the habit of going out you forget the door by which you can get out. By habit, if by decades we do not open a door we cannot directly open it. Likewise we have related only to the objective mind. The mind has many restricted ideas about him. That things condition him. The mind gets finite when we only are in the concrete mind. You tend to be very rigid. When you are rigid you are at discomfort and also the

persons around you. The more modern you are, the more you are rigid. It is more crystallization. We wish to become more flexible and adaptable, much softer. When water becomes liquid it becomes rigid and more rigid when it becomes an ice-block. If you hit an iceberg the ship breaks. We are more and more tending to be icebergs, mountains of objectivity, while there is a subjective state. The subjective mind, Buddhi and the soul. That is why Krishna said, I initiated the Sun god. I initiated him in a form: Who is entering into a form? I enter into Sun God, the sun enters the earth. On earth it is disciplined. From super-soul, soul to mind, mind to thought. If you do not wish to be completely dissipated into matter we should only descend into subjective mind and relate to objectivity through the subjective mind. Men of good habits do not roam around the streets. Likewise a good aspirant should see that his mind is not wandering around. If we have nothing to do, nothing around should relate us to the outside. To be generally outside is a very piteous state. The dog has to be within the compound. If anyone asks, where is your dog? Somewhere outside. The dog is the personality. You ensure that your thought remains with you, not get into the entire outside.

We train an animal for domestication. We need to domesticate our mind to start with. We domesticate animals. Why can't we domesticate the mind? If there is nothing to do, there should be nothing objective to relate. Start the work and think of the upward turned lotus, imagine that you are in the 5fold nature of Buddhi, relate to the soul in Ajna and relate to the super-soul, which is over the head, and which is ... Why can't we be like that when we are there? It is said symbolically that many transformed into a tree by sitting under a tree, the ficus tree. Bodhi tree means tree of light. Therefore he is made a Buddha. The tree is like your Sahasrara with 1000 petals. The superior part, a tree that comes forth like an umbrella. We should immediately relate to the upper head. The moment you are with ... you are with the body. The boundless blue beyond the head, from that boundless blue there is the descent into you as the diamond light of the Ajna. As you descend into the heart it can be seen as (golden?). If we relate like this we build the Antahkarana Sarira.

How can you form the new habit? You create a new habit and be doing it for long hours. You can do it provided you are not involved into objectivity for nothing. Immediately after prayer we jump into objectivity and at dinner, blup, blup, blup... You can yourself observe it; you observe when you speak. What is the necessity to speak? Unless the habit is created we cannot say that we are in discipleship. In that you sometimes feel that you should be gaining maintaining a continuous awareness in daily life. Then only the subjective life of the universe can only oblige to those who are constantly into subjective life. When you are generally in the subjective life; then only the subjective side opens. If you look once in a way to the subjective you are not a reliable student. When you are mostly with subjectivity, in that moment you are (with it?) in objectivity.

There are times where the subjective life is more present. Whenever Jesus received the Master energy upto him he wanted to transmit to his associates. Always they were engaged in food or gossip. How can he help? Many times the disciple asks, Master, give me the dimension of the invisible world. Then the Master says, I want to give but you are not oriented. That is what happens to all well-intentioned aspirants. We need to clean ourselves to serve further. That is of paramount importance. What is the paramount? You see it in the Paramount movies symbol.... The major part of you should relate to the subjective side. You can do the visualization when there is really not engagement into outer life.

Buddha was sitting in the wood, the right hand over the left hand at the navel, meaning that I am now not related to the outward direction called the lotus of the solar plexus. I relate to the Buddhi, the Atman. From that tree of abundance I receive the light into me. When you keep moving into it and as you come down of your inhalation you bring that much energy with you. That is the work. Only to realize it we go to the waterfalls. You don't go there just for nothing. At the falls you see the moisture which rises even beyond the falls, the pure, white crystalline drops of water, you cannot say drops, these are very tiny drops. We are very joyful, not like being in the rain. Such a mist visits you. The waterfall very clearly demonstrated us that there is descent for ascent, not to get stuck. When the water gets down and stays there it is not so

interesting. When it goes into a bottomless hole it is not so interesting. We need to see the downfall and the ascent. We relate to the Sahasrara through which all enters, we relate to the energy of synthesis.

Aquarius is the doorway; it is not accessible for beings who are very individualized. The goat on the mount shall have to; to collectively move is Aquarius. It is not enough if you are accomplished, please ensure that your fellow beings are also enlightened. In Aquarius, one can call oneself Aquarian when the conscience rises into groupal consciousness. He would no more eat for himself but for the group. I go and eat first is not the concept of Aquarius. I rule myself and let the others rule themselves, that is the concepts of Leo. We, not I. See We We. (CVV). If you think of the group in anything you do the Master is around you. If you are at home you should have the group consciousness to be together with the members of the family, you can't eat just for yourself. You have to relate to the network at home. Anything that relates to group shall be done and decided together. One man deciding for all is not Aquarius, it is Pisces. We should have a collective vision. It comes through a consultative approach. Each one thinks of himself only. The more you include members it is Aquarius. Let the group eat, I come 5 minutes later.

The Master of Wisdom denies for himself the higher dimension for the sake of the group he works for. For that we have to move from individuality to personality, from personality to soul and from soul to the universal soul. The streams that have gone apart shall join together and join the ocean together. If he does not join the ocean he dries up. That is the problem of the individual. The group soul is but a temple of the universal soul. If you cannot see the soul around you cannot experience the soul inside. You have to make the experience. The Aquarian Master, whose energies manifest more and more. The most Aquarian Master is Hanuman. We have to work out the steps to understand the energies much better. Not only we be in objectivity. It is only you. One leg outside, one leg inside.

That is what they show in the freemasonry symbol; the compass is general covered by the square, meaning the 2 legs are outside. If you wish to know if someone is a mason, they have their own terminology. If they are working they show the compass with the square. You don't see the two legs hidden. If you work subjectively, one leg is out. You can be totally subjective then there are 2 legs out. With one leg outside we are partly subjective, partly objective. When both legs are hidden you are totally in the outside. The subjective life and objective life.

The teachings speak of 2 lives of the disciple, the inner and the outer life. The outer life is not so important for an aspirant, how big you are in the outer is all temporary. How big you are in the subjective is a matter of importance. Lot of expansion into the objectivity is not measured; lot of expansion in subjectivity is measured. The Master Joseph whom we worship as Count Saint Germain was just a carpenter at the outside but at the same time in the cave temples he was teaching, even in the mountain ranges of Nepal. In the subjective side he expanded from Asia to Europe. In the outer side he was just a carpenter, it is not so important what he is with the outer. That is the changing dimension of creation. It is like writing scriptures on water, as you write it disappears. When Jesus was teaching, the disciples said, we are not able to comprehend, what can we write? Jesus said, it is recorded elsewhere; all that I teach is well preserved in the Akasha. If they don't worry about how much they accomplish in the outer, visible world, if they are with the invisible world they remain immortal. Therefore to move into subjectivity and higher there is more important.

There were great masters who were barbers. Inside they were great. They were carpenters, barbers and there was a master who was holding a butchery. What you do outside is not so very important. What you are in the subjective world. The normal school, as the children come, they keep a list: Fernando Pita, is he there? Yes. Likewise in the subjective school they are called by the name: You have joined the school and have a name there? If you have joined you would know your name given to you. What are we doing? Do you know the name and number inside? Many times you are called by the number. There can be numbers and names, just like we have a number and a name for the subjective side. Please make haste to get inside and get into the kindergarten of the subjective school. Don't think, I am already many years with the

Master. The matter is your ability to enter into the subjective world and transform into a member of the subjective school.

Master DK was an intelligent student at one time. He entered into the subjective school of Master Morya. He was recommended by Master Kuthumi, whose name was Devapi. Kuthumi Lal Singh was later his name. Master Morya was Gulab Lal Singh. Singh means Simha. Singha is Simha, Simha means the lion. They are the lions among the men, meaning they are in the cave of the heart. They have inner residences also. They have generally 3 addresses. Three residences in the outside are a waste, one in Iguazu like a farmhouse, one in Buenos Aires, one in Santa Fe. Inside, at will we can move from one house to the other. That is why it is unwise to be owners of houses outside. Jesus said, the Son of Man has no shelter for his head to lie. How do you live? I live in the mansions of my Father. The mansion of the Father is within, not outside. He lays his head inside. He says, my Father has many mansions. One is at the heart, one at Ajna and one at Sahasrara. That understanding you gain at the inner.

Kuthumi Lal Singh recommended the future Djwhal Khul to the school of Master Morya. There he joined. He wanted to join the school of Kuthumi. What is good for you is done by the teacher, what you need is done. Therefore they put him in the school of Master Morya. What we do in the objective life is not so important. Jesus was trained in the ashram of Saint Germain. His name at that time is Kaushika, Munda Kaushika. Kaushika is a dynasty of magicians. He joined that school and that of the school of the Tibetan Master and the Master Kuthumi and Master Morya. The students are exchanged between the schools of the Masters according to the needs of the students. This is possible when we turn more and more subjective. We can be working in the objective life relating a part of you to subjectivity. That is what I emphasized at the first talk in Santa Fe. Don't lose your relation to the subjective side. When the outer work is done go to the inner. Dogs and cats go out and do not come back. Better keep the contact with the subjective side. Let us now go inside. Thank you.

Monday, September 7, 2015, morning

Metam Me

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

In our theme of moving from objective mind to subjective mind and from subjective mind to Buddhi, Buddhi to Atma, Atma to Paramatman, or soul to super-soul, that is the theme of discipleship, of auto-realisation, of fulfilment, plenitude. Realisation is not plenitude, after realisation there is plenitude. Thereafter you function anywhere and everywhere. You can be in heaven or in hell; it makes no difference because you are fulfilled. A fulfilled person lives anywhere and everywhere because the One is anywhere and everywhere. Only until then we have the high and the low. Only till then we have the left and the right. There is no high and below, left and right. All dimensions are dissolved into one fullness. Until this happens one cannot be complete.

We use words very casually, they have far different dimensions. Now that we are fulfilled with breakfast we don't care whether there is bread, butter or fruit. Now it interests us not but before breakfast we are in search of bread, butter, fruit, coffee and mate. It is until you have filled yourself; now it makes no difference. For a fulfilled one it makes no difference. When the conscience is filled with THAT and only THAT is experienced everywhere, the consciousness is stable. When we see a tree we have some feeling. It is beautiful because generally we don't see these trees. We see flowers here. If we see brilliant sky but it is different for a fulfilled one. Flower or no flower, trees or no trees, colours or no colours is the same in the sense the essence of the flower is consciousness. The essence of colours is consciousness. For a fulfilled one he sees not the forms but the basis of all the forms, of all the humans, animals, plants, minerals, devas, solar devas or even cosmic devas. You are with all. You don't see in separate states, it is one background consciousness. May we live in the awareness of the background. For such a one it is always fulfilling because it is a step of realizing the one consciousness. It is therefore, from objectivity to

subjectivity, from subjectivity to Buddhi, from Buddhi to Atma or soul, and from soul to super-soul, that is fullness.

That is the word the Master CVV says fulfilment. It cannot filled further it is already full. When you are already full and you fill again it spills over. The idea of the Master is that each one is so full that it spills over to the surroundings. When it spills over it spills into the surroundings and keeps elevating the surroundings. That means the Master's disciple wherever he is his very being lifts up the other beings. That is the state of fulfilment the Master wants for all. Not just in meditation (Master shows the face of concentration – all smile). The more you get away from it the more you are fit to enter the circle of light. You are filled because it does not let other fills into it. From objective mind to subjective mind, from subjective mind to Buddhi, to self, Atma, soul, and then the last step where you relate to the super-soul.

For the whole process a single technique is given. That is, learn to observe, observe. Learn to be a witness. That is the master key of yoga. The master key of yoga is to observe, not to study. When you witness you are separated from that which you observe. Otherwise you become one with it. When the eyes keep functioning, the mind sees through the eye and contacts something in the other. See how mind is rejoicing with the eyes the objects outside. It is like when a child is eating ice-cream. You buy an ice-cream for the child, it eats the ice-cream with a lot of joy. Likewise your mind enjoys the ice-cream. Just as you observe the child observe the mind. Like a child keeps enjoying the ice-cream you enjoy with your mind. When you are an observer of your mind you are standing beside you. When you take breakfast you see the whole activity as an observer. You see the hand. It takes the spoon and puts it into the mouth. You see that the tongue is enjoying the taste, and it is the mind that gives the joy and you are an observer. Likewise with every sense. If you see for example the waterfall... (A child is crying: Please take it out, then the others can listen. It is always a sacrifice. To sacrifice the listening for the child. The mother wants to listen but the child says, no. What should we do? We can't put the child outside. If it sits here it disturbs the others. Therefore it is an act of sacrifice if she puts it out. She listens later to the talk with the help of your translation... Don't look to that side, look to me.)

Therefore observe how your mind through your senses enjoys the objectivity. Don't get lost in it. When you like you are lost in it. When you don't like you are also in it. It is the mind that has the habit-forming nature. Mind feels comfortable when it builds certain patterns and lives in them. Mind wants to know when it eats the breakfast, when the class begins, when lunch is. It is the master of objectivity. We are the indwellers of the form and we are much more than this mind. There is the objective side of the mind, the light of Buddhi, the soul, while we are essentially the eternal ones. We must remember that we stepped down 3 times, to be at the mind, we are in a step-down situation. Remaining in subjective mind we observe the objective, then we are not with the objective. When we eat something tasty, the entire being cannot get into the taste. It is like an elephant entering into the mouth of a mosquito. We make ourselves very little when we see that only the objective mind in relation to senses in enjoying. We relate through the senses. The objective mind through the senses is trying to experience something of objectivity. And the objective mind enjoys.

You being a subjective mind can enjoy how much the objective mind is enjoying. That is the fundamental step in yoga. You recollect yourself. Don't we observe the hairs, the head. It is not bad but see how mind is enjoying as the indweller of the forms. See how a part of the being enjoys, like a child enjoys. Just like we see a child enjoying things. You see the child of your being enjoying the objectivity. When you move into subjectivity you enjoy the childlike play of the objective mind. This we have to practice because the objective mind is but a projection of the subjective mind. The subjective mind is but a projection of Buddhi. If you retreat further and see that from Buddhi the subjective mind enjoys the objective mind.

It is like a grandfather seeing his son enjoying his child. Grandfathers enjoy the grandchildren enjoying. The grandchildren play with the aeroplane. He enjoys, and will not engage. When you enjoy you are like the father, when you recede you see the plane of the mind, like the grandfather. If you recede further you are the great-grandfather. He sees how the grandfather is working, the father and the son. It is not that we always behave like the children. The objective mind is like the child, a child activity, where the subjective

mind observes like a parent. We say parent, because it is mother and father. The parents enjoy the child. You meet the subjective mind and enjoy the objective. It is a practice for the day. The day is an opportunity to practice. Mind, senses and body, it is the outermost link of the innermost being. It is the prerequisite of the being. How can you be satisfied with the outer activity? It is superficial. We don't like anything peripheral, we would like to be something more profound.

There is a point where the child withdraws from its childhood activity. There should be something greater than our childhood activity. Therefore you be, you take to the state of being like a father observes the child. It is a good step. The mind has different moods at different times. It was also like with me, I have become a bit old. Like the child always wants to play. If you want it to study it runs away. But if you go into subjectivity you will think, is this all I have to do? Is there anything else to be done? This is when the growth of the child is happening. The life leads you to be a great grandfather. The soul is the great grandparent. In the sense you are the soul and you see the light how it is shining. The sun not only transmits the light but also sees the light all over the solar system. Like that as souls we can see how the light is transmitting from us. How that light is influencing the outer situation through mind and how the mind is relating to the objective. The grandfather is the soul, the light of the soul is the father and the subjective mind is the parent who observes the child which is the objective mind. We have these gradations in us. We are not just the objective mind, there is a father to it as subjective mind, and there is a father to it which is Buddhi, and a grandfather to it, the soul; and the great-grandfather. That is how we are arranged. That is why in Sanskrit they say, if you become a great-grandfather you are fulfilled. The great-grandchild is the objectivity.

People understand things exoterically but the real sense is esoterically. Each one of us shall have to be a great-grandfather or a great-grandmother. That shall not mean that you push your children to have sons or daughters and that they shall have children. It is not that you get more children to see the whole generation. It is not that I tell my son, get married soon and beget a child and ask the child to grow fast and get a child. That kind of understanding is not meant. We get great-grandchildren in our lives to get liberated, that is not so. The people understand like this and they marry as early as possible. They get children and the grandchildren also should marry as early as possible so that I am fulfilled. Just for one person you press 3 generations. The esoteric understanding is, you grow from being a child to be a parent by serving the objective from the subjective. By entering the plane of Buddhi you become a grandfather and the soul merging into the super-soul is becoming the great-grandparent.

WE ARE but we forgot because we got down into the objective level. When we recede from objectivity to subjectivity, you know that there is light in you. What is the way to get into subjectivity? Observe the mind at work. The objective mind relates to the objectivity with the help of the 5 senses. With the help of the body, it is also a form of 5 limbs, which helps you to relate with the objective mind, the senses and the body. It is the child of the being. You are a being and have a child, like an animal. The tail moves by itself that should not be the case. The tail should move according to what we want. We take to a program. On the way we get distracted, so we cannot finish the original program because of another program. That is where mind deviates from the original program. You understand? We are the descended ones; from the sun we have come to relate to the earth and if possible to aid the earth, because we are the rays of the sun and come to beautify the earth. For that we need a contact to the earth. Therefore we gain the mind, the senses and the body. We are all aliens. There are movies about aliens. We are all aliens. We have come here to experience and if possible beautify. If we forget this we transform into terrestrials. Therefore the pilgrims have become prisoners of earth. Because we are prisoners, we have conditioned ourselves. Therefore if we have only the objective mind we connect with our subjective divine side of our being. Don't we have movies of someone who came down and having got stuck here he does not know how to come back. There is a movie in India where someone comes through satellite and having come to earth he loses a key by which he can get back. The name of the movie is PK. After some time he is worried how to get back. How to get back? At least there are people who think to get back. There are many people who don't even think of it.

For this yoga the means is discipleship. For that you observe the child of your mind. It wants this and that. It wants to see, hear, taste, experience the touch and smell. Always the same. Running for good smell. There are natural fragrances and prepared fragrances. More and more perfumes, it is due to more and more demands. More and more the mind is engaged in smell, more and more food counters, everywhere food, fast food, gene food. More and more the mind is oriented to food and then more and more the mind wants to see all around and hear around and if possible touch around. They want to touch anything and everything. This is how the senses relate to objectivity, pull you into objectivity.

The one who is from Sahasrara to Muladhara, on account of our orientation to objectivity we are pushed down all the time and die. Instead of getting back to our original state we stay in a pull-down state. To reverse the trend we have to observe our mind. When we start observing our mind we can see in how many ways it occupies you. How many ways it entertains you for nothing. You tell as a parent to the child: How long do you want to play like this? Don't the parents think of these plays? Likewise when you get into subjectivity they are so busy only to manage the objective life. Is that all the life is? Don't we have to recollect what for we have come? What am I doing? When you observe the objective mind sometimes it engages, sometimes it withdraws, sometimes it retains - sometimes worry, sometimes joyful, many times busy. We should stay behind and see the mind. From morning till evening, if a child keeps on wasting time playing, an observing parent how would he feel? When we say the children don't listen, the child of your mind what is it doing? When you are a childish mind you get children who are more childish than you. To observe the child of your objective mind is one thing. To bring it in alignment with you is another thing. A good father in a loving manner ensures that the child comes back, by talking to it, giving it chocolate or ice-cream.

We need to make sure that our mind is in alignment with the subjective mind and not says always, mammy, mammy. When the child is crying the mother has to go. The child is not in alignment with you. It has to cooperate with you. There are houses where when you start prayer the children start to cry. It is our mind that goes here and there. The mind brings all your problems to you. Then you have to talk to your mind, I attend to the problems but not now.

I relate to the father in me so that I get reinforced. The child not only aligns with my father but also with my grandfather. The more you relate the more you are able to align and enforce through the mind. Therefore turning inward is most important. To turn inward you first have to observe your mind. Then you really know what it is to settle. Does it get into emotions? Worry, anger, fear, anxiety, competition, etc. When once you see objectively about your mind, you see it is not worth all that. There is something in the subjective. You disassociate from the associations of the mind with the objective. Then only you can relate to the light in you. So we are able to shut the door to objectivity and open the door according to your will. It cannot enter as it likes. We are in the house, (those who want to enter) they have to announce, then only we open the door. Like that when we enter within we should be able to shut the door. We have a work to do at home. When we get reinforced we get back into objectivity. The house is here (inside the body.) Therefore when you turn inward your mind should cooperate. The objective mind shall have to cooperate to turn subjective. That is why the information is given, inside you there is light. So let us turn to it. When you turn within and when you become consistent in turning within then within you find many things which you don't find before. Therefore observation becomes important.

Therefore while the mind is observing and acting in the outer you'll be observing your mind observing the outer. This is the key to enter. The key is given in the 5th chapter of the Bhagavad Gita. Observe the mind as it is engaged in the objectivity with the help of the 5 senses. That is just the part of it. By observing you would gradually become an observer of what all you observe. The mind works in relation to objectivity. All can be observed, how you get ready in the morning with the help of mind. How do you take shower, breakfast, dress, all routine things the mind does. Mind develops a routine and automatically takes to it. Just observe how it is. You observe your child, you'll be the inner observer of the outer observer.

You are not so much engaged in all the mind does. As you drive a car you are not always engaged with it. A part of you is driving, the other part is listening to music, speaking to others. You are not as consciously driving as you were when learning. The mind is much more routine way. When you operate the automobile in the beginning you are very alert with your accelerator, the brakes, and the flux by which you change the gears. You see the road, you say, please don't disturb, because you are learning to drive and are new to driving, your whole mind is engaged with it. Once you are well with driving you talk to others. When you keep talking to the person in the back you are not so much with the drive. You are occupied with the other persons and not so much with the drive. You are engaged in your conversation and in the meanwhile the drive is over. What happened? There is a part relating to driving and a part is relating to speaking. There are people who cook on one side and speak on the other side. Many times they are excellently cooking while they are talking to the other ladies. While one is routine the other can be routine also. This is our normal experience. Likewise as one part is engaged in observing the other part, the other part is much bigger than this part. This part is only one fourth of that. The subjective mind, Buddhi and soul, we are much more than objectivity. The whole activity you conduct outside you realise it is such a little thing and you are so much bothered about it. For this little thing I am totally engaging myself. Like an elephant entering into the mouth of the mosquito. The outer life is like you become a mosquito but you are the elephant. You enter into objectivity which is but one fourth of your whole being.

Imagine you have various businesses. One is very small, another is much bigger. To which business you give more time? To function as soul, as a wise man, as a subjective person, they have far greater reach. When you know that you are born for far bigger things would you still stick with the small things? That is where the wisdom tells us to move within and to relate to the higher dimensions relating to you. The only obstruction is our attachment with the objectivity, with the objective mind. We keep crazy about all the objective things. Me, I am most stuck in the objectivity, my profession is growing, meaning I have to take more care of it, my family is growing and I get more stuck with it. This should not be. There are other dimensions. For growing into other dimensions you have to arrange time. If you grow into other dimensions you do your objective work with much activity because you grow much inside. The greater you grow inside the outer becomes small. However big is your activity it becomes small by relating to the inner. Otherwise it becomes bigger and bigger with your objective dimension. You become bigger so that you can handle it with your little finger.

Wisdom of synthesis never says, leave the objectivity. You grow and the objectivity becomes small. You see Hanuman we have as our model here. If the situation is big he grows 4 times bigger than the situation. If the situation is small he meets it. He could be as small as a mosquito or as big, growing up to the sky, according to the situation. According to the situation he will raise and bring a mountain of the Himalaya. He grew 10 times more than the mountain of Himalaya and brings it to the south. A mountain in his hands. The mountain cannot be small but it looks small with his dimensions. Likewise when you grow in your dimensions your objectivity it grows. Many people say, you reduce it. If it is there, let it be but you grow bigger so that the big becomes small.

In our childhood the teachers used to draw a line with chalk on the blackboard and he asked the children, how do you reduce this line, make it small without erasing anything? Then the teacher said, this line can be reduced, and he drew a very big line, in relation to which the first is small. I find a spiritual dimension, if you grow in your awareness, that which you have been doing all the time becomes small so that you can do it. You can get into great problems, be a teacher, healer, writer, thousand things. How can it happen? Not by relating to all but as you grow you can handle hundred or thousand things. The things you do would be beneficial for your surroundings. The wisdom says, grow in your consciousness like a mountain. Then you are able to handle it. In English there is a saying, if the going is tough you get tougher. In spirituality there are no such things as tough, tougher. You grow, it becomes small for you. Therefore turn subjective. When you are able to observe how your mind is relating to the outer with the help of your body, a part of you is observing and another part is acting.

In Bhagavad Gita Krishna speaks, observe your mind from within how your mind is using senses and the body and relating to objectivity. If you observe you would know what is essential to you and what is not so essential. You find in the beginning so many unessential things. When you have a detached attitude to the non-essential things, we can take away the non-essentials. There are people doing tailoring, you take away the parts not needed for the garment. You make a shirt. How does a tailor prepare a shirt? She cuts away a part of the cloth and uses only what is needed. It is chiselled away, she does not need it but without the cloth she cannot make it. A sculptor visualises the sculpture and removes what is not needed for the sculpture. He is chipping away the other stone from the stone. With a hammer and a chisel, they have become implements in spirituality. The masons - you remove what is not needed in your activity. To chisel out you need to see what is unnecessary. You have to observe it. If you chisel too much you cut it. If you are listening too much you regulate it. If you are touching too many things you remove it. How? How are you dressing and do it every day? You stand before a mirror and do it. You are not adjusting in the mirror, it cannot be. When I see the mirror I don't do it there, I reach over here. That is how the objectivity is. You make inner adjustments and the other gets adjusted.

People think of outer adjustments, outer harmony. If there is inner harmony all is in order. The inner order is a possibility when you can see how it is with you in the objective life. You have to see yourself: How are my..., what are the essential things or not? Slowly eliminate the non-essential, don't cut it too fine. When you don't feel comfortable, even in the books we write there is a margin. Margin is necessary. There can be marginal indulgences into objectivity. Once a way a movie, once a way, meaning, at least once a week, or once a month. Patanjali says, let it be once a week. One day a week is enough. Other days of your week you be with your work. There is some flexibility, otherwise it is too tight and you would burn it. If it is too rigid you can't use it. The other clothing is given away, it is a great act of service (smiling) – you don't need it. So do observation of yourself and get rid of things which you don't need. Chiselling away things.

In the East, especially in China, there is a temple where they keep a scissor and a nail. The teacher asks the student, which of the two you want, most of us want both. Unless we have the scissor and the needle we cannot prepare the garment. If you don't have a scissor we may do some kind of a bag. You don't wear bags. If you chose only scissor the cloth is cut but not stitched. Scissor and prepare a program for yourself with marginal non-essentials. Once a way an ice-cream, a pizza, a movie but not daily. If you daily keep on doing it... scissor it and fit. You cannot change your trouser all the months, you cannot use it. Make your program not totally flexible, experiment with it, observing and see that you are adopting with it. If you are able to observe your objectivity you are distancing from the objective mind. As you distance you can get out. Earlier it was together, now you disassociate. Our problem is we don't disassociate from objectivity. A part can be with the outer, a part with the inner.

That is the key in Bhagavad Gita, also adapted by the Greek. They have an angel who has two faces. One face sees outside, another face inward. It is called Janus, meaning, when you wish you can get into objectivity. For subjective purposes there is a subjective mind. You don't have to turn the whole thing into you. When you turn the whole thing into you the objective mind will disturb us. That is why we say objective life and subjective life. For objective purposes we enter into objective mind, for subjective purposes we enter into subjective mind. We have two kinds of chappals. For all objective matters you use the outer chappals and leave them outside. Don't we do this? When it rains your chappals get a lot of dirt. We don't enter with the dirty chappals into our house. The objective mind is dirty. The subjective world, just like we use the outer chappals, when we turn inside we turn and work with the subjective mind. This dimension is not well said in the books. The mind turning inward means the whole mind which is not so accustomed to inner things. Even the umbrella we take off, it does not rain inside. The outer, the warm clothing we hand outside. What we use outside we don't need inside. In old traditions they removed the clothes and kept them in a room before they enter the house, not only the shoes. Even today in India in certain houses there is a bathroom in front of the front side of the house. They remove clothes, take a shower and then come inside. They come only with the towels inside and use other clothes inside so that we don't mix up the outer vibration with the inner vibration. We have to do similar things. I do not advocate this, it is not so well possible but when you turn in, meaning not only when you enter into the subjective side of your being.

When you start contemplating your objective mind your objective mind is no more included in your subjective being. It normally happens in our contemplations, all our outer problems enter into our inner contemplation. We don't want include them.

Within your system nothing from the outer shall enter. There is a great ability to relate to Buddhi. The program comes from Buddhi, not from the objective side of life. We receive from Buddhi, enter into the subjective mind and take use of the objective mind and work it out in the outer. That is how the light manifests. The work of light manifests when we turn from objective life to subjective life. We come back and stay in subjectivity. It is always from above downward. Your objective mind is meant to fulfil your program, not the program of objectivity. Your objective mind should listen to your subjective mind and then work. It cannot suggest things to your subjective mind. That is said in Sanskrit, suggesting better things to God, to teachers. Your teacher is in your inner side of your being but not suggest things. The energies flow from above downwards. When you are able to relate to the soul, from soul to Buddhi, from Buddhi to subjective mind and the objective mind, subjective mind cannot suggest things to Buddhi, Buddhi cannot suggest to the soul. There is a flow from above downward. Not knowing what is the order when you only function with the objective mind, eventually you are dominated by matter and objective mind. But if you develop subjective mind, it is already there. We are the souls, we have the light and the subjective and objective mind. When we open the door, when the work is done we can fold back and return. You return when you catch it. Catch the dog by the tail, it cannot run away. Likewise your objective mind shall have to release your whole being. When the cat comes and you keep it, it cannot escape. The objective mind recedes into subjectivity and folds back, the subjective mind can fold back into Buddhi, and Buddhi can fold back into Buddhi and Buddhi into the soul. Therefore we withdraw to experience the other 3 dimensions of your being.

There is 100 times more light with each step. Inside again you are caught by the ... I am not only what I am in the objective, I have come from the sun, I am the king. The king is the sun and I have much bigger dimensions. When you recollect more and more you would like to enter into the greater part of your being. You cannot sit in the veranda all the time when you have a great house. The veranda is to relate to the outer. This side is more accommodative, there is much more light if you come a little more inside. More inside more light. As you experience light inside you also experience light outside. Recognize the being and try to move to the totality of your being is discipleship. You function from head to foot and not only from the tip of the tail, the lower muladhara. That is what is enabling us to relate to objectivity. There is much more for the vertebra and there is the head. The being permeates the entire cerebrospinal system, to the tip of the toe. We should know the whole being. Man know thyself. What is it that we know? We only know the body. We know the working of the senses, of how the mind works. We don't know who we are, what our name is, wherefrom we have come. We have to know all that. Wisdom is not busily reading all the books. You practice to get within you and take step by step. In 3 steps you reach THAT. We need the escalator. The whole thing is in three steps. The scripture says, he comes down in 3 steps and returns in three steps. There are matter, force and consciousness. ... (sentences missing, too fast) That is where we get a bear, a bird, a polar bear. We like to see a bird a polar bear, they are all within us, they are states of awareness. We try to go through that journey, not just through objectivity. So enjoy as much objectivity as you can until 4.30 and come back to the subjective journey. Thank you.

Monday, 07 September 2015, afternoon

Metam Me

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

From the objectivity to the subjectivity as we turn we find a field of light from within. You need to observe, it is like you are deep down in a cave and a headlight shines in. As you relate to the light and you are more concerned from where the light is emerging, when you have an interest in that, to continue to relate to it, the beam of light leads you up to the heart centre. There you find a cave of light into which you enter. This

happens with the help of the respiration we do. As I said in the morning, your observation would now shift from how the objective mind is working in the outer and the subjective mind turns within. When it turns within it observes that there is respiration happening. Normally we do not relate to respiration in our activity unless it is disturbed. It is continuously functioning but we do not relate to it when our mind is in objectivity. It is taken for granted and therefore not noticed. The valuable things are not noticed by the mind. Without respiration there is no heart activity. Whenever there is a disturbance of the respiration we notice. When we turn inward the first thing we notice is respiration. We are able to listen to it and you relate to it more and more.

Consequently the awareness which is in the mind associating with the respiration reaches that centre in us where is the source of respiration. As you close your eyes you start with noticing respiration. When we notice respiration we would notice it in the heart. The subjective mind moves to the heart to see how it is happening. As you go nearer to the centre from which respiration is happening you notice that it is happening on the basis of pulsation. Pulsation is the basis for respiration. The principle of pulsation we get engaged with. That is how the observing mind which is associated with the life principle of respiration leads you to the centre where respiration is happening.

You tame a dog in you. The dog stands for observation. The observation is extraordinary. When you are observing your objective mind you sometimes slip away from objectivity to subjectivity. Therefore the practice of observing the objective mind and awareness. Sometimes you get back into objectivity and withdraw again. The more and more the ability to observe is gained you are developing another dog in you which does not let the objectivity enter into you. Just like a stranger dog tries to enter into the house, the portico of the subjective mind. It is not allowed by the objective mind let in. We say, beware of dogs. If there is a dog at home people from outside do not get in. If there is a dog waiting at the portico, a big dog, we will not enter. When you gain the respiration the outer remains outer and the inner remains inner. No rogue will come inside, no intruder, without your knowledge. No thieves, because there is a dog over there. It barks. Likewise you tame a dog; you give birth to the dog of observation and train it well so that the outer cannot enter inside. That is how dog is important, the dog of observation. It is different from any dog in the objective world. What is important, you develop the dog and relate to it.

You have different lives, an objective life and a subjective life. The dog does not let you fall into objectivity. The scriptures say the dog is located in Muladhara and sometimes in Scorpio. The dog does not let you fall and it does not let others to cause fall to you. That is what we call as Sarama in Sanskrit and also as Cerberus in the Greek system. When you develop such a dog it is a facility that when you wish to move into, to fulfil your essential activities outside you move out. Otherwise the dog helps you not to move out. It helps you not to get into objectivity for nothing. Should we go there and there? The observer happens at will. Then as you turn inward it is the same observer who leads you through the process of respiration. The respiration representing the pulsating principle of life is called the horse in the scriptures. In the Vedic symbolism the horse symbolises the pranic principle. If you mount the horse and the dog follows you – we have many stories of a hero on a horse and a dog. Dogs are used for the blind people, to go to market and come home. It is the dog who shows the way and the horse follows. Horse is guided by you and you are guided by the dog in the sense the dog shows the way to the source of respiration. Then you are at a cave which is guarded by a lion, meaning Leo. From Scorpio when you turn inward you get to the higher Muladhara from the lower Muladhara. With the help of respiration you move upward and meet the respiration principle which leads you to the source of respiration, the heart in the cave of the lion. The lion is in the golden light. Lions have a golden aura, the colour of the skin and of the hair. The dog shows again how to tame the lion: Observation. Observation is, how is the pulsating principle functioning, what is causing the pulsation? The pulsation functioning, the heart beats.

The general understanding is because the heart beats the pulsation is functioning, but the truth is if the pulsating principle is intact the heart is functioning. When I came to Iguazu for the first time I came with a lady, very old lady. Our brother Oscar brought us from Posadas to Iguazu Cataratas. It was an old car where the doors had to be tied and when there was water it came into the car. Oscar told us, don't worry

we will see the cataratas. Don't worry about the car, it will move. We are not new to such things in India but there were two Europeans in the car, to them it was new. It was a lady and a man. The lady was anxious and made a request: Do we really need to go with the car? The car is in a delicate situation and the man in the car enjoyed the situation. I was observing all this. Then the lady asked me, do you want to go with this car? I said, the man is going with the car. Even when the car stopped for a while he pushed it a while. Is the driver more important than the car? Even if it is an inferior car and you have an excellent driver he manages the car. Even an excellent car with a bad driver cannot go well. There are high-breed horses and people get on them but they will fall. It is not known to many, it is not the horse but the man. There is a movie of riding through the Arabian Desert. When the man comes with the horse from California all say how can you go with that horse. He says, it is my horse. Ultimately he wins. It is the man who pulsates. Because of the man who pulsates the heart pulsates. There are many yogis demonstrating that the heart pulsates because of the pulsating principle.

There was a grandson of a great yogi, Ramana Maharshi (?). The grandfather asked the grandson what he had learned. He explained and also said, "Only when we certify that a man died, in England they take the body for cemetery." "How do you know?" "Because of the pulse." The yogi took to yoga and slowly the pulse ceased and there was no sound in the heart. The grandson ran into the house and there was panic. He yelled out that the grandfather died. As he yelled out the grandfather came back and smiled. "Did I die or not die? If I withdraw my pulsation and stay in the head there is no pulsation in the heart. It is not the heart, it is me that makes the heart functioning." It is the driver that makes the car function; it is the man on the horse that makes the horse function. That is how we tame our horses.

Certain things work only for certain people, not for others. Sometimes a machine does not work, then the owner touches and the machine functions. You can only see this in the poor countries or the upcoming countries, not in the other countries. If a machine does not function they just give a touch to it. These are not miracles, certain things function for certain people, not others. I told also the story of a person in Madhya Pradesh, some of you also have met him, Bhaktaraj Maharaj. He had a very bad heart. The doctors said, he does not listen to us. When I came to the Maharaj, he asked me, did they ask you about my heart? I said, yes. He said, as long as my song of breath is ok, it is Hamsa, it is very interior, it is not outside, my heart will continue. If that is not ok, then I will leave. They think that I have a heart problem. I very well know that I live for 75 years. Until then the physical heart must work. It has to fall in order with me, I don't fall in order with it. If I want I can ask for another 9 years from my guru if there is work after 75 years. If I ask my guru he gives another 9 years. It so happened that in his 75th year he passed consciously.

Why I am saying all this is, when it comes to listening to the pulsation, relate to the consonance of the pulsation. The dog helps you because he has the faculty of observing. You keep observing what the pulsation is. You find that it is an unfolding and refolding principle conducted by the air with the heart. If you want to know more what is conducting it on the other side then you would walk to the other side of pulsation that is entering into the column of Sushumna. Then it is said that the lion is transformed into (Hamsa?). Why the pulsation is called lion? It is Simha in Sanskrit, with lion you don't get the sound. It is the song of Hamsa. These are all relating to the sound aspect. The Simha holds the secret of Hamsa or the song of breath. What is the song of breath? Soham. That is what we relate to and observe the pulsating principle, it is also a centripetal and centrifugal functioning. When it is opening there is a way for the awareness to enter through. When we have entered through gross and subtle pulsation we enter into a column of light which is very (brilliant?). Then you are blessed by Narasimha because the man is allowed by the lion to enter into the column of consciousness. That is why there is the story of man-lion. He breaks open the column, meaning he opens the way for you to the column. There is an avatar of Narasimha. It is a great symbolism by itself. When you enter into the column of light you are out of all that is objective. There you find much brilliant light flowing down from somewhere up. Therefore you start relating to that light.

Then the dog and the horse together transmute into a bird. The bird is the eagle, the eagle has as much observation as the dog and is more agile than the horse. It has the facility of moving up. That is what we all

the flying horse. Don't you see in the paintings of Nicholas Roerich where a lady flies upon a flying horse over the Himalayas. It is there you get the wings to move upwards. The transformation of dog and horse is the eagle, it leads you up. They turn into the energy of the eagle, meaning the ability to observe and to move quickly give the ability to fly from the heart upward. With the pulsating principle you move upward because there is a pulsation called Udhana Vayu. It always helps to move up. It also helps us to go out. It also sometimes conducts a hiccup function. For yogic purposes it has the upward movement. It relates you to the brow centre. You see many symbols of the wings of the eagle and in the centre there is a rod. It is a yogic symbol. There is an area of light and a column and at the point where the cave and the point is there is the wing, meaning the pulsation leads you to the brow centre, entrusts you to another pulsation which guides you into the expanse of space. It relates to the 5 pulsations which I have explained many times.

We move fast, relate to Aquarius. This is how Apana and Prana, inhalation and exhalation, lead to the equilibrium called Samana. There is the horse the pulsating principle. As we enter through the pulsating principle Samana entrusts the awareness to Udhana. Udhana leads you to the head and in the head it entrusts you to Vyana. Prana, Apana leading to the equilibrium called Samana, it leads to Udhana, Udhana leads to the all-permeating consciousness which exists in your heart. It is the fifth pranic principle.

In India we always speak of the 5 pranic principles. They say it but don't know what the principles are doing. The problem of India is, all knowledge is intact but only who has entered within can understand it. There are many esoteric rituals which they don't understand. Many coming from the west know. In India everyone speaks as if they know. We have one virtue, we don't say. If you ask, how to get to Iguazu, we will guide you, even if we don't know. He will guide you, if he knows or not. Because you asked he feels so proud to guide you. That is why people coming from the west must be very careful whom to ask. Is he a knower or is he an apparent knower? There are many apparent knowers on the market. Those who come from outside, the most valuable is hidden; even if you ask for it it is not given. Therefore truth has been given way for pride. But there is no marketing for truth. People don't know that he is a knower. It is for the one who searches to find him. That is why all the 5 pranic principles are widely known. Only some know how they are functioning. If you ask someone he would not say he does not know. He would tell strange things he picked up. It is funny to see in the West many Indians. How to relate to the waterfalls? You should always relate to the knower. It is the 5 pulsating principles that help you to reach the original state of your being.

That is how in Scorpio – don't think that the sun signs are in the order we know them. The movement of the sun signs is in a Z form. The Z form is called zig-zag. It is like a puzzle. You had enough astrology in Posadas and Santa Fe, so I don't touch that. You reach Aries, relate to Aquarius. That is what we call the step Dhyana. All around you is the expanse of blue. There is no more form. In your front there is blue, behind, above, below, all around there is blue and you don't find your form, you don't have it because it is a state where we transcend the form, because we are the formless forms who have taken to the form. Only the pulsation remains. You concentrate your existence which is called I Am. You feel there is only blue around you and nothing else, you and the blue.

This is what symbolically is said, only Krishna exists and nothing else, meaning the blue, the expanse of blue. You would like to be absorbed into it. You relate to the blue, observing the blue is again the theme because all surrounding is blue. It is like in the centre and around you all is blue. That is why we give the symbol of the circle with the central point, only blue, there is nothing else. Your awareness is filled up, you don't feel that you are in the conference hall, in the hotel, in Iguazu, on the planet. Around you all is blue. It is a state where the consciousness is and form is not. Your form can be built at will. The moment you descend the form is; the moment you ascend there is nothing but the blue. That blue is called THAT I AM. You relate to it and THAT I AM, THAT I AM. When you are absorbed you don't exist. When you return you only know that you were absorbed but you feel yourself much more resplendent. Again you jump into the blue. With the attunement to it you are absorbed into it. It absorbs you into it. You cannot get into it, you orient to get absorbed. You cannot get the blue, the blue gets you. Just like the lotus looking for the sun, it

waits to receive the sun rays, it cannot get into the sun but it has the impact of the sun. It waits to receive at the top of your system.

Your orientation is to all that surrounds you and waiting to get absorbed. That is how we become, at every step there is waiting. From objective to subjective we have to wait to get in. To wait to get the detachment. From objectivity to subjectivity. The gum that exists between the objective and the subjective has to be dried out. When you keep observing the objectivity the gum gets dried out, the objectivity does not stick to you. Until then you have to wait, observe. Likewise when you do the observation of respiration you have to witness how pulsation moves inside and outside. And you have to wait until your awareness sticks at the cave of your heart and you have to wait again there. Wait until the door opens to the heart. And then you wait for the other door. Waiting is the key, observing is the key. Then when the second door opens in the cave of the heart we encounter a huge column of light. That is what we call vertical. Up to then we have been horizontal. To this vertical pulsation leads you with the help of Udhana Vayu. It is a pulsating air which leads you to the brow centre. Then you are fairly out of the form. You are no more in the form but on the top of the form. There you find something more interesting, that is how you relate to it and wait. And you relate and keep observing what happens. At every step it is relating, observing and waiting until you are observed what you are observing. That is how at every step these three become important.

That is where you have the polar bear. You enter into the cave of the head, the cranial, cerebral cave. The story is beautifully said in one event of Krishna. I don't tell the whole story. There was a festival where Krishna traces the footsteps of a horse and thereafter he finds the footsteps of the lion and then he finds the footsteps of the polar bear. He enters into the cave and comes back and brings a jewel for the benefit of the kingdom. The story is symbolic that we need to take to the pranic pulsation, take to the cave of the lion, move upward to the cave of the polar bear and get into the igloo. Before that you enter into the cave of the lion. Before you are with the dog, the dog house. The dog in Muladhara is like a dog in the dog house. You have to get the dog from the stable and get to the cave of the heart. You have to tame the horse and ascend through transformation to an eagle who takes you to the igloo of the polar bear where you find the money.

In the story of Krishna he also goes there to bring the money, it is Syamantaka mani. You know the gem but not the name of the gem. It is called Syamantaka mani. It is the ultimate of bliss. Syam antaka, it is a mount, meaning it is the ultimate of bliss. For Krishna it is so easy to bring it down. We relate the story to children. The whole story is given in a small story. That is told what happens before. Know that your head is where you have the representation of the polar bear. In your relating to it you don't have any of these forms. If you come back you get into the form. If you relate to the most high you are formless.

That state where the formless becomes form, that which is invisible becomes visible, that state is the magical state. It is hidden in Aquarius. From zero to one. From one to zero, from seeming nothingness to apparent something and from appearing something to seeming nothingness. Appearance and disappearance is conducted at the state we call Aquarius, the magical sign. Unless you get there you cannot get the mystery of creation. Therefore the seers go into that contemplation and are not satisfied until they get there. On the other side we call it seeming nothingness; on this side it appears a many, from zero to one.

That Aquarian is what is to be experienced, that is where Hanuman resides. The beauty of Hanuman is that he is Aquarian and he stays there and at will comes out. He is and he is not. Staying on earth he continues to demonstrate this. Therefore he is worshiped as the most magical one apart from Krishna. The advent of Hanuman is far before Hanuman came into this system, as far back as during Lemurian times. We cannot count the number of years. We are now in Aryan age, before it was Atlantis, before it was Lemuria. Lemuria was in the Pacific Ocean, Atlantis was mostly in the Atlantic Ocean. What is now great oceans was in the past great civilisations. Before the Aryan there was the great civilisation of Atlantis. The eastern parts of North and South America are part of Atlantis. Before Atlantis there is the Pacific. We were all there at those times. We were Hyperboreans, Lemurians, then Atlanteans and Aryans. It is our beauty

to forget the past, we don't remember it. We don't remember that we are on the planet for 18 million years. We are not born. It is not strange? It is because we forget. We settled on the planet, the immigrants settled down. We are all immigrants and have settled on earth.

Coming back to the theme. Before this Aryan race it was Atlantis and part of Atlantis exists as the western part of Europe and the eastern part of the America. The so-called islands we have are the peaks of Atlantis. There the ocean is so deep. Before all that existed, the civilisation existed in that part of the planet which is now the Pacific. What we now call the western part of North and South America was the eastern part of Lemuria. That is why those lands are magical – California, Mexico, Colorado mountains, down to the Andes was the eastern part of Lemuria. The Western part was the Eastern part of Asia. We have the Secret Doctrine, it is all in there. That is how India was there without any deluge for all times. When we speak of Lemuria we speak of magic, Magic commenced on the planet of that time. The Atlanteans are the inheritants of that magic. We have come to a point where we have to stop. (Meditation)

Tuesday, 08 September 2015, morning

Metam Me

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

We have come to the final session of teaching in this group life. We were speaking about the energies of Aquarius which have been brought unto our earth much more effectively ever since 1875, and the related plan also descended for the transformation of beings in a faster manner. That happened in 1910 by the descent of the energy from Brahman to Varuna, the supra-cosmic intelligence, and Varuna transmitted the energy to the system of Sirius which is known as the Dog Star, and from the Dog Star the energies are conducted by the planet Uranus. Uranus transmitted them via the central sun of Leo, Regulus; the energies were transmitted into our solar system. In our solar system the energies are picked up and conducted by the planet Halley. They are anchored on 31 March 1910 upon our earth through a very grand effort of Master CVV who received them in a very extraordinary manner and transmitted them unto the planet for 7 years, 7 months and 11 days. That is how there is a fresh descent of Aquarius via so many intelligences.

As far as this planet is concerned it is the ashram of Jupiter or Agastya in South India. The ashram has a direct link with Sirius. The related energy shall have to be recapitulated. The descent happens daily through the prayer. The energies at the top of the head can be said to be the energies of Brahman or the absolute God. From there they are transmitted to Mitra and Varuna, the supra-cosmic twin energies. Varuna energy relates to form, Mitra energy relates to the content of the form, the soul. The form in which the soul resides is the vehicle. Mitra is the essence and Varuna is the container of the essence. Therefore we say, Sam No Mitra.... The energy is meant for a faster transformation of the form so that the soul gets released from the form and lives in the form and conducts the work on the planet with the help of transformed form.

The work of the Master CVV is all the work of synthesis. Its descent is for purposes of transforming the forms, the physical, mental, causal form, to experience the soul which is otherwise conditioned by the form. The form conditions and therefore the soul is unable to evolve as per the Plan. We are trying to work out... it is decided that the vehicles are refined. In the physical, emotional mental planes the soul is stuck and unable to work out the knowledge available. There are many teachings on the planet from ancient most times. Adapting to the teachings people evolve well but the number of people is too low. Therefore to make a collective upliftment, a collective effort is made to refine the form. From Brahman, the absolute, to Varuna, the supra-cosmic intelligence, to which it is transmitted, because the form aspect is meant to be refined, and from Varuna, the cosmic intelligence, the energies are transmitted via Sirius. Sirius represents the teacher for the entire solar system. He is called in the East Saramaya Mandala, meaning the dog constellation. Sarama in Sanskrit means the dog. If you came to India you sometimes find the name Sarma, which is Sarama. Sarma is a title that is bestowed on who can listen far, like a dog. Dog has far

better abilities to listen than humans. Sarma is one who can listen. He listens from higher circles and accordingly speaks and acts. This is possible only if we have a good relation with Jupiter because Jupiter stands for sound. The sound of Akasha is better received by those who have substantially good Jupiterian energy. In the cosmos Sirius is the Dog Star. It has the ability to listen to the whole universe. And it happens to be the teacher for our solar system. This Dog Star system functions mostly with sound which is like the voice of silence. For that reason it is called Dog Star or Sarama system. The presiding deity relating to this system is whom we call Dattatreya. Datta is the symbol whom we see in relation to Dattatreya. He has 4 dogs around. He is the synthesis of trinity existing in the system of Sirius. The 4 dogs enable him to listen to the planetary, solar, cosmic and supra-cosmic system. The 4 dogs are not really 4 dogs that we have. It is like the ability to listen to the planetary system, solar system, cosmic system and supra-cosmic system. Therefore he is considered to be the cosmic teacher and he has three heads, meaning that he is the first, second and third logos as well.

When we say Guru Brahma, Vishnu, Guru Devo Maheshvara, we are only relating to him. Guru Brahma means the 3rd logos, Guru Vishnu is the 2nd Logos, Guru Devo Maheshvara is the 1st Logos, and Guru Sakshat Parabrahma is the absolute God. In his triple aspect he exists as Dattatreya and guides through our solar system. All teachers come through him and all teachers on the planet relate to him. All the hierarchy relates to Sirius. The entire teaching system is guided from Sirius. Therefore the energies from the supra-cosmic plane came through Sirius via Varuna, the supra-cosmic intelligence because it is meant to be transmitted through the teaching system. At the solar plane Varuna's representative energy is Uranus. In Sanskrit we also speak of a planetary constellation called Varuna. That is what in the West is known as Uranus. Uranus at solar plane is but a representation of Varuna at the supra-cosmic plane via the Jupiterian or Sirius system. Sirius system is also called Jupiterian system. It is from there the Master Jupiter comes up to our earth. Master Jupiter ashram is in the Blue Mountains. It is a representative of the Jupiter Ashram of Sirius. Therefore the energies came from Sirius via Uranus to Leo system in our solar system. In relation to our solar system the location of Sirius is in Scorpio. That is why it is said that the dog exists in Scorpio but its entry into our system is via Leo. It has touched our planet in the month of March that is in Aries. That is how these sun signs have become relevant in relation to the energy of synthesis which can be called the Aquarian energy.

I wanted to recollect to you which was already in the book I spoke in 1993. From Brahman to Varuna it is distributed to Sirius, from Sirius to our solar system it is transmitted via Uranus. Uranus transmitted it via the central sun system in Leo. Through Leo the energies are transmitted to our planet with the help of the comet Halley. The whole path is called MTA. That is why if we recollect regularly we have the entrance into our system with Brahman at the top of the head and Mitra-Varuna as left and right brain, and we relate to Sirius in the Aquarian centre, and from there it came to the centre of Leo, to the heart centre, and from the heart it gets distributed for the transformation of the form.

Master did not call it as meditation but as prayer. We pray for the energy to enter into us. It is like taking a daily dose, morning and evening. Each time you take the dose it does the needed changes in our system. As we note the energies you would just observe what is happening inside. The Master will adjust the cosmic, solar and planetary aspects in us or the causal, subtle and physical body. It is a matter of readjustment in our body. He makes reparations to all the three vehicles, the causal, subtle and physical. The three are submitted to transformation of which you do not note in the beginning but many changes take place. It sometimes causes a U-turn. Life situations change and we are lifted out of certain undesirables. We are lifted out of many limitations we suffered from and we are repaired in relation to the holes we have in our 3 bodies. All that we need to do is to observe the energies. We don't have to do many activities but from within the Master himself does many things and instructs in many ways and gives many experiences. He says, your personality, your mind, your body is under My supervision and it is in the safe fold of Me, in the fold of My hands I hold you and repair you and the reparations are in a very strange way. You experience many things within and around. Many changes will happen which would be needed for expansion of consciousness. The consciousness slowly finds release of the physical, emotional and mental bodies. Many frontiers are obliterated and the consciousness gains an overall comprehension. From a

localised comprehension the consciousness is lifted to a planetary level. That is the magic that the Master conducts in us and that Master is Aquarian.

It needs that we commit ourselves during morning and evening. That is why he is a Master mechanic. The mechanic is repairing, you can sit and observe. You don't have to step in. You can sit quietly and see how the work is going on, at the mental, emotional and physical plane lots of changes are happening and slowly the Master would enable us to experience the Buddhic plane. He says those who regularly relate to this prayer are quickly lifted to the Buddhic plane. The Master lifts up the earth to the kings of beauty. The Avatar of Synthesis who is around May he lift up the earth to the kings of beauty. The planet is also being lifted up. Today the Hierarchy is working with this energy. From gross forms to subtle forms we are raised. That we change paper to electronic papers, everything is lifted up. This is the magic of the time that the humans are put to some kind of cooking. Just like the vegetables are put into a vessel and they are put to cooking. Without such cooking the vegetables are not transformed. Likewise the personality is transformed and the soul shines forth. The personality would not be able to do it. You would develop a very agreeable personality, the love and friendliness the personality transmits enables the surroundings to relate to you. The work of the Master is to transform the personality. Gradually the life is cooked.

Unless the stove is on the cooking does not take place, if there is no crisis. We raise whenever there is a crisis. We rise to meet the crisis. By that rising you would lift up from the existing situation to a better situation of understanding. The Master is a Master cook. He has different ways of cooking and the only single objective of such cooking is that the soul gets released from the personality and the personality becomes very agreeable.

We all know the name Maitreya. What does it mean? He is an embodiment of friendliness. That is why he is so soft. Through friendliness you enable magnetic energies to be transmitted. Yesterday a lady asked me, according to the Puranas Master Morya and Master Kuthumi are more ancient than Lord Maitreya. Why was he chosen? It is for two reasons: Master Morya belongs to very ancient race. He is such a grand personality that he conducts here and on planet Mars. He has ashrams and schools even on Mars and he is doing work here. He is very, very ancient. And Master Kuthumi who is called Devapi belongs to the previous sub-race of this race. Lord Maitreya is the most able one and he is a representative of our race, he is one among us. One among the race can better relate to the race. The work of Master CVV which is the work of the energy is to make your personality more and more agreeable that you are able to relate to as many people as you can and express good will. Eliminate conflict and build harmony in the personality so that there is more and more transmission of light through you. Light will be transmitted on the planet. We need a pure personality. The personality is transformed in such a manner that it becomes a personality that it can serve the world as such. That is how world servers are prepared within a short time because the Hierarchy looks for world servers. If someone is working for himself or his organisation and his personality he is not generating enough service, he is not helping the planetary life, he is only about himself. The need of the hour is not only you realise yourself but also build a lighted personality so that the light of the personality transmits all over the globe. If you are just focalised in your own town, colony, that is not enough from the standpoint of service. What you know, what you live by shall have to be transmitted to as many as possible. How does it get transmitted? The more and more magnetic vibrations we build – in the normal yoga we build it but in the yoga of Master the Master builds it. He not only releases the soul from the personality and enables the personality be so radiant and magnetic that the energies of the Master are allowed to be transmitted near and far.

That is how every student who is an outpost of the energy, it is received into oneself and transmitted all around and the fellow beings get attracted to relate to that energy. For that we don't do missionary work like in the past. The energy transmits itself and brings others into the system of auto-transformation. You are not pro-active. The fellow beings look to you or come to you or you are invited to them. How did all this work happen? No publicity. There is not anxiety for getting people. People come to me, it is not that I do anything, it is all a happening from the higher circles to the lower. You continue to be an observer to the grand work that is happening through the Master. It is not that the individual soul does it, it becomes a

channel when it transforms. All that happens in the surrounding is an impact of the energy. It is the magical work happening on the planet in relation to Aquarius.

This information, the Master chose the centre of Iguazu to transmit the energies to the entire South America and also to North America because the energy relates to the Southern system and the Ashram of Sirius is a southern Ashram. Iguazu is located in South America, all about south, the heart. The energies enter up to the heart and cause transmission into the whole system, cleanse the system, not only the karma of this life, all the past karma. "I eliminate all the karma of you to make sure that you shine like a light." We all committed to the work and out of ignorance created much karma. Karma clearance is a great dimension of this work. The Master puts you to some kind of boiling and in that boiling the impurities in the waters of life - how do you take it out? You have to boil the water. When the waters are boiled then the impurities are separated from the water. The water transforms into vapours and transforms into pure water. He has a very peculiar way of working with our mind, our emotions and he utilises group members as his means to transform.

You see how conflicts in a group, that is how personalities are put to cooking. We don't see any group without any conflicts. It is a method of training the personalities; until the personality is cleaned the conflict continues. He uses our own material to do a fire ritual in us. He does not have to pick up extra fire material. Each personality he puts to some fire, either at the emotional plane or the mental plane. When it is being cooked it is not so comfortable but after the cooking it is very tasty. It is like a hidden sickness is brought up. We do not know that we have such sickness, we think that we are already very very near to light. But within you there are hidden things which obstruct your progress. There is a snake, a scorpion in your house and you don't know. It can any moment put you to death. When you know that there is a scorpion or snake for a moment you are in emotion. By knowing, knowing is better than no knowing. Knowing we see that there is something undesirable in us, then we make effort to clean it. There is a snake in your house and you don't know it for years. When someone says it, there is commotion but later he is the one who informs you and you together take out that snake and put it outside. Do we have pride or not, prejudices or not? These are the scorpions. When we are proud we have prejudices for others. There are many comments on others. Do we or don't we accept it or not? Do we or don't we comment others? Even if we do not, don't we hold it in mind, likes and dislikes? Do we or don't we have competitions? Among the group members there is competition, isn't it? The very old members of the group, the more senior you are, the feeling you are senior is a matter of pride. Pride is a problem, the same with prejudice, it creates likes and dislikes and the related suspicion, fear, anger, irritation, the depression. Do we know it or not? We have to overcome. What the Master does is, he show it. If we speak hot there is an emotion. You have to overcome, to clear. The purpose of stimulating them is to clear them so that the impurities are eliminated. Otherwise you would be continue to live with them. You cannot know it, therefore the Master has different ways of clearing karma. Every crisis has a program of karma clearing. If we relate during crisis to the Master he very unexpectedly solves the crisis.

I do not speak about the magic by Masters. We are all in a magic that we do not know, we are all in a magic cleaning to come out like a fresh flower. It is not new to us, it is a gift to us. The thunder and lightning enabled the fall of certain leaves and the shine of other leaves which are strong. Some leaves fall – did all leaves fall? The unfallen leaves won't they shine better? Is not the whole ambiance better, cleaner than before? Every thunder, lightning and rain is an Aquarian act. Uranian energy was received by the Master through a thunder. The thunder has fallen onto his house. We also have thunder and lightning here. The Master says, let there be a ...

Once I accompanied Master EK on a tour to Hyderabad. Normally I keep doing what... In that tour all night there was rain, no thunder and lightning. In the morning during coffee... It came to us through the... With the Master I was taking the coffee, then the Master showed me a note. In that note there is a dialogue between the Master and his Master. The dialogue was, Master was asking his Master about the work that is happening in Hyderabad. His Master answered, the rain is a test for you that your so-called followers are suffering from conflict. About 9 o'clock the rain stopped and you relate to the group and it is your job to see

that the conflict is resolved. To Master EK it was not a new thing. Why? The Master said, there is no why, because you have accepted to work with Me in the beginning. When you have accepted to work with Me, whatever work comes from Me you have to do. Master EK asked, how long? - As long as I tell you. Then the Master said, if you ask, how long, how about Me? You don't know how long I have been working. You have just come to join the work and you already ask how long? You know how long I have been working? Then the Master bowed down: I also asked my Master, why. He said, because you joined. Once you are in the work you have to continue work. If we exit, the freedom is always there, but you don't know, can we get back into such an occasion? Whatever dialogue the Master had with his Master he showed to me, Why? It is a dialog between him and his Master. I smiled. From time to time I get the idea...

In the morning one old member said to me, I want to leave. I said, please continue, it is good for you and for others. Collectively we have rain. When we get the magical transformation when 10 people are together there is not only joy but the related conflict. When conflict comes it shows that there is conflict in us. The conflict is to be resolved with us. It is his way of working. He creates conflicts and makes you work. Now you see the sun outside, it is transformed. Such a thunder and hailstorm. Until the class started there was rain. Now no rain is there. All that thunderstorm has gone because the conflict is gone. It has not come obstructing the work. Every time crises come but not in relation to Master's work. So many crises but that crisis does not come into the work. Before the group life there was a crisis but not for the group. The work of the Master continues because he is cleansing in a very powerful work.

That is why we come to group lives; we pick up some conflicts. These conflicts are a means of cleansing. When you are clean there are not conflicts. If we are affected by conflicts it is the related energy in you, therefore you are affected. If you are clean nothing affects you. For a person who has fear when a cobra appears there is fear. The fear is not in the cobra. The appearance of a cobra brought out the fear which is in me. You know, it has its job and I have my job. Today people fear even a cockroach. It is the fear in us. Our cobras are not cockroaches. There is no animal around. Why are we so uugh. It is very common. Suddenly a squirrel or a rat passes or a cat - and cats don't pass directly but they move like this - why? They use you as a cleansing method. Cats are very intelligent, they are the cleanliest animals. There are persons who always touch you, they are the cats. Very funny how the cats move, it makes the person to clean themselves.

In routine situations we are not disturbed. In a group life there are always surprises springing up. How is our personality relating? You only know in a group life. If you relate to groups your personality is rounded up. Otherwise it is never rounded up. That is why the group work is set forth even by Master Djwhal Khul. Living alone is easy, living with another is already a problem, a marriage is difficult. Living with 3 persons is already a crowd. Living with so many together, what is its purpose? What is happening with your personality? Something is happening around. You keep poise and your personality is unaffected. Through a stable personality the work can be done. The personality shakes every now and then. Then there is no stable work happening. The work is not to escape the personalities from the soul. A soul with a strong personality can manifest the work.

We all come to group lives. Sometimes there can be conflicts in groups, no, many times. Obviously there are not many. Of late, there have been no rains during group lives in Europe and in Argentina. There were times in Europe where the entire group life was full of rain. Rain means conflict. If it rains softly it is blessings. When it comes as torrents there is much conflict in the groups. In the last 2 years there are no such things in the groups. There was a thunderstorm. What is the message? The Master says, the thunderstorms come and go, they did not affect our prayer or teaching but there is something going on in the groups. The thunderstorm passed away and the light is back, and there is much fresh light. I take a break for 10 minutes. After I come back we get into Hanuman and conclude.

Let us continue with our theme. The work of Aquarius is done through Uranus. You are taken by surprise, that is why the saying is, expect the unexpected. Uranus presides the whole work of magic in the new age, at the micro and macro level. We should be prepared to respond to a sudden situation without a change of

vibration. If something unexpected happens, how do you respond to it? If something unusual happens, how do you respond to it? We go to the restaurant, there is no bread. No bread, how do you respond to such a situation? Then complaining about this and it is all like this in Argentina. You know, Posadas is not good, all this. Just the bread was not there when you came. If you notice that the bread is not there as information you are already in conflict. Bread will come. Magically it appears. We are not used to it. They don't know, our groups. Again they will bring it. Firstly we cannot wait. Suppose bread is not there, if we don't get bread for a day we don't die. Why that anxiety? Unexpected things happen. That is why. The ability to respond to an unexpected situation, that is where the test is. The Master does not have to call you into the ashram to see your situation, he can daily see you. Some things at some time happen. Do you get irritation if there is food or no food? If you have spoon or no spoon? If there is no spoon, manage with the hand. If there is no hand, people manage without. You should be quick enough to relate to every situation appropriately.

I always say that the Master is a master of contraries. You have expectations, we are sent to live. Who said that you should live with expectations. When there are expectations there are disappointments. Don't expect, then there are no disappointments. The sudden happenings is Uranus. Contrary happenings is Saturn. Why people fear transits of Saturn? Only people who live in expectations get disappointed through Saturn: I want to have a picnic in the morning, then came the rain. It is a shame that the rain came. The rain comes, it is not a shame. The rain says, change your situation. When certain higher things prevail the lower things should fall in order.

The entire Hierarchy would be in great depression if they would have expected much by humanity. They work without expectation, therefore they are happy. Humanity says to Hierarchy, sorry, we could not correspond to your expectations. – No problem, continue to work. If you have expectations you will have disappointments. Keep doing what we have to do, don't worry for what is happening.

In the Aquarian age, after Uranus it is Saturn. If you clear, meaning you are able to transform that you are not affected by unexpected things, then the experience of Venus comes. The experience of Venus is only for those who are willing to stand in constant vibration, regardless the happenings around. We plan something and it does not run with the plan. We planned to be here earlier but we came later. We have made here to be here in Posadas in 4 hours but it took us 8 hours. What is happening in you is what matters in discipleship. It is ok. You wanted to come earlier but it did not happen. Why should you put you under irritations? Just close your mouth. Such a beautiful expression. Don't express. (Mouth shut). Some others are speaking to me, and if they are not speaking sense don't speak so much. But we speak a lot. Something changes from what we plan, we get into great discussions. If things happen in an unexpected way it is Uranus. Suddenly someone whom I love dies. We should take it as information, do not let rise depression. If something suddenly happens which is not acceptable to us, first you take it as information and then see what is it that you have to do.

There are people who get commotion when there is an accident. Accidents are always present. Take it as information and see what is to be done in the situation. If you get into commotion it creates more confusion. Master EK says, when a person is sinking people around are panicking. You know what Master said, if the panic helps the person I will bring 10 more persons to panic. Does your panic help the person? A child is sick, the whole family is down. If you are down and it helps the child, I will bring 10 more people to be down. It does not help. What helps is what you can do. You can also sink with the sinking person, that does not help. These 2 planets have to be worked out. Sudden changes, unexpected things. Managing those situations is the method of stabilisation.

This is what we call today in business as crisis management. In a crisis you should be away from the crisis and handle it, not be in the crisis. Master very emphatically trains us through crises until we maintain a constant vibration in all situations. He would know many ways to train us. Venus means knowing the (experience?...) listening to... If someone is suddenly talking and you are shocked you are not adapted to deal with the unexpected.

Once a philosopher came to a Master, Kuthumi, and said, we all wanted to see you; don't you have the compassion to come to us? Those were the times in the Theosophical Society where there was communication between the Masters and the members. Next day there was a white cover and a letter with a very handsome handwriting. The handwriting said, if you relate to us, we relate 100 times more to you but even if we show our hand you cannot stand the energy and get shocked. Forget about meeting. Only out of compassion we do not appear because you cannot take it. If someone appears like that you get a shock and die. If he speaks from the subtle you are shocked. They keep a distance until you prepare a strong, stable vibration, constant. When there is no change in vibration in a person in relation to an unexpected event, it is called Chitta Pragna, meaning stable consciousness.

Saturn and Uranus together are working in us and Mars from time to times offers the chocolates of fire. Sudden chocolates of fire come and go. Uranus works through all planets. Please read the book on Uranus and the planets he is working through. So Uranus, Saturn, afterwards there is the experience of Venus. In our fire ritual we do an invocation: "I want to know the subtle world..." that is how we put a person to Venus. "Be kind to make visible the subtle universe which is full of light. For that I offer you this fruit." When you ask Venus like that, he will send letters to Uranus and Saturn and says, please check up if he can be given the experience. The entire work is supervised by Jupiter, therefore Jupiter also relates to Aquarius. The sun sign Aquarius is ruled by Saturn, Venus and Uranus, presided over by Jupiter, and sometimes he gives us to Mars, Sun, Moon and Mercury. Therefore Master DK says, there is an invisible planet working through Moon, Mars, Mercury, Saturn, all planets – it is all Uranus. He functions through all the planets.

A sudden economic crisis has come now; it works out through Uranus and Mercury. You have to meet the crisis raising your awareness. Uranus creates a crisis through every planet, through Moon, Sun, Mercury, Venus. Most is the work of Uranus under the supervision of Jupiter. Relate to Uranus for sudden happenings, good or bad.

Let us now get into the sublime topic of Hanuman. It is but necessary that I talk of him because you have set a huge image of him. Hanuman has come down to the planet in Lemurian times. There was much land in the Pacific Ocean. There were others like Kapila, Dattatreya, Hanuman. Kapila stays under earth; Hanuman stays above earth in a mountain range called Andaman (?)... (meaning) fragrance. Dattatreya moves sometimes on earth. Ganesha impregnates from earth to cosmos. Our theme for today is Hanuman. During the Lemurian age when the beings were getting human forms it was planned in creation that there shall be Sons of Will, Sons of Yoga and Sons of Fire on the planet to guide the humanity on the planet. Even while humanity was formed the guides were sent to guide the humanity.

In one of those beings he is not only fiery but he is a Son of Will and a great yogi. He descended from the energy of 1st Logos; therefore he has an indomitable will with the related fire. He passed through the intelligence of air and therefore has the energies of air; and he was born to a great yogi by name Keshari, he was a golden one. He was shining like gold. Through him he entered into the womb of his lady. Therefore it is said, because the energy is descending from the first Logos he is called the son of Shiva, Rudra. He also passed through the air, so he is also called son of Vayu, and ultimately he entered through the father who is very golden and is born with a golden light. The name of the father is Keshari, therefore he is called the son of Keshari. He was born through the lady whose name is Anjani. Therefore he is also called Anjaneya. He is Anjaneya, son of Keshari, of golden light, son of air, Vayu, Rudra, Son of Shiva, Shankara, Nandana, so many names because of the many energies he contains. That was the time humanity was in infant form. He was born in that time with the help of all the energies. He is shining forth like gold and has the facility to take form as air. He is not just in the monkey form. In different situations he took to different forms but the monkey form has become popular, other forms are not so well known. When he met Lord Rama he appeared like a very orthodox Vedic Brahmin. At different situations he appeared differently.

Beings that change the forms at will are called Kama Rupas. It means people who get deserved forms. The energy gives the form to the needed situation. Generally he lives in the monkey form. This is one dimension. When he was about to be born in the kingdom of Vanaras he was called Vanara. Vanara generally means monkey but the true meaning is super-human. Those who help Rama against Ravana are Vanaras, not monkeys, it means special humans, special beings, not humans. They are not humans but special beings, I told you the other day. Not only the beings. Man means human. I spoke about man, human, Nara. These are beings who have no definite form. That is the beauty of Vanaras, not understood by the exoteric teachers. They call them as monkeys because Vanara also means monkey. They are not monkeys but can take any form. They are beings who can take any form of every dimension.

In that clan of Vanaras there was a king by name Vali. Bali is nothing but Vali. The island of Bali is nothing but the name of Vali. VA and BA there is such a similarity of sound. Some people cannot say Va but say Ba. That is why Visakhapatnam has become Bishakapatnam(?). Visantha has become Vasantha, Basantha. In India we speak about Bengal, it is Vangal. Vangal becomes Bengal. Like Brindavan, it is not Brindavan, it is Vrindaban.

That part of land which is now called Bali is named after the king of that clan. There were many beings with special abilities. The king of those folks is Vali. He had the ability to go to the eastern, western, northern and southern sea to take bath in the morning; again in the evening. He has four bathrooms in four directions on the planet. Only then he feels well. He heard that a great being is born in their clan and is very powerful. The king Vali had fears that a very powerful being is born. A more powerful in a kingdom is always a problem; one king and an uncrowned king. He thought, better I put him off even while he is in the womb, a diabolic thought. He captured the parents of Hanuman and said the son was a very powerful being and so he decided to kill him. What to say when the king says like this? The parents said, may the will of God prevail. The king arranged molten gold to be introduced into the womb of the mother. The being inside the womb took all the gold as the form of his body. He is so fiery that he takes all the gold. He was born with the golden body as basic form, brilliant golden light. Contrary to the expectations of the king he did not die and came out with a golden body and was very shining around.

When the boy grew to 5 years of age the king wanted to receive him. He made some enquiries with the parents. They were all fine and the child is a feast to the eyes. They also said, from here to the mountain he jumps and goes up high into the sky sometimes. For the king there was some beat in the heart. He said, can I see him once. They called him and he came. Hanuman looked at the king and said, don't fear me, I am not your enemy, I will not kill you and work against you, I am not born for that. On the contrary, when I grow I will join your team of ministers. I have come to cooperate but not to compete. The king was happy; it was his worry for almost 6 years.

Hanuman once saw the sun, it was like an orange, it was full of orange colour. When you see a beautiful orange you want to eat. He once jumped and caught the sun ball and kept it in the mouth; then it is a crisis to the solar system. Then immediately the celestial king released his weapon of diamond, there is a story related to it. It hit the cheek of Hanuman and he released the sun and he fell on earth. Among the fathers he had there was not only the golden one but also Vayu, the Lord of Air. He was very angry that the king celestial without knowing who he was released his weapon. So Vayu decided to protect him and take away the air. If there is no air nobody could breathe. All would die. The creator came in haste and the celestial king also. The creator said, the child did it as an act of infancy and if you would have told him he would have released. For nothing you have released your weapon. Consequently the Lord of Air is displeased. So he has arrested the air. All the creation would die. Then the king celestial asked pardon and the creator himself gives certain gifts to the boy that he shall never die and can live as long as he wants. The Lord of Air said he shall have the power of all the 7 Maruts, of whom I spoke in Spain. He has longevity and the power of air.

At 7 years of age he wanted to have a teacher and thought the best teacher is the Sun God. He requested the sun god for teacher. Normally we don't find so many great beings who have the Sun God as teacher.

The work of the Sun God is to transmit light to the solar system. He does not take the traditional duty of teaching. When the boy requested it was very unusual for the Sun. The Sun remembered that it was the same boy who had taken the Sun into the mouth. It was not normal. He said, I will certainly teach but how will you learn because I am on constant move. The Sun God moves around the central sun. He moves around the firmament, ever in movement. How to learn from a traveling teacher working in the sky? Hanuman said, no problem, I will follow you flying from morning to evening. I am on earth, from morning to evening I will follow you. He learned all wisdom from Sun. it was a very rare feast that someone moves around the Sun and receives the teaching. Imagine how it is to be around the Sun and to learn. What kind of fiery being that boy could be? He could be with the Sun and learn from the Sun. Afterwards he stayed in the kingdom of Vanaras helping the King. When the king had a matter with his younger brother Hanuman stayed with the younger brother. He said, I cannot stay with a king who does injustice but at no time you will have fear but I don't want to be in your courtyard because what you are doing is not just.

That is all the stories relating to Lemurian times. From then he has been on earth. He was a teacher because he was an embodiment of wisdom. His energy is such, as you worship him Saturn cooperates with you. As you work with him Mars will not cause problems. Whosoever associates with Hanuman will neither suffer by Saturn, Mars, South Node or North Node. All malefic planets - this is how we use mineral and metal in astrology. There is a way to neutralise the effects of planets by relating to certain sounds. That is why Hanuman is introduced to children so that from a very young age they have no impact from Mars, Saturn, North and South Node. 4 planets are neutralised in relation to their ill aspects. These planets adore Hanuman, they work with him. Therefore they are sympathetic with Hanuman.

He got his name when his jaw was slightly distorted by the weapon. He has a protruding jaw. He can take to other forms but that form is stuck. Hanuman means a man with a distorted jaw. Hanu means jaw, he has a prominent jaw. That is the meaning of Hanuman. Anjaneya is also used, that is the son of Anjani. He has been a teacher ever since those times and mostly he has come to be known through Ramayana. When Rama was in exile there was an encounter with Hanuman. Hanuman appears in the shape of a very great Brahmin. The moment Rama saw Hanuman he told his brother Lakshmana, the man before us is not just a Brahmin, he is Brahman himself. He contains in him all wisdom, all power, the best of Will, the Knowledge and the Intelligence of the Logos. Don't be casual. That is the caution the Lord gave through Rama. It was he who helped Rama to accomplish his task. Rama himself says, without you all would have collapsed. Because of you I could save Sita. If I could have not I would have shed the body and then the entire kingdom would not like to live. But for you there could have been a series of deaths of a large order causing imbalance on the planet. The Law would have suffered. Then he hugged him. You see the image of Rama hugging Hanuman. Whenever the Lord descends there is also always a descent of the cosmic first Logos. That is how the energy of Shiva is with the energy of Vayu and it came to stand by Rama. That is how Rama could fulfil his tasks as an avatar. When you pray Hanuman the foremost one to contemplate it is Rama. Wherever there is Hanuman you have the presence of Rama, Lakshmana and Sita. They like Hanuman so much. Whenever Hanuman is worshipped Rama is present with Sita. If you worship Rama there is Hanuman also present.

There are many incidents in India where there is worship of Hanuman there is also monkeys around. Hanuman jumps over great oceans like Atlantic. He is the only one other than the great bird Garuda who can fly up to the 7th sky. In the Puranas only two can fly all the 7 skies, Hanuman is one, Garuda is the other. The beauty of Hanuman is, he is generally content; he is in contemplation in the state of ecstasy of experiencing the Omnipresent One. He is deeply appreciated not only in the planetary system but also in the solar system. He is considered to be one of the cosmic masters of music. There is musical hierarchy presided by a great musician called Narada. He moves around the whole creation. He comes to know that there is someone on earth whose music is much more appreciated than his music. The music of Hanuman reached also cosmic heights. He did not think of speaking about it. It is joy, sympathy, and expresses harmony. When Narada came to know, the Kumara, the cosmic Master of Music, wanted to know the music of Hanuman. He came to Hanuman who was not in contemplation. Narada worshipped Hanuman and Hanuman worshipped Hanuman. He said, it is a great blessing that you come. Narada felt humbled

the way he was presented. Narada said, I came to know about your music. It is all round. Hanuman said, is that so? I don't know. - I came because of the fame you got. – I don't know about the fame but if you ask it is my duty to sing. Please take seat.

Narada always carries a Veena with him. Narada removed the instrument and put it on the stone table over there. He himself sat on another stone. Hanuman started singing. Slowly as he started singing he moved up and his music moved up and Hanuman got mused into singing and went on. Narada also had the experience of musing into the absolute. After much time Narada recollected. Hanuman was still singing and there was no prospect that he would return. How long he sings I don't know, better I quietly go away and later come back. He wanted to move and pick up the Veena but the stone got melted with that music, also all the stones around melted. When the Veena has gone down into the stone, how to remove. He had to wait. Hanuman came back. He said, you are the master. Hanuman said, I don't know what it is to be the Master, I only know the sound Ram, with that I mused. As long as Rama was with him... Narada said, here is a great being, he has power which is unparalleled, he never feels it. He has wisdom which is unparalleled. He never feels it, he has intelligence which is unparalleled, he never feels it. He just relates to Rama. Narada declared to the whole universe, he is the best model for power, wisdom, intelligent activity and for devotion. There is no one like him.

He asked Hanuman to release the musical instrument from the stone. Hanuman said, I don't know, I only know singing. So he started singing and so Narada could take off the instrument. He can help the 2nd Logos, without him the 2nd Logos could not fulfil his task. He does not have a jota of self-relatedness. Therefore he stands out as the greatest being, and he prefers to stay on the earth as long as the sound RAM is sung on the planet to help the earth and the beings of earth. When humanity forgets about the sound Ram only then he will pass. That will not happen. He helped Arjuna creating a wind that carried away the arrows of the enemies.. Many wanted to compete with him but he is the benchmark for the best. When disciples want to grow they want to compare with Hanuman. Hanuman has not this problem; he always says all are better than him, also the power and light. He has no feeling of competition. People had to inform him that he is so powerful, he does not remember it. That is what is called utter simplicity.

Once Arjuna wanted to compare. Krishna laughed. He does not know what is Hanuman. Arjuna is also an emanation from Shiva; so he thought he is the same. Krishna said, don't do it. It is ok that you are something but if you start comparing you are so small. He wanted to know where he stands with Hanuman. So Krishna said, ok you try. Arjuna went to Hanuman, I want to evaluate my strength in comparison with your strength, power, knowledge and action. Hanuman smiled, why all that? I agree that you are a great being, a devotee of Krishna. How do you want to compare? – Only a small thing, like a kid. Hanuman can get into the air and carry a mountain. When it comes to wisdom there is nothing to compare, there is no equal to him in strength. Arjuna wanted to compare. He built a bridge with arrows because his strength is arrows. Then he said, I build a bridge of arrows, you build a bridge and I will break it. To Hanuman it was like playing with a child. Arjuna built a bridge and he could not break it himself. Hanuman rose to such a height that the bridge was broken. Hanuman put his foot on it and the bridge came down as a soft wood but the bridge did not break. Hanuman gently stood there and did not want to break it: "So you have won." Arjuna saw that the victory was given to him by Hanuman. "Why did you not break the bridge?" "For 2 reasons: I don't want you to feel you inferior, and there is a being below the bridge. I don't want to hurt it. That is why I don't push it further, I don't want to hurt." Arjuna asked, "Who is it?" It was Krishna who supported Arjuna's bridge. Hanuman knew, already all the back of Krishna is blue by the gentle touch of Hanuman. Arjuna saw Krishna coming out and asked, "Why are you under the bridge?" "You wanted my cooperation. He is a knower, he could see that there is someone under the bridge. Under your own bridge you don't know but he could see. With one more step everything would have collapsed. To save you from ignominy I just supported the bridge. Your strength is incomparable to him. He did not want you to feel the shame. Therefore he said you have also won because the bridge did not break." That is how Arjuna understands that there is no comparison. Then Krishna said, "Had Hanuman not been on your flag of the chariot I would have had much labour. The wind of Hanuman helped you and me. No one needs to help Hanuman. I received his help when I was Rama, I was receiving his help as Krishna but there was no

occasion where Hanuman needed help.” Also Garuda had some itching to compare with Hanuman. He will receive similar lesson and that he is nothing compared with Hanuman.

These are a few dimensions I wanted to present to you, there are many more. But it is good for now. What is good for the group has been said. We conclude the tour with the information about Hanuman. In India he is worshipped on Tuesday, ... and Thursday. It is a wonder that we speak about him here since the group had the inspiration to set up the altar here and when I saw it I said, wow, what a pleasant thing. There is another dimension. When Hanuman chose to be on the altar he suggests to some group member and they feel, let us set up Hanuman. Why does he want to be set up? He has no want; he wants to bless the group. In his own way he works it out that we are all blessed. I feel you are all very blessed and me too. In a place like Iguazu speaking about Hanuman establishes a link with the ashram which is there. May that be so. Thank you very much.”

Afterwards Rodolfo expressed thanks in the name of all the members of Argentina, America and Europe and thanked for the great work. And a thank to the group and Kumari Garu who accompanied the Master on the whole tour. Gustavo channelized the Hanuman on the altar (“He is the Hanuman of the group”) A present for Master Kumar, a glass work of the violet flame, and a glass plate with a butterfly for Kumari-Garu.

“We will always wait for you to intensify our practice.”