

The World Teacher Trust

Female Hierarchy

With Master Kumar and Kumari Garu
Radhamadhavam, Visakhapatnam, India
January 1 – 9, 2016

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



In the morning the group met with the Master and brotherhood of Visakhapatnam at Sundaravanam, the statue of Master EK for morning prayer, singing of stotrams, and a little ceremony in honor of Master EK.

Part 1 – Friday, January 1, 2016, Evening – Inauguration of the Seminar



Metam Me...

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

We are now conducting the twenty ninth group life for the benefit of the brothers and sisters that do a long journey to come to India from Europe and United States, as also from Argentina. It was in 1988 we commenced the work of teaching in the month of January in Radhamadhavam in Visakhapatnam. The first group life was with eight persons. For the next group life it was already more than twenty persons. And for the third group life it went up to forty persons. Thereafter, it grew up to even hundred persons. And we generally are around thirty to fifty persons each time attending to the teaching. And this teaching has been happening in the month of Capricorn. I welcome you all again to this twenty ninth year of teaching happening in English for the brotherhood in the Western hemisphere, in which some Indians also do

participate. We had been through a very long journey. And by next year we would be concluding a cycle of thirty years of teaching in this dimension. While the teaching started much earlier in Radhamadhavam, and in Visakhapatnam, in Retreat Center, which eventually is the World Teacher Trust now, we have had many teachings. There are regular participants in these teachings. And there is a core group that has been participating in the teachings over all these years. I distinctly see the benefit that they have received through the teaching. That is the reason why the students keep coming regularly, which is also an encouraging factor for me to keep teaching. Unless there are listeners, there are no teachers. Unless there are students of wisdom, there is no transmission of wisdom. Unless the calves are there, the cows cannot give milk. The calves continue to be drinking milk and they seem to be not very satisfied with all that they have drunk. They would like to drink more and more and more. The calves and cows...

We are here today and at the request of the members of the group we have selected the topic of Female Hierarchy. This "Female Hierarchy" is the word used by Master EK in Spiritual Astrology and he also said in that book that in some future time a book will come about Female Hierarchy. As if what is already there is not enough, we would like to know what it is. On one side, it is very admirable to keep knowing various dimensions of wisdom. On the other side, it is equally commendable that we translate the wisdom into our daily life, assimilate it, and experience it. So, the theme for this seminar is given to be the "Female Hierarchy." We have eight sessions of teaching, and then the ninth session is the concluding session we have. I hope you are already supplied with the program and you are aware of it. Today being an inaugural session, we won't be getting into a great detail to start with. We would only introduce the subject.

For your information for those who have stepped in only in the evening: there is the room of Master EK at the southwest corner. You can visit there. You can do your prayers there. Last year, around 9th January, we all gathered here in the evening and had a small get together with good dinner. At that time an expression was given that the Master willing, next year we do the group life in this prayer hall. And this prayer hall is realized due to excellent team work done by a few persons and we are here to experience the place. So, you may feel free to experience the place. You can also get to Master EK's room and do some contemplations. You can also go up to the sixth floor, up to which there is lift. On the roof you can experience the sea where there is the energy of Visakha, the Kumara. With this as the introductory remarks, we get into the understanding of the Female Hierarchy.

Actually, it is the female who builds the hierarchy. The male is like the existence. It is the nature, which is called female, that builds matter of different gradations and of different qualities, resulting in different states of awareness. Though we say different states of existence, the appropriate way of saying is different states of awareness. Existence has no difference, wherever it is. Existence is just existence. It is what it is all times. It is the nature that builds different states of awareness through different states of matter that it emits – from the most subtle to the most dense the nature builds different gradations of matter. Therefore, we have different states of awareness. The awareness is according to the subtlety or density of matter. It has nothing to do with any kind of difference as is attributed to existence. Existence IS at all times. That's why God is immutable, and He remains in any state as just the same. Be it in the stone, be it in the plant, be it in the animal, be it in the human, be it in the semi-human semi-divine, be it in the varieties of angels, the existence is just the one. The difference arises in terms of awareness. The awareness is different in stone, the plant, the animal, the man, and then the divine man, and then the planetary angles, solar angles, cosmic angels, and then the cosmic consciousness. The differences are made on account of nature. It is nature that builds the hierarchy.

When we think of Female Hierarchy, we think of nature's network – that there are differences in the state of awareness. Just like there is the one state of awareness when it is vapor, another state of awareness and quality when it is water, and still another state of awareness and quality when it is an ice-block. It is a simple example to understand. It is vapor only as water and as ice-block in different states. Substance is the same – the form changes according to density of matter, which is an aspect of nature. When we speak of different states of awareness, we speak of the Female Hierarchy. It is this nature that builds from subtle to the gross, from the invisible to the visible, a universe. It is explained to be in three states, it is explained

to be in four states, it is also explained to be in five states, in seven states, and in nine states, according to the division that we make. The nature with the help of the pure existence keeps on modifying the matter in eight different states. Therefore, we have an eightfold creation in which the beings are introduced. The beings are units of pure consciousness and existence. The beings which are essentially pure, they go through eight modifications. And with these eight modifications, depending upon their subtlety and density, order and disorder, we have different states of awareness. Even though we as humans are one category, even with us the awareness is different according to different states of arrangement of the qualities of nature in us, as also the related matter.

Therefore, when we speak of the Female Hierarchy, we speak of the networking of the Mother Nature with the essential substance of existence. Just to give an example, if we take this place where we are conducting our activity, we call this prayer hall. There is frontal verandah, there is a stage built here, and there is a place for people to sit in an order. There is the place relating to Master EK's resting place symbolically, and there is another room there for consultations, and there is a kitchen and a bathroom. This is how it is all arranged within the space. The space does not alter – it remains the same. It is by virtue of the matter that we build around, the differences happen. This remains a stage. That remains a floor for the participants, and then at that corner the resting place of Master EK happens. So, it is by our own awareness, we relate to the place. As we relate to it, we have different states of experiencing in different parts of the hall. The experience is on account of the arrangement that is made here. On the stage we have the Hierarchy, the cosmic beings, and the devas. And it has a special ambience. Then in the prayer hall, it is yet another ambience. In Master EK's room, it is another ambience. In the kitchen, it would be some other ambience. The ambience is built upon the background of the same space. What we can experience are the different ambiances that you find in different places – it is on account of the work that the nature does, but the space is the same. It exists even without the prayer hall, it exists even without this building, it exists even without this town of Visakhapatnam, it exists even without this planet Earth. Space is space. Within this space different activities are arranged by the Mother Nature and we have different experiences. So, experience is the aspect of the nature which builds different states of matter, and then different states of consciousness, and different states of experience.

We as students of wisdom wish to move into the supra-mental plane and experience something which is not normally visible. That is the very purpose. The study and practice of wisdom should enable us to move beyond the mind and experience the beauty of the creation. Within this gross and visible universe there is a subtle, invisible universe, which is thousands of times more beautiful than the physical one. Therefore, the purpose of wisdom is not only to remain in the visible part of our being, but to move into the subtle part of the being which is now not visible but through certain practices it becomes visible. That is what we call extending our awareness into super-mundane plane. It is not shifting from mundane to super-mundane. It is extending our awareness, expanding our awareness, unfolding our awareness into certain zones which are not otherwise known to us except through certain practices. That is where the beauty of the Kingdom of God is very well experienced. That's where you have the beauty of the color and sound and its phenomena. That is where you have a world open which engrosses us into it, thereby the mundane living is not of so much significance as we feel today. As long as we are in this mundane, we feel this is everything, we are stuck in it, we can never overcome it, and we feel it is full of problems which we cannot surmount – all this kinds of feelings are there when we are stuck in the mundane. But if we just lift up our awareness from mind to buddhi, this becomes so small. That's how for those who have ascended to buddhic plane, to them the mundane living has become so minimal. It has become minimal because they are joyful in other state. A poet, a painter, an artist, and the like, they live in a different world. And they are always engaged in it. And this becomes... I don't say redundant, it is still relevant, but this becomes of lesser consequence. That's what we have said at the entry of Radhamadhavam. We have set a board that to understand and to align with the divine is the primary purpose of an aspirant or a disciple. And the other business is secondary. But normally the secondary business becomes predominant, and the primary business is just... we touch and we go, we touch and we go. And we really don't ascend into it. The purpose of the wisdom teaching is to give the needed impetus that we relate to the super-mundane or supra-mental plane where the beauty is much more than what we see here. It is said that from each plane

to next plane the splendor is hundred times more. The Taittiriya Upanishad speaks that from physical to emotional it is hundred times more experience. From emotional to mental it gives you hundred times more experience. From mental to buddhic, still hundred times more. From buddhic to blissful state, still hundred times more. And then to atmic state, yet another hundred times. And when you are aligned with the Divine, it is complete bliss. Like that, it says every ananda finds a multiple state as it progresses more and more towards the subtle.

This arrangement of the ladder of the creation is mostly the network of the Mother. She networked the whole thing with the help of the triangular forces. So, the primary Hierarchy relating to the Mother is the first triangle consisting of creativity, reproductivity, and preservity. This is how we have the three Logos emerging. The three Logos are but an expression of the primordial nature. That primordial nature is what we call the pure consciousness. This pure consciousness emerges from existence. It periodically emerges. It has a periodicity. The Mother that emerges from the pure existence has a periodicity. It alternately emerges and merges. When it emerges it keeps growing. And then it has a state of fulfillment. Then it keeps retreating. Then it takes to the path of mergence. Like that, it takes birth, it grows, it grows to its optimum, then it comes back, and then it joins. That is how she is said to have a fivefold activity – “Pancha Kritya Parayana” – like that wisdom says. It has basically fivefold activity. What is Pancha Kritya? See, we are all set to be born – that is number one. Then we grow – second step. Then we grow to our optimum beyond which we do not grow – that is third step. Then we retreat – that is the fourth step. Then we once again join the source from which we have emerged. It is true with the individual being, it is also true with the nature. Everything emerges from seeming nothingness, which we call pure existence. There is an emergence, there is a growth, there is a fulfillment, there is a withdrawal, and there is a mergence. That is how we can see the monthly activity, we can see the yearly activity – it is all cyclical. In this cycle, there are five chief nodal points which she conducts each time she emerges. One emergence enables one creation to happen. And then it merges. But it is its nature that in tune with the time, in tune with the Law of Periodicity, it emerges again. Just like with us every day, the awareness emerges and we feel we are existing. We feel we are existing only when there is already the awakening from within. We do not wake up. It is the awareness that emerges and then we feel we have awakened. “We are awakened” is the truth. “We have awakened” is not the complete truth. We feel so, but we are awakened. We are put to sleep. As we awaken we slowly unfold into activity. Then we get to the height of our activity. Then slowly we withdraw our activity. Then again we slip into sleep. This is how in five steps the awareness works with us. And in five steps the creation also happens. Therefore, this activity of awareness is an activity which happens alternately according to a time plan. That is how the nature and the time are said to be like the two dimensions of the one. In tune with time, everything emerges, grows, retreats, and merges. That is why we have time aspect also along with the aspect of awareness emerging. On one side there is emergence (of awareness), on the other side there is the emergence of time. When we spoke about the twenty four elements that emerged from the one existence, I spoke of this dimension. As there is emergence of awareness, there is emergence of time. Time exists even to us only after we awaken. In sleep there is no time for us. So also in creation, the time and the nature, they emerge and they form into an activity. And that activity is conducted in tune with the time plan, and is concluded in tune with the time plan.

The nature and the time form the first triangle with the pure existence. Pure existence from out of which there is emergence of awareness, and the emergence of time. The two form a triangle with the Absolute, and bring forth the activity which we call consciousness. This is an alternating aspect. All this activity happens upon a background. That background is called pure existence which is eternal and is considered to be God Beyond. The God Beyond enters into the creation through time and nature as consciousness. So, pure consciousness is same as God in Creation. God Absolute is beyond time and nature. This is what we see as the symbol over there.

If you see the symbol of perfection, it is fourfold in the sense that which is in the top is in the bottom vertically. But before that, the one at the top details into time and nature. And the interaction between time and nature brings forth that which is beyond into creation. That which is beyond is brought into creation

through the interaction of time and nature. You have many occult meditations in relating to it. The meditations are given Master CVV and are hand over to us by Master EK and the commentaries are given. There you can see how the time and nature, they play with each other. “The serpent and the lotus”, that’s how it is said. The one beyond is brought down into creation as consciousness which is male-female. Pure consciousness is already male-female – it is existence and awareness. When we speak of consciousness, it is the point from which the hierarchy of the female happens. That’s why we relate to the pure consciousness as the Mother. It is called Gayatri, it is also called Aditi. It is called Savitri – Savitri because even while we slip into sleep it exists and conducts activity. It is called Sarasvati because it flows. Like that, many names are given to that pure universal consciousness, which is an emergence from existence. From that state we have the hierarchy happening.

The first step that we cover today is that it forms itself into a trinity. This pure consciousness which is a product of time, nature, and the Absolute is said to be the fourth one. It is also called the “Mahat”. That is why for everything we add “Maha”. Maha is what in English came to be “Mega”. We say everything “mega”! Maha has become Magha, Magus, magic – it is all about Aquarius. It is all about Aquarius where the basis is there. That means the space which is dormant has become a potential space. Thereafter, the trinity happens. The Mother herself forms into three channels. This trinity forms first step in the involutionary order for the Female Hierarchy. What we say as the First Logos, the Second Logos, and Third Logos, their quality is what we call the female nature. The pure existence has no quality as such. The quality relating to the First Logos is what we call Shakti, or Mother Durga, or Parvathi; thousands are names. Don’t go into names, go to the content and the understanding. First Logos and its power. Then the Second Logos and its love, wisdom, and expansive nature. The Third Logos which is procreative, through whom the whole creation flows. The flowing of creation happens through the Third Logos. Just like the flowing of the family, the growth of the family happens through the female of the family. Isn’t it? The male contributes but the female is the...

That’s how Master Djwhal Khul gave a presentation of the First Logos as the father, the Third Logos as the mother, and the Second Logos as the son. But for our purposes, we have to understand that it is pure consciousness which details into three channels. These three channels are there in every ancient theology. The three network the rest of the system. We speak of the pure consciousness as the zenith from where there is the descent of the pure consciousness into triple consciousness as will, knowledge, and action. The quality of knowledge is also called love because knowledge can bind things together. As much as you have knowledge you bind things together. As much as you don’t have the knowledge, you segregate them, divide them, separate them, and suffer the related weakness. In the Eastern scriptures, they only speak of knowledge. They don’t use the other word as love. Love is an inherent part of knowledge. If you are completely in knowledge, you are already in love. You have love for everything. That love enables you to include and never negate. So, the will, knowledge, and the activity are the three first manifestations coming from the pure consciousness.

From out of the three, the major Female Hierarchy happens, through this Third Logos whom we call the creator. It is through the creator, the energy flows. That flow is called the Sarasvati. Most of you are getting exposed to the terms used in the Eastern philosophy. Sarasvati means the flow, flow of consciousness. Lakshmi means the splendor of knowledge, which is expressed as inclusivity, love, and compassion. And then Durga, Parvathi, or Shakti as we call as the quality of the First Logos is the power that enables transformations either way – it can transform that which is seemingly subtle to gross, it can also transform that which is gross to subtle. That power is needed for change. To change for the better you need the quality of the First Logos, that is will. If we don’t have the will, we do not change anything within us or around us. When we have will and use it appropriately, the needed changes happen either in the involutionary process or in the evolutionary process. When the needed change is made and then you have the comfort, and then you experience that state. That experience is the quality of the Second Logos. We need to understand the quality of the First Logos that is called Durga or Lalitha. Thousand names are given to the Mother. Then the Second Logos is about experiencing the joy, the bliss, and splendor of the

creation. That is why it is said to be having as its co-born the principle of Venus. Lakshmi and Sukra, they are said to be co-born. I will come to the detail later.

The quality of the Third Logos is to let the flow of creation. So, the major Female Hierarchy happens through the Third Logos. Therefore, we for today take this knowledge of the pure consciousness and its expression as a triangle of three major qualities of consciousness as will, knowledge, and activity. Thereafter, tomorrow we continue with what happened with the creator, and how the females have created the whole work with the help of the pure substance which descends at every step. Each time you prepare something, it is within that pure existence that everything is done. Therefore, it always remains in cooperation. As I said, even before this building is built there was space. Even after we build it, it is very much there. It is there in every room. It does not take to any modifications – it remains. The changes are conducted by the Mother, the nature. And the varied experiences are provided by the nature. Understanding of the Female Hierarchy would have this basis. And tomorrow, I will explain to you the essential aspects, six dimensions of nature, and later take you to the step down of nature which forms a hierarchy of principles in the creation which we carry with us, which are existing in the creation, which we can relate to it and experience. Hopefully, I would be able to conclude all this in seven classes. We hope to do so! Thank you so much. For today, we conclude the opening of the seminar with these introductory statements.

Thank you

Part 2 – Saturday, January 2, 2016, Morning



Metam Me...

Hearty fraternal greetings and good wishes to all the brothers and the sisters. During the past group lives in India in the month of January, we have been explaining the sublime dimensions of cosmogenesis. And those who have a sequential understanding of the cosmogenesis would understand the themes in the successive classes better. Those who join now may not find it so very comfortable. But as a teacher I would like to bring as much comfort as possible even for those who do not have that successive understanding of the creation. It would be very helpful if the teachings of the last say five years are carried with us in our awareness – it makes it easier. Nevertheless, since every year there would be some members who are common and some members who are not common, to make it comfortable to all the teaching will be presented in a manner that they can understand. What is being taught in this concept of Female Hierarchy, which we try to present in the seven classes we have.

As I said, the God Absolute, which is beyond creation, is the potential for all that is in creation. When it manifests, the primary manifestation would normally be male-female. There is never a situation where there is only male or only female. This has to be cleared in the very beginning. "In the beginning there was male, and then a female came through..." – all this is a very secondary understanding which does not fall in line with the ancient scriptures. The male and the female manifest at the same time. Therefore, they are equal. This equality is there because the very primary manifestation is male-female. Before that male-female, there was that pure existence, which you cannot call either as male or as female. To call God "he" or "she" is a partial understanding. It leads to lot of biases. There is a bias for the male against the female, and many times in the scriptures God is referred to as he. God is he and she at all times. There is a "he" part and there is a "she" part and it remains together from the most absolute state to the most dense, gross physical state. One cannot exist without the other. In the unmanifest state, it is the togetherness of it which is called IT or THAT, but never he or she. God Absolute is neither he nor she. It is IT, it is THAT. When we say God, already it is biased – there is also goddess. The God and goddess together should be understood as God. If this understanding is established, there is no bias, and there is no predominance of one over the other. Who is superior, who is inferior, who should oblige whom – all this emerge out a very biased understanding of that energy which we call God. For want of terms we use certain terms and many times those terms distort the very truth. When we say God, we generally get the understanding that it is male. It is not so. When we say God it is male-female energy. When we say Absolute God, it is IT or THAT, which cannot be called male, and cannot be called female. This is the classical understanding. Therefore, those who know they do not have this kind of thinking that who is superior to whom and all that. They are equal at all times. The ancient wisdom never place male in a superior position to female, and (never place) female in superior position to male. That should be the first understanding. In male there is female, and in female there is male. When the two energies are equally balanced in us, we have an ideal state of experiencing. If one is dominant over the other either way, the experiencing is not complete. This understanding must be there. Therefore, as much as there is a (Male) Hierarchy, there is also Female Hierarchy. That is how Female Hierarchy came to be.

Without female there is no activity. All activity is that of the female. Male lends the support. Electricity lends the support and then there is the light (bulb) illuminating, there is the fan spreading the air, there is the microphone amplifying the sound. Electricity remains with all. It remains with every equipment. It remains with every state of existence. It is always there. It is upon that basis there is a play of the female in a triple form. When we think of Female Hierarchy we think of the one awareness which is the potential of a future creation for which there is the support of existence at all times. Therefore, the first is taken as the Mother. The very first is called the Divine Mother which is a potential for manifestation of will, knowledge, and activity. The will enables successive manifestations in terms of change. Will as God, knowledge as God, activity as God – that is how Trinity is established. But when we say will, it is existence in association with nature that makes successive, continuous manifestations or modifications. Without that there are no modifications possible. There is the ever modifying nature that associates with will. If anything has to change for the better it is with the help of will that we do it. The will carries its nature. When we say Shiva and Shakti, Shakti enables successive changes or manifestations. Any state when it requires a change, either in the involutionary order or in the evolutionary order, the power of the will shall have to be there. That's why the primordial nature or the pure consciousness has one dimension of its manifestation as causing the continuous changes. That's why we find in nature a constant change. There is a consistent and a constant change that happens in nature. A consistent and constant change happens in our nature also. It can be towards an involutionary order or it can be into an evolutionary order, it is the will that conducts. That's how from out of primordial nature, there is the successively changing nature that happens through will. That's how we have Shiva and Shakti as the First Logos and its nature. The nature of First Logos is to conduct the needed changes wherever there is the necessary felt – either at the individual level or at a bigger level like a planetary level or systemic level, be it solar system or cosmic system, the changes are conducted. That's an aspect of nature with the support of the will. Will itself causes the needed changes either way. This is what we see as Durga doing the work either way. Nothing can stand or resist the kind of change that is willed in the higher circles. So also that will exists in us. We can only

understand all these dimensions of nature when we relate ourselves to it and see how it is (with us). We also carry this will with us. There is a nature which causes successive changes in the involutory order in the evolutionary order. If we want to manifest, we need will. If we wish to demanifest we need will. This will is supported by a nature which is called ever-modifying nature. This is the first step.

Then we have the ever-settling nature. The nature has a habit of settling. Settling means to stay put. While on one side there is ever changing situation, there is another side which is a tendency to settle. This is what creates in us a habit forming nature. In between these two, ever-changing nature and habit-forming nature, there is apparent existence in creation. On one side there is a change happening. On the other side there is an effort to consolidate. In between these two, there is an apparent existence. We wish to regularly relate to something and form a habit for experiencing. This habit-forming nature enables us to relate well but it also conditions. The ever changing dynamics of nature which enables us to change also disables us to experience because if you are always in a change you cannot experience. The first is called Rajas, dynamic. The second is called Tamas, inertia. You cannot always be dynamic, and you cannot be just inert. It is the balancing of the two that enables experiencing. Unless from time to time we bring change, there is no freshness. Unless we bring some changes, it becomes so inert, so dead that you would like to change. Likewise, changing all the time (also) does not give you the needed experience. That's how the three natures come from one nature for creation. In creation there is an ever-changing nature which is balanced by the habit-forming nature. In between the two, there is the apparent existence which we experience. This has to be understood.

There is a moving train which is like you keep on seeing changing sceneries. There is a static train. You just sit in it, it does not move. But there is another nature where you sit in a moving thing and you do not feel the change. The train is moving, the one who sits in the train is not moving. In a train when you sit, or in a flight when you sit, or in any vehicle that you sit, you are stable. You experience the change, you also feel the stability. The stability of being in the vehicle, and the experience of changing situation both are experienced when you sit stable in a vehicle – be it in an automobile, or a train, or a flight, or in the body. There is something that moves in the body, there is something that does not move in the body. In between the two, there is the apparent experiencing of existence by us. If we see our body there is something that is continuously changing, like the blood circulation. There is the activity of blood circulation. There is the activity of comprehension which is at a speed... it is series of thoughts. But still there is experiencing of stability while there is so much of activity within us. This is how the nature has its three aspects. There is dynamics, there is also static state, there is an admixture of the two where there is experiencing. If it is too much dynamics, we cannot experience. If it is too much static, we cannot experience. It is seemingly a combination of the both. There is movement, there is non-movement: there is no non-movement situation. That is the beauty of experiencing. We are moving, we are not moving! In between there is a state. This is what we call the balance of the two as poise. When the poise prevails there is the comprehension, there is brilliance. When the static state prevails there is disappearance of brilliance. When the dynamic state prevails there is the excessive brilliance that causes the damage. If there is more voltage in electricity, then everything is damaged. When there is feeble electricity there is no experience of activity.

This triplicity is what is represented by Trinity. Their nature has to be understood. We say Shiva, Vishnu, and Brahma. Then through the Third Logos Brahma, as I said yesterday, all this activity happens. When we think of Female Hierarchy... That which is beyond the triple nature is pure consciousness. That pure consciousness, as I was explaining, was alternately static and dynamic. When it is static it is Pralaya. When it dynamic, it is creation in its happening. That pure consciousness through the creator starts manifesting in a triple channel. That should be understood.

In us also, as we wake up and before we think of a thought, there is a dynamic nature in us which is not yet into action. Before we wake up, the nature is also there but is merged with existence. Then there is the emergence of nature as the secondary state. After it emerges, it tends to be dynamic. When it is dynamic, it takes into threefold flow. This threefold flow is the basis for all subsequent manifestations. That's where we get... As we wake up in the morning, it is the nature that pushes you to do something – the will, and

then the knowledge, and then the action. This triple is already a third state of nature. Please understand that. There is the static aspect of nature which is before creation. It becomes dynamic. When it becomes dynamic, from out of it a triple nature emerges. The triple nature is already the third state of nature. When we try to understand creation from the point of nature, there is the Absolute, and there is dynamic pure nature, and there is a triple nature. All that is created is on the basis of this triple nature. That's how we say in scriptures, motivated by the trinity, the creator, the third one, he forms the basis for all subsequent nature. Action is called the Kriya Shakti. Through the creator, the earlier nature will find its expression into a triple channel. That's how the creator starts creating. I explained to you in the previous classes how the creator had his own debacles while he was creating. When he started creating, the first creation was not so acceptable to him. So, he dissolved it and he made a second creation. In that second creation, he had expressed the four Kumaras, and then the eleven Rudras, and then the Prajapatis. This part I am not going into detail because I explained (earlier) the seven days of creation. That was the last teaching we had. The seven days of creation, namely the first creation of ignorance, the second Kumaras, third the Rudras, fourth the Prajapatis, fifth the Word, sixth the metrical aspect of the Word, and seventh the Manus. That's how the seven creations that came out of the creator are called the seven days of creation. That was in the previous classes.

What we come to today is that through the creator there is the expression of the Prajapatis, meaning those who procreate. And also Manus, those who preside over the plan of creation. It is through the Prajapatis and the Manus there is the descent of further Female Hierarchy. Through the Prajapatis and through the Manus, there is the further descent of Female Hierarchy. When we come to Female Hierarchy, that which is beyond manifestation is called Para. You hear this word Para many times in many books. Para means beyond. Para becomes in the dynamic state as Aditi, the primordial light, primordial nature, the pure consciousness before its manifestation as anything. Aditi, Gayatri, such are the names you hear about it. Then in the third step we have the nature as Shakti, Lakshmi, and Sarasvati. Shakti is the nature that causes the changes incessantly. As you relate to it the changes happen. Lakshmi is the splendor and experiencing of the creation. When you have the ability to experience it is Lakshmi. Sarasvati is the process of procreating of the whole creation and the beings in creation through its flow. Through its flow, in association with the flow, the creator starts creating. From out of the creator have come Prajapatis and Manus. Those details were given in last classes. We explained about the ten Prajapatis. We also explained about fourteen Manus, how they are essentially seven in their alternating nature. There is already... Our sister Rita Dörr, she prepared a book detailing all those Manus and how they function. The problem with us students is we don't carry that continuity. The continuity of consciousness is possible only when the second aspect of nature is well established in us. Because one is ever changing, one is ever tending to be forming habit. And it does not let you hold the continuity of consciousness.

Therefore, now we come to the fourth step of Female Hierarchy where you have a detail of Female Hierarchy. First step is Beyond. Second step is the primordial nature which is pure consciousness. The triplicity is what I said, the nature of the will, the nature of knowledge, and the nature of activity. Once the Prajapatis come in, it is from there is the expression of both the Male and Female Hierarchies happen. The expression of Male and Female Hierarchies happen from the point of view of Prajapatis, who are essentially potential number. They are repeatedly at work causing the repeated manifestation in creation. Here we come to a story which you can understand. Before that, what I said is understandable only for those who have held continuity of what is taught from the previous lessons in India.

The Prajapatis, they are essentially ten in number. And they are able to establish the tens states from Parabrahman to the gross material state. Let me explain to you the ten states to start with. The ten states are pure existence, pure consciousness, and then triple natures, and then it is five (elements). Then we have the state relating to Akasha, air, fire, water, and matter. These are the ten states. Matter, water, fire, air, Akasha, the triple qualities of the nature, the pure consciousness, and its Para state – it is ten. In all these ten states there is the female nature. That's how the ancient wisdom says. That's how there is the Female Hierarchy. Without the female there is no manifestation. It is the active part of the matter. Is it clear or is it getting complicated?

Now, you know about an atom. In atom there is a neutron, there is a proton, and there are electrons. Neutral state is one. Electrons, they keep on manifesting and the proton balances it. As many electrons are produced, so much the protons counters it to balance it. That's how protons and electrons balance the creation. Likewise, in creation, the male balances as proton. That's how there is a balancing act while the electron keeps on manifesting. Another way of saying it is: there is the kinetic energy which keeps on manifesting, there is the positive energy which keeps on balancing it. The Purusha, the male, keeps on balancing while the female keeps on acting. This triple activity presides over the five elements. This triple is presided over by pure consciousness and that emerges from beyond. This is how the ten states of nature are. According to scriptures, the female is in the Absolute. When it manifests, it is male-female. The male continues to be in everything as the proton. The female causes so many manifestations. Nine manifestations from the Absolute to pure consciousness, pure consciousness to triple nature, from triple nature to fivefold creation. That's the ten you have to understand. That's the key of the whole scripture – that is the key relating to us. Taking that key the Female Hierarchy can be explained. Because as much as we see different states of consciousness, these different states are worked out by the female nature.

There is lot of demand to know about Female Hierarchy. Ever since Master EK wrote in Spiritual Astrology, there is a demand for knowing what Female Hierarchy is. Female Hierarchy is nothing but successive manifestations of nature from its being beyond to a state of pure consciousness which is beyond triplicity, then its manifestation into triple nature, then its further manifestation into five elements. That's how nature is also fivefold. In fact, nature is better represented by the female form where they have ten orifices contrary to the nine orifices that the male form carries. The female has ten orifices while the male has only nine orifices when we speak of the form. Please look to Secret Doctrine where the Madam says very clearly, "Any day the female form is superior to the male form." While it is generally understood that the male is superior to the female – it is the upside down understanding! I have written this particularly in the newsletters which will come to you under the caption, "Thus Spake HBP". The female has ten orifices which give us the understanding of Female Hierarchy of ten, which is complete number.

Coming back to the theme of how this Female Hierarchy works, we get to that detail but this background is important. The background is already there are the triple nature, and then beyond there is pure consciousness, and beyond there is a Para state. That should be known. From Beyond to pure consciousness... It happens to us every morning. The pure consciousness details into three channels of the will to do, the knowledge to do, and then the doing. This is what is represented by the Trinity as the First, Second, and Third Logos and their nature. When we speak of the Logoi, we should know that the Logos is represented by... they have their nature in them. Each person has his nature just like the light (bulb) has its nature. There is a lamp here. The light that it spreads is part of the flame. The flame and its illumination, they are inseparable. To separate the flame from its illumination is only for making an understanding. That's why we say that the knowledge is understanding the male-female aspect of it. At every state there is existence and then there is different states of nature. There is a matter state, gross matter. There is solid state. That's nature. There is a water state, there is nature. IS in everyone... when we say, "There is stone", that IS is existence. Stone is static existence. When we say, "There is water", IS is existence aspect of it. The flowing aspect of nature is the water. When we say, "There is fire", IS is relating to existence. The nature is different – fire transforms. Matter, water, fire – they are different in nature but existence is common. The "IS" part is common but the nature is different. This hair splitting is needed to understand only! And you also understand that they are inseparable. The stone and static nature are inseparable. The water and its flowing nature are inseparable. The fire and its transforming nature... So, we are now relating to the nature part of every state, that is what we call Female Hierarchy. Likewise, there is air and then its nature as the touch. Then Akasha, its nature is sound. When we see Akasha, we don't straightway experience that its nature is sound. But with Akasha as the basis the sound is transmitted. So, we are trying to see the nature side of everything that is in existence. That nature is how we see as tenfold nature – from Para state, to pure consciousness, triple nature, and fivefold nature. These ten states have their natures. In the tenth state, they say it is neither nature nor... That's why they left it as Para. So, we speak of only the nine aspects of nature, generally speaking. Because only when we wake up

our story starts. When we are in slumber it's also a nature. We don't speak of it. We speak of nine natures – pure consciousness, the triple nature, and then the fivefold nature. These are the nine states of nature which are described in greater detail as they are expressed through the Prajapatis.

That's where I narrate to you how from Prajapati 1 to Prajapati 10 what is the nature that is expressed through them, and through each one of them what are the principles that are expressed at different states. That is the syllabus we have with respect to Female Hierarchy. The Prajapatis... the first class will be a bit... a process of familiarizing you with the whole thing. From the second class onwards it flows. Because I need to get the feel when I look to you all that I am carrying you with the subject. If I see some units which are not receiving well, I have to repeat it. Therefore, all that theme expresses through the creator. The problem is the ancient wisdom speaks of those days beyond the creator in great detail. But the present day theologies, they only speak from the creator. People think God is creator. But the creator himself is some thirteenth or fourteenth state where he happens. Before the creator, there is lot of activity that happened for the creator to come in. That is what we explained in the previous classes. From the creator – it is a nodal point in creation. There are sevenfold creations. The Bible only speaks from the creator. Before that, it does not contain anything. There are thirteen preceding steps before the creator gets in.

Therefore, from the creator there are Prajapatis. We come to that point. The Prajapatis, their nature is what is explained as Female Hierarchy. The Prajapatis and their nature is explained as constituting the principles of nature in creation. To sum it up, beyond the creator, there is already a triple nature and a pure nature. And that pure nature has its beyond state. From beyond to pure consciousness, pure consciousness to triple consciousness. Triple consciousness is the basis for the creator to create. Let us take ourselves as an example. Then only we can correlate well. In our sleep hour there is the nature functioning, which we do not know. That's why we are fresh when we wake up. As you go to sleep, your state of being is different from your state of being when you wake up, you are fresh. From tiresomeness to freshness you come through in sleep. How did this change happen in us? From last night to this morning, there is a nature in us which has worked it out which is beyond, which we do not know and in the morning we are fresh. Last night we slept with some fever, or some headache, or some discomfort in the body. After a good sleep, you are fresh in the morning. What happened to you? There is nature that worked out, which is beyond our understanding. It is that nature that conducts our pulsation, it is that nature that reorganizes our energies. And in the morning as you wake up, you have pure consciousness. As you wake up, that awakening is the pure state – that is the second state of nature. From that pure state of consciousness, you get the triplicity of "Let us freshen ourselves and get a cup of coffee." This proposal... once the consciousness is awakened, then the will is at work causing the modifications. You are made to get up from the bed, you go to washroom, and then clean yourself. It happens because the will. The nature pushes you. Then with the help of knowledge you conduct it. To do that you have a fivefold body with the five elements made in it. This is Hierarchy which we are trying to explain with the ten Prajapatis and their manifestations. All that is with Prajapatis is with us because man is a micro-cosmos. We can feel the ten Prajapatis in us, we can also feel their nature in us. When we speak of the ten Prajapatis, their nature, and the products that come out of it, then we have a clear understanding of what the female does. The male does nothing, it is only female! It is nature that causes all this. Therefore, the Female Hierarchy has come to be.

For example, the Pleiades that you have is a Female Hierarchy. Their counterpart is the Great Bear. You have seven seers in the Great Bear – that is the male part. The Pleiades is the female part. In Pleiades they speak of six stars. The seventh star of the Pleiades is with the Great Bear – it is another dimension. If you see the four stars, the kind of a rectangle, and then there is a tail of three stars. In the tail there are three stars. In the middle star, you find another star by its side. These are very well visualized and expressed by the seers. There are seven stars of Pleiades and there are seven stars of Great Bear. They represent also the seven male and female principles. Beyond them is the Trinity with their nature – The First Logos, Second Logos, and the Third Logos with their natures – the ever modifying nature, the experiencing nature, and habit forming nature. The three natures and these Pleiades form ten again. The seven Pleiades, they are called Kritikas. Seven Pleiades, and the three consorts – Durga, Lakshmi, and

Sarasvati – they are again ten. This kind of synthesizing and understanding is important. So also in us, we have ten states in us. With these ten states we get into to understand the Female Hierarchy.

The first Prajapati is Marichi. It is very difficult for those who have not followed the earlier classes, but I will try to make it familiar to them again. Marichi is the first Prajapati and his nature is what you call the expression of light, expression of what we call our aura. Every being has his aura. Like that, in the creation there is a light which permeates over an area which is called aura. It is within this aura the whole creation happens. We also have our aura. Marichi is said to be presiding over our head. His nature is the light that permeates. Every form has its aura, you call it halo. It is not only around the head. Normally, if you have a picture of a saint, we have a circle around his head that he has a halo or aura. But the aura is not only around the head, it is around the whole form. Around the head it is more brilliant. But it is around the whole form. It permeates around the whole form and expresses from within outside as its field of light. If you see the Earth, it has its aura. If you see any planet, it has its aura. Likewise, the Sun has its aura which permeates the whole solar system. Likewise, the Central Sun; he has an aura, that is his field of action. That aura emanates from the first Prajapati. In Sanskrit it is called Kala. If someone is looking very attractive it is because of the presence of that nature in him. Some people unfailingly at all times are very electrical and magnetic. That's how people are attracted to him, and people tend to orient to him or her. It is more or less with every being. For example, an initiate like Jesus or Lord Maitreya or Koot Hoomi or Master Morya, why are we after them? It is the aura. It is also called the presence of the being. This is the foremost of the tenfold nature in creation – the aura.

This aura has given birth to what we call the principle of full moon in creation. When you have full moon you have expression of this aura in greater measure. The best of the light is transmitted during the night through full moon. So also when our awareness is in that state of full moon state, then our aura is very expansive. We take for granted the full moon and its light. But the light that is transmitted through full moon is a product of this first of the Female Hierarchy in creation. When we say in creation, we are speaking of that which is below Trinity. In creation, the first thing is aura. In us the aura is developed as much as we grow in knowledge. And it gives you an all-seeing ability. The purpose of full moon is also to gain that kind of comprehension. Full moon enables us to enhance our comprehension and experience an expanded state of consciousness. Therefore, this Kala.... Kala means the light that permeates the whole creation. Anything has its light permeating, within that light you find that form. Make note of the name in Sanskrit as Kala. The proximate translation into English is aura. Every being has its aura. The ant has its aura, Adam has its aura. We call ant and Brahma. The creator has its aura. Every being from creator to the smallest creature has its aura. Why? Because the light of the soul that permeates through around. That permeating energy is called the aura. That comes from the first Prajapati. The more the aura the more you are magnetic. And people whoever walk into your aura, they get the presence relating to you. That's how you can relate to aura: aura has its smoothening effect on you. And its product is called full moon, Purnima, meaning full expression of the light. Full expression of the light is possible through the aura. When you are fulfilled in your consciousness then it expresses beyond your form as the aura.

And another product of this aura is called the Prajapati Kashyapa. Kashyapa means the all-seeing-eye. The all-seeing-eye comes out of it. Now, you understand the all-seeing-eye and the aspect of fullness of light, how they are together. The all-seeing-eye is nothing but a complete comprehension. As much as you grow better in your comprehension, the better you are able to see. The more and more you see, you try to see like a seer – a full aspect of everything. A seer can scan through and tell you what you are. This is because his aura enables him to do that. That is why this all-seeing-eye has come to be as the foremost aspect in creation. The all-seeing-eye itself is worshipped as God. In Masonry, to them the God is the all-seeing-eye. It is enough for them because it gives complete comprehension. This all-seeing-eye's co-born is full moon. Full moon means full mind, a mind that can comprehend what is surrounding you. These are the two products that come from out of it (Kala).

Then, this full moon energy... what we see through moon does not belong to the moon. What you see, the light of the moon is not really the light of the moon. It is the light of the Sun transmitted through the Moon.

But we call it the full moon light because through it we receive. To whom the light belongs? The Sun. Does Sun give us the light? The Sun is also a transmitter. It comes to him through the Central Sun. The Central Sun also receives it from the Cosmic Sun. The Cosmic Sun receives it from Aditi or the primordial light. From this what we understand is the manifestation of primordial light; around every formation is what we call the aura. It flows from the most high to all these channels. It is a flowing light. This flowing light of comprehension is what is originally called in the scriptures as Ganges. What we have as Ganges is what we named after that! If we name someone as Jesus, it is only after the original Jesus we name him. The river that flows in India is but a name given to this flow of light which happens from the aura. What is around you also flows through you. This gives you an understanding that the pure consciousness in which we live also flows through us.

It has a channel to flow through. Therefore, from out of the female called the aura of the first Prajapati, there is the birth and the flow of the life from beyond. The pure consciousness when it flows in, it also flows around. What flows around, also flows through. These two have to be clearly contemplated in us. When we contemplate, we realize these natures in us. Otherwise, we don't realize. It is all one nature, it is all one consciousness – it is like one Visakhapatnam! To know the detail is the purpose of this wisdom exercise – to know the detail so we experience better.

First day when you all come here it is all new so you don't know where is what. Slowly, by second day you know a little more, by third day you know a little more. By the time you leave you would make a complete understanding of the place where we conduct our activity. Like that, in creation we have the first step as the light that permeates all around the creation, all over the creation. It also permeates all around a form. To visualize the aura is to visualize the nature of the person. What is around him as his nature, only that flows through him. What is not around him cannot flow through him. That's why if you see some orange color around, we can expect some clean thought, some clean speeches, and clean behavior. If something grey is in the aura, we can expect some confusing thoughts – it is all grey! Something is concealed and something is visible, it is not very clear. May be like the first talk I am giving you! Therefore, cleansing the aura. People speak of cleansing the aura. The best way to cleanse is to relate to the light that flows through you. The light that flows from beyond is flowing to us through the Cosmic Sun, Central Sun, and our Sun to us. It is also flowing through Moon to us. So, relating to that light, we can build this aura in us and enable the aura to function through us, which is a replica of the pure consciousness that expresses as full comprehension. And you have a clear understanding of everything. This is the first in creation called Kala. Kala means the attractive light. Some people are attractive, some people are not attractive. When this (Kala) is present, the attraction comes. It is not just a fading attraction – some forms are attractive for some time, later they are not. But this (Kala) is a constant attraction. And it expresses also through itself as a complete comprehension. That's why Kashyapa is said to be the product of this light. And Purnima is said to the light relating to that comprehension. The light of comprehension that is around you, expresses through you. This Kashyapa, whom we say as the all-seeing-eye, is considered as God by Celts. If you go to the Celts and Celtic schools, they say we don't care about everything. We only care about the all-seeing-eye, Kashyapa as our God. It is enough if you have that all-seeing-eye and the needed comprehension. What more do you want? That's why a tradition has come to be in the name of Kashyapa. And it is this Kashyapa who gave birth to all those subsequent forms of the beings like the serpents, the eagles, the divine and diabolic, so many have come through him with different kinds of aura and different kinds of comprehension. There is the story of Kashyapa where you have eagles and serpents, you have the story of the diabolics and divine, you have the story of varieties of beings coming into the planet through this Kashyapa, the all-seeing-eye. Those are the details. I stop here because what we need to know is the first female in creation called Kala has given birth to the light of comprehension, which permeates every being and which also flows through every being, and all that flows as comprehension. The comprehension flow is presided over by the female called Kala.

Then you come to the second female whom you call the unmaliced nature called Anasuya. Malice is part of the creation. The moment one becomes many, there are comparisons and the related malice. Once you are into the triple activity, there is comparison. Because I am there, you are there. By comparison malice

comes. Here is a nature that is called unmaliced nature. First is light of comprehension. Different lights of comprehension can bring you the related malice. But the second female relating to the Hierarchy is called Anasuya, unmaliced. It is to this lady Dattatreya is born. Dattatreya is but an expression of the unmaliced state of nature. You know in the stories that the mother of Dattatreya is Anasuya and the father is Atri. Atri means not three. I spoke of Atri before. I spoke about the male side of the Prajapatis before. Now, I am speaking about their nature. Atri means not three. Not three means not conditioned by the three qualities. Not conditioned by the three qualities is called A-tri, not three. Not three is the Prajapati who exists at the Sahasrara. Marichi exists beyond Sahasrara as a halo around you. Because of his nature you have the light of comprehension pervading you. The second in the Female Hierarchy... First is Marichi and Kala. Second is Atri and Anasuya. Kindly get familiar with these names because the names are given in tune with the nature. When you know the name you also know the nature. Therefore, the second Prajapati is Atri. His nature is non-malice. Nothing can disturb his pure state of being. He cannot be put to excessive dynamism, nor can he be put to inertia, nor can he be put to take to the comfort of poise – he is beyond. When you are at your Sahasrara, you have this quality of being Anasuya, meaning you have no more malice. Even among the seers sometimes some malice emerges and disappears. When you are untouched by malice at any time, you have the ability to relate to the three qualities in you in a much better manner. That's why worship of Dattatreya is recommended in the tradition. It is a product of not three and unmaliced state. The only state where you have no malice is Sahasrara. Even at the state of Ajna there can be malice. Beyond Ajna, at Sahasrara, where the qualities do not play with you, there you have the second of the female in the Prajapatis.... The second of the female as Anasuya.

There are many stories of this nature called Anasuya. You can Google them and know them.

She has the ability even to handle trinity. Handling others is the kind of nature we have to develop. Malice pollutes everything. When you are beyond malice nothing can touch. You are so completely beyond malice. If someone praises we immediately come out of balance. Our commenting of the full moon, there are spots in moon and we are commenting. Are we seeing the black spots? The more we see the black spots, the more we get into the black. Anasuya is beyond malice. When you have such a nature you are like a kid. Even a tiger is like a kid to the pure nature. The stories of Buddha Master Morya, every seer, to them the lion is like a cub. There is lack of malice. The second female in the Hierarchy is Anasuya, the quality of absence of malice. There is a story of the... The Puranas express the universal qualities in stories so that the principles stay better in your understanding. If someone says something to you and if you feel jealous, you cannot get into the higher dimension. The second nature is Anasuya. She is the nature of Atri, non-three -- those who are not conditioned by dynamism, inertia, and balance. This nature is beyond the three. If you have unmaliced nature you can become Atri. It is nature that gives you upliftment or downfall. The nature is the predominant factor in creation.

There is a story of Anasuya. Once upon a time in Treta Yuga a lady was born in a royal family. The wise men examined her horoscope. They found that whosoever marries this lady shall become an emperor. One king comes to know that if he marries that lady, he will become an emperor. He married her and becomes an emperor. What does it mean? The truth is, what kind of nature you have to develop to become an emperor? By nature you have to be non-maliced. There is a nature beyond all three natures -- in Sahasrara you have command and cannot develop malice. In Sahasrara you develop the state of unmaliced nature, it gives such a joy. It went up to the lady beyond the three ladies, Durga, Lakshmi and Sarasvati, the successive states of nature. They came to know that there is an unmaliced nature in creation which is unparalleled. People informed the teacher that... he would like to test and see to affirm if it is true or not. The three ladies wanted to test Anasuya. They spoke to their Lords, one of them is Shiva. They asked if the Lady Anasuya is absolutely unmaliced. It was very interesting to them. They wanted to test. They sent the Trinity to her to test, and in this test the unmaliced nature was superior to the Trinity. When you are unmaliced, the First Logos can function through you, also the Second and Third Logoi. That is the state of a Master of Wisdom, in the pure state of consciousness where the Trinity can express through them.

There is another story in Guru Charitra where a student does not care for the Trinity. The student was so oriented to the teacher that he gets knowledge and wealth from the teacher. The Logoi one after the other appear to him and tried to test him. He said, "If I need anything I will get it from the teacher" – he has gone beyond the triple quality and even Trinity. Once you are in the unmaliced state – that is Dattatreya being born to you – you have the state of unmaliced.

We have covered two of the steps. First is comprehension, a vertical growth of comprehension. Horizontal is to know what is in Europe, in USA. The vertical is to know what is pure consciousness. Contemplating on the light, the fire, the Sun, and the Moon would help us to gain the comprehension in us. That nature spills over us as the aura of the beings, filled with clear, diamond light. The next is unmaliced state, where you have the state where even the Trinity is obliged to you. The one who would develop the unmaliced nature would not see the other, only what is in us. What is in me? What is in the Trinity is not seen, only what is in me. The first is Marichi and Kala. The second is Atri and Anasuya. The first, Marichi and Kala, all comprehension. The second is the state beyond the three and unmaliced state. They can bring the birth of the Trinity. The third Prajapati is called Bhrgu, he rules over the third eye, his nature is brilliance. The light that permeates all the sky has a focused aspect, brilliance. Thank you so much, we will continue in the afternoon. The ten natures I will give you, I recollect the past classes. The ten natures in us – we can experience ourselves as Brahman beyond the ten. This shall eventually be covered in the classes.

Thank you.

Part 3 – Saturday, January 2, 2016, Afternoon



The statue of Lord Dattatreya with three statues of Sripada Srivallabha, the first avatar of Lord Dattatreya in Kali Yuga

Metam Me...

Hearty fraternal greetings and good wishes. Teaching necessarily involves repetition and recapitulation. It enables assimilation of the teachings. There are ten Prajapatis, essentially. They also gave birth to some more Prajapatis. Essentially, there are ten Prajapatis – they are recreation of the creator himself. And there are Manus. The first Manu is called Svayambhuva Manu. The Manu is the administrator. The Prajapati is the teacher. Manus and Prajapatis, they conduct the whole activity of the creation. This dimension was explained before but I felt to make it more comprehensible we start with it.

The Prajapatis, as I said, are the teachers. They are the seers. They are the prophets. The Manus are the rulers. That's how from the beginning of the creation there is interaction between the teachers and the administrators. The Second Logos descends through the creator as Manus. The Brahman via the First Logos descends through the creator as Prajapatis. One has the knowledge of organizing, administering – they are called Manus. The other has the wisdom of administering, organizing, and ensuring that beings are given the knowledge. So, when we take the creator, it is through him the Manus descend and also the Prajapatis descend. Prajapatis descend via the First Logos. They are men of knowledge. They are men of wisdom. The Manus descend via the Second Logos and the creator. In us, there is the head represented by the Prajapati. Then there are shoulders and the body executing whatever wisdom we carry in our head. Each one of us is both a Prajapati and a Manu. Prajapatis are the advisory board. Prajapatis constitute the head. Manus constitute the shoulders and the hands. That's why the one who shoulders the activity is called an administrator. What is it that we shoulder? The ideas that the head generates. The ideas are generated in the head and they are executed by the being as an administrator. They work hand-in-hand – they are together in their working. They are the major actors in creation. It is in tune with that we have the system of the priest and the king. As I said in earlier seminars, through the creator there is the descent of Prajapatis and there is the descent of the Manus. Prajapatis represent the wisdom. Manus represent administration, organization, and execution. They work hand-in-hand to manifest the creation.

The first Manu is Svayambhuva Manu. The first Prajapati is Kardama Prajapati. This Manu, through him the daughters descend, meaning the Female Hierarchy descends. And nine such daughters descend and marry one Prajapati each – each one marries a Prajapati. It is like the male is at the head and the female is at the execution. In the house also it would be harmonious if the male presides and the execution is carried out by the female. Female has better organization. Male is presiding energy. So also in a kingdom. The king organizes and administers in tune with the wisdom coming from the wise man. I am trying to give you the general theme of creation. If you just have head and no ability to execute, it will not work. If you have executive capacity but no head, it does not work. When we say Prajapatis they are no other than Brahman manifested through the creator. They are full of wisdom. To execute that wisdom, the Manus come out again through the creator. These two form the major principles. According to the story, Manus give birth to daughters and they are married to Prajapatis. It means what? It means administration and organization shall have to follow wisdom or knowledge. Without knowledge if we start administering, if we start executing things, if we start administering things, it would be a big confusion. Therefore, the theology says that the nature of administration, organization, governance is married to wisdom. Wisdom in association with execution enables appropriate manifestation. Without ability to execute nothing can manifest. Just execution without wisdom would be preparing some kind of soup which cannot be consumed! This is how the Prajapatis and Manus exist in creation. One is wisdom and another is action. Between the two, the head should precede the execution. That's why in human formation also the head is above and the shoulders are supporting the head. So, when we take our head it is Prajapati. When we take the hands they are the executives. That's why we say in Purusha Sukta, some of you know Purusha Sukta, "Brahmanosya mukhamasit" – the Brahman, they permeate the head. "Baahu rajanyakrutah" – meaning the shoulders are permeated by the executive ability. When we say shoulders, take it in its functional aspect but not the physical aspect. Shoulders speak of shouldering the responsibility of administering. These two should be kept in mind when we speak of Prajapatis and Manus.

Through the Manus, the rulers descend. Through Prajapatis, the teachers descend. If one is predominantly of the nature of wisdom, then he tends to the line of Prajapatis. When someone tends more towards the execution of an idea or an objective, he is in the line of Manus. Blessed is the one who has both the

qualities – the quality of a Prajapati and the quality of a Manu. Such a one is called a king initiate. He is not only a king but also a very wise king. In him the priest is instituted. If you see any civilization, initially it was the initiates that came down as kings. Most of you are familiar with the Old Testament. The prophets were also rulers until Samuel – he was the last prophet who was also a ruler. So also in the Vedic system, it was 2-in-1: the prophet functioning as the king as such. Later, through involutory process, the two got separated. There is an advisor to the king and there is a king. Only when the two work in close understanding, there is a beautiful manifestation. If we have a good wisdom of a structure (or building) like this, that is not enough. There should be someone who realizes it through executing the vision. Between the two, who is more important and who is less important is never discussed. One cannot function without the other. That's how the Prajapatis and Manus, they work together. That is why in the story it is said that the daughters of Manu are given in marriage to Prajapatis. That means that the executive and organizing abilities shall have to marry the wisdom. We may have the ability to execute but we need the wisdom. That's why the story goes that each daughter of Manu is married to a Prajapati. When we take this understanding with us, the female is the administrator. Females administer better, they organize better. You see how in Germany the lady is successfully working as the chancellor. It is in the nature that in a female there is more Manu, and in the male there is more Prajapati. Their coming together is important. By taking this principle, if in someone there is more ability to administer, it is female. All administration is female. If there is more administrative ability in a male, then it is female. Likewise, if there is more ability to visualize then it is male. So, you should understand that male and female is decided not on the basis of form but on the basis of function, on the basis of energy. You can be a male who could be a very good organizer while his female could be a very good advisor, and vice-versa. Normally, when we make a partnership, when it is a man and woman, it is combination of the advisory and the executive functions that take the related hierarchy. There can be wise woman that can advise the husband, there can be wise man that can advise ladies. By the form we don't go, by the function we go. This you should know. Is this clear to you? That is how Prajapati and Manus are. First, we should know what Prajapati is and what Manu is. It so happened in the story...

The beauty of the seers in India is that they set the manifestation of the creational principles in the forms of stories. That's why we say Prajapati Marichi and his lady is Kala, the aura, the nature. The functioning is by the nature. So, it is a state of beness beyond Sahasrara. When you are beyond Sahasrara in your energies, you have a very permeating awareness which has the nature of all-seeing ability. That's what we call the all-seeing-eye. And therefore, such a state of awareness gives birth to the full light which we call the full moon light. The Moon that we know happens much later in creation. The principle of complete expression of the light of awareness is what is expressed as the first principle in Female Hierarchy. That is why Kala becomes the first principle in creation in relation to Female Hierarchy. And it is this nature of full manifestation of light which is referred to as the full moon light. And it has a flowing nature. You see how the light flows and enlightens. That's why it is called the Ganga. It flows downwards, it also flows upwards. That is what is meant by Ganga. "Gam" means movement. "Gam" again "Ga" – Ganga – meaning downward flow and upward flow. It can see through at all planes, and it can return back to itself. For this reason, this first female principle of all comprehension gives birth to the vision, the all-seeing-nature. And it is always associated with complete comprehension. We also name the full moon as Purnima. When the Moon is in its full glow we call it Purnima. Likewise, in us when there is full glow, we should know that the foremost principle of the Female Hierarchy is realized. It is from that state there are regular steps of the Hierarchy that we mention – from that full state of consciousness which has total understanding and ability to see through. The ability to see through is what is called Kashyapa. All the seers, the Prajapatis, they have this ability – they can see through. And they can flow, and they can flow back.

There are two functions of the first female principle: one is flowing downwards and upwards, and another is comprehending everything. These are the products that come out of complete comprehension. It is not that when you take to Samadhi, you don't relate to lower kingdoms when you are somewhere high in Sahasrara. You permeate from Sahasrara to Muladhara. You permeate from the seventh most high state to the dense physical plane. It is full. The light is in its fullness. When the light is in its fullness it is called full moon or Purnima. It has full comprehension. And the female that has these two functions is called Kala.

So, Kala constitutes the first female in association with the principle of Prajapati whom we call Marichi. Marichi itself means variegated colors, different colors in different states. It is like you are presented a range of colors, like what we call VIBGYOR, like a rainbow. Marichi is a rainbow principle and he represents the colors of the rainbow. And the functioning is by Kala, the female, while the pure existence which we call Marichi Prajapati supports it. Kindly make some thinking about it. At every state there is existence and the related awareness. Awareness is the female and the existence is the male. Whether you are in the female form or male form, existence and awareness is common. When we speak of the states of awareness, we speak of the Female Hierarchy. In the Female Hierarchy, the foremost is Kala.

Then comes the next step. At Sahasrara you have Anasuya, meaning total absence of malice. Malice comes when we are into the three qualities. When you are into the quality of dynamism, poise, and inertia, which create an activity. The qualities cause activity. When the activity is generated the related carbons are also generated. So, they have to be cleaned. Every day our activity generates lot of carbon in our system. The activity is the activity of the triple quality. If your awareness stands beyond the triple quality, you stand without any malice, without any pollution. To stay beyond the three qualities and to flow through the three qualities, and yet retain an unmaliced state is a state of awareness. For example, as you wake up in the morning, you are fresh like a flower in your awareness, so fresh, so harmonious, until you get into activity. When you open your fridge for milk and you don't find milk, you are disturbed. Or you go to your stove and try to enflame it because you want to make some coffee or tea and there is no gas. If there is no order you are disturbed. So, already from a very peaceful, poised, harmonious, orderly state, we take to some kind of disturbance. Imagine the nature which always stays unperturbed by whatever happens around and tries to contribute order to disorder. When there is disorder that awareness causes order. It contributes harmony where there is conflict. It contributes poise wherever there is disequilibrium. That kind of nature is called the second in Hierarchy. That is what we call Anasuya.

Only a man who is filled with harmony and who cannot be disturbed can transmit harmony. Harmony is lost when you enter into three qualities. The three qualities are like the three power centers. So, you enter into power centers and yet remain unperturbed, it is an ideal state of yoga where you are not perturbed by anything. Through such female energy would descend an orderly triple nature. That's what we call Dattatreya. What is Dattatreya? The trinity in its complete order even in the creation. The trinity beyond the three qualities is one thing. But the trinity coming through the triangle, remaining intact is like our trying to put... (Master pointed to a glass of water) Let us take that this is the surface of the water. If you dip any stick in it, it naturally distorts. There is a deflection when it is through. When creation comes through the triangle, there is already the first distortion. But it is not necessarily so if you are able to hold on to the unmaliced nature. It is because of this unmaliced nature in the creation Dattatreya could happen. Otherwise, it cannot happen. Whenever there is a descent of an avatar, it is through this unmaliced nature. The Trinity in creation is Dattatreya. What is Trinity? They preside over the creation. The Trinity that presides over the creation is able to manifest without distortion in creation through the nature which we call the unmaliced nature. This is a grand achievement, so that in creation there is the knowledge relating to will, knowledge, and activity. There is knowledge about activity – what to do, how to do, and doing – the three abilities could be brought into the creation. In us, the state of unmaliced nature is in the cranium, beyond the third eye. It is over here the unmaliced nature prevails. It is brought into creation, the Trinity, through Ida, Pingala, and Sushumna. You know this – the two serpents intertwining, meeting at the Ajna center, at the throat center, and at heart center, and then only at the Muladhara. The threefold flow of awareness, representing the Trinity, which we call Ida, Pingala, and Sushumna. When the Ida, Pingala, Sushumna flow in us remains intact you are in a perfect state of yoga. Through this unmaliced nature, the principle of yoga is given birth to. This is what we have to understand. We speak of Dattatreya, and we are slightly crazy about him. Isn't it? Because it is one-in-three, and three-in-one. The Trinity is one form. So he can be like Shiva, he can be like Vishnu, and he can be like Brahma. He can carry out any of the three functions. Normally, the Trinity presides over creation. That which presides over creation is enabled to descend into the creation intact, only because the nature of non-malice. And this nature is said to be second step in Female Hierarchy. It is an unparalleled, beautiful state of nature which you experience only

at Sahasrara. While the preceding one is beyond, this is permeating the whole being. That's how we have to understand Dattatreya.

The birth of Dattatreya or the fulfilment of yoga in us happens when we accomplish the unmaliced nature in its entirety. An unmaliced nature is in marriage with Prajapati Atri, meaning the nature always stands beyond the triplicity of quality. From there it permeates, percolates down. It never displaces itself from that state. It is firmly anchored beyond the three qualities, and functions through the three qualities and the five elements, and it is a state of permeating while it is percolating. When you have that kind of awareness established in us, then we are called to be in yoga. In creation the principle of yoga is made to manifest through the unmaliced nature. And Dattatreya is said to be Lord of Yoga in creation. That means he permeates from Sahasrara to Muladhara, and he is in the central column, and he is supported by the left and the right as the First and Third Logoi. The left vagus nerve is called Ida, it is reproductive and it represents the Third Logos, Brahma. Pingala represents the Second Logos, Vishnu. The central column represents the First Logos, Shiva. They are all just one flowing in three channels. So, you have the will, the knowledge, and the activity in its fullness when you are yogi. So, Anasuya forms the female principle through which the yoga happens. That's why in discipleship we speak of practicing Anasuyatva, meaning try to stay unmaliced.

The malice happens through desire, through anger, through miserliness, self-protection, self-preserving, through illusion, through pride, and through jealousy. These are the things that every being carries. Kama meaning desire, Krodha meaning anger, Lobha meaning selfish preservation, Moha meaning illusion, pride, and jealousy. These six qualities disturb the pure, unmaliced state. That is why to put off these malices the practices are given to relate to the Kumara in you, or to relate to Dattatreya. So, this unmaliced nature has enabled a yoga path in creation, which is a great facility in creation because without yoga you cannot move from lower planes to higher planes. To flow down is easy. To reverse that flow is not that easy. Therefore, even before the creation is planned, the yoga path is planned. That is what is indicated by the birth of Dattatreya. Please remember Dattatreya not only exists on this planet, but also exists in all other systems. At every state – planetary, solar, or cosmic – you need the principle of Dattatreya to relate to Brahman. When you equate in you the three qualities, then you find the way – the left and the right merge into the center and move upwards.

Therefore, this path of Dattatreya is a path by which beings can once again ascend back to the source. And the science of yoga has come to be even in the initial stages of creation. It has become possible because of Mother Anasuya, meaning the unmaliced nature. She was tested in varieties of ways. There are stories about it. But she remained unperturbed at all times. She gave birth to yoga, to Dattatreya. In the process, she also gave birth to related rules and regulations: the rules to descend, the rules to ascend, the regulations to descend, the regulations to ascend, which we call Yama, Niyama. Yama, Niyama – the rules and regulations of yoga. We have the six steps of yoga: Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi. All the regulations relating to eight steps (of yoga) also come from this nature. And these rules and regulations are called by a name. The name is Durvasa. It is a principle that can be embodied. All these principles can take forms. Only when you are with Yama, Niyama – the rules and regulations of yoga – then you can contact the principle of Dattatreya. We cannot move around Dattatreya without these rules and regulations. Without the rules and regulations of yoga there can be no yoga accomplished. Therefore, the rules and regulations of yoga are co-born with Dattatreya. The second member of the Female Hierarchy has not only given birth to the principle of yoga, Dattatreya, but also has given birth to the related rules and regulations called Durvasa, meaning without him it is impossible to stay in this state of yoga.

There is another one who is born along with Dattatreya and Durvasa from this Anasuya nature. That is called the experience of atonement. Yoga enables you to align with the divine and experience an ecstatic state when you are proximate to the Brahman. When you become Brahman there is no experiencing. When you are very proximate to Brahman, you have such a muse, ecstatic joy. It is said that persons like Gopis experience this. It is said that Gopis are drunk with Krishna. They drink the Krishna Consciousness

and are in ecstatic state. It is a self-forgetful state. At the seventh step of yoga when you are with Dhyana, meaning deep meditation relating to Brahman, you have the ecstatic state. This ecstatic state begins with us even from the plane above Buddhist plane. The wisdom that we experience is a plane above the mental plane. When you are contemplating with the dimensions of wisdom, you delink with the mental concepts and enter into a field of experiencing certain engrossing, beautiful, and splendrous visions within. This enables dissolving the mind into its higher state, which we call a state of self-forgetfulness and a state of joy. This experience of self-forgetfulness in association with the divine and the related joy is also a principle that you experience when you are in the advanced state of yoga. That is what is called the immortal drink, which is beyond mind. It is between the plane of Buddhi and the plane of Ananda. The more and more you experience the immortal drink, from Ananda state you go into self-forgetful state and accomplish atonement. See, sometimes in our worship and in our prayer, we become so absorbed in it, we forget it. It happens with singers generally. It is an aspect of Neptune. The principle relating to it is called Soma. Soma means it gives you the essence of experience which would enable you to lose your individual consciousness into universal consciousness. This is also born along with Dattatreya. That is why worshipping Dattatreya is a means to accomplish the joy of at-one-ment, provided you also follow the rules and regulations relating to yoga.

These three principles have taken place very early in creation even before the creation is made in its completeness. The principles by which you can retreat from the creation are also made. Just like when we make a building like this we also plan for the exit doors. If we only have entry doors but no exit doors, then it has no meaning. Yoga is seen as the principle of exiting from the creation, be it planetary, be it solar, be it cosmic, there is an exit route. And that exit route is presided by Dattatreya. That is why Dattatreya is vertically shown as the three principles of Ida, Pingala, and Sushumna; it is also said to be the head, the upper torso, and the lower torso – that is also three. The head which is cosmic, the upper torso which is solar, the lower torso which is planetary – matter, force, consciousness. It is also a triple. So, Dattatreya is visualized as permeating matter, force, and consciousness; and permeating left and right with its center. And by appropriately relating to the science of yoga, which means following rules and regulations, you can experience the drink of immortality – Amruta they call it, nectar they call it. There are stories where... For example, Garuda is said to bring down nectar from higher planes. There is a way by which you can move through yoga, which is represented by the principle of Dattatreya, and the related rules and regulations are called Durvasa, and the practice leading to sublime, subjective, internal experiences is called Soma. Soma is the deity relating to Neptune. It is from Soma to Neptune, from Neptune to Venus, from Venus to Moon it flows. What we experience through moon light... Moon light itself is very ecstatic. What we experience through moon light, that energy descends to Moon via Venus, and to Venus it comes from Neptune, and for Neptune it comes from Soma. From Soma to Neptune, from Neptune to Venus, from Venus to Moon we have states of experience that would enable us to dissolve the individualistic existence and to attune with the universal existence. These are the three dimensions of unmaliced nature.

I gave two dimensions of first mother Kala. The second mother, Anasuya, I am giving you three dimensions. So, tomorrow, we take the third mother who is called Khyati. It is the nature of third eye, while Anasuya is the nature of Sahasrara, and Kala is beyond. This is how the Female Hierarchy brings out various sublime principles in creation. All these females are said to be descendants from Manu. You have to keep on repeatedly listening to it so they get familiar to you. Tomorrow we try to cover two more mothers. One is Khyati, she is at the Ajna center, and then Shraddha at the throat center. We will try to cover these two tomorrow and what is that they give birth to for us and in creation. What is valid for creation is also valid for the human. Therefore, we try to relate to human and try to understand; otherwise we cannot understand. The macro system can be understood through the micro system. That is how teaching is always done with the key relating to the Law of Correspondence. When we understand the micro we also understand the macro. That is why we say, "Man know thyself." If you make an understanding of what all you carry from head to foot, you concurrently understand the creation as well. So, think of the two mothers and what they bring out. At the higher states they are more sublime. And the lower states the mother builds the basis to reach the higher states. Every member of the Female Hierarchy is equally divine. But their functions are different because they function at different states. Just like in a

group like this, we take to different functions but we are all one brotherhood. Like that, all the members of the Female Hierarchy are equal, there is no such thing as one is higher than the other. By function we distinguish to learn. All are important. Thus, we continue to narrate all that has happened through the daughters of Manu.

The subject is very new to West, that's why it is not spoken. It is very new and it has many details. If we dump everything at a time it would be very confusing. Every time (I see our) brother Ludger, (he says), "When will you speak on Female Hierarchy?" He keeps on bombarding! It is a bombarding nature in a gentle manner – it is a hammer with a rubber! Therefore, I had to necessarily speak! But I speak in such a detailed, slow manner so that you assimilate step by step. It is not given like that in the book. Same thing when I speak to Indians, I speak totally differently. But when I speak to you, I give you in a greater depth because things have to be made much more clear to the mind. When we have seven centers, there should be seven females only know! But I am going to speak of more females! That's how the Female Hierarchy enables us to function and experience different states. Without the female there is neither ascent nor descent. It is one nature expressing itself as so many varieties at different planes. That is what we are going to learn as we move forward.

We have about seven minutes to pause and then we regather for our evening prayer.

Thank you.

Part 4 – Sunday, January 3, 2016, Morning



Anasuya feeding the trinity of Brahma, Vishnu and Shiva



Rama and Sita visiting the ashram of Atri and Anasuya

Metam Me...

Hearty fraternal greetings and good wishes to all the brothers and the sisters. We are making an understanding of the Female Hierarchy. In that context, we are now into the third aspect of the Female Hierarchy which relates to the Ajna center. The earlier one was Anasuya to whom the principle of yoga called Dattatreya, the principles of related rules and regulations of yoga called Durvasa, and the principle of ecstatic experiences at the divine planes came through. Through Anasuya in association with Atri, Dattatreya, Durvasa, and Soma are said to have been expressed. Soma gives the sublime experience of musing of the soul with the super soul. Durvasa is the principle that contains the rules and regulations of yoga. And Dattatreya is the principle of yoga which enables ascent and descent of energies. This was explained yesterday. And prior to that there is the foremost female called Kala, meaning the aura, the effulgence that is around a form, and it is the complete comprehension that makes this aura shine forth in a very brilliant manner. And from Kala came the principle of full moon, which also takes to the form of flowing of awareness from higher centers to the lower centers. That is what is called Ganga or the down flow of the most sublime energy. That is how the first female is explained to be Kala. The second female is explained to be Anasuya. The third female is being explained today as Khyati.

Khyati in association with the Prajapati Bhrigu enables expression of light of awareness. The light of awareness which is around the being finds its primary focused expression through the Ajna center. A man's awareness in a focused manner expresses through Ajna center. And depending upon the degree of awareness that gets expressed there is the impact into the surroundings. The impact is different with different persons depending upon the brilliance of expression – the power of expression of knowledge. Knowledge which is all permeating finds its best expression through the Ajna center which is also called the third eye. As much as you express, so much there is a harmonious impact in the surroundings. When the expression is of pure knowledge which is of brilliance, that brilliance nourishes the surroundings. The expressions happens in terms of one's own state of knowledge; the related impact happens. When the pure awareness expresses through the central column which is called Sushumna then the expression is a very harmonious impact on others. It enables upliftment, it enables harmonization; it enables fulfilment. It causes upliftment. It brings order to a disorderly situation. It is the most welcomed expression that happens through the one who is a complete knower. This expression of knowledge is called Khyati.

The knowledge as such is Bhrigu. He is the foremost Prajapati that gave out so many sciences, including the science of astrology and astronomy. Innumerable sciences were given out by him as guiding principles for the beings to follow and to progress. Bhrigu is considered to be one of the foremost Prajapatis. And the expression that happens, which is his nature, expression of that knowledge is called Khyati. Khyati means the reputation that one receives through the expression of knowledge. A man of knowledge is respected in every field. In any field the one who expresses knowledge is more respected. The best of knowledge comes from the Ajna center and it is all rounded up knowledge. It is not knowledge relating to a particular branch of wisdom called a science. People have different sciences mastered but to master the science of all sciences, which is called the Veda, enables a great reputation to happen to a being. Every man is respected by the knowledge that he holds more than the material wealth he holds. Material wealth is not as much respected as the wealth of knowledge. Wealth may come and go but the knowledge remains. Therefore, this knowledge which has the impact of knowledge is called Khyati. That is the third female in the Hierarchy of Female. It has its expression according to purpose. It expands into surroundings and it withdraws from the surroundings.

Knowledge is not always in expression. According to time and according to the place, the knowledge expresses. It does not express where there is no need. When the time does not demand it, when the place does not demand it, there is no expression of the knowledge. The appropriateness of the time and the place is part of the knowledge – you cannot express it anywhere and everywhere. You cannot express knowledge at any place and every place. It has its expression and also withdrawal of expression. These are the two dimensions. When you are travelling in a train or in a flight, or when you are in market places for shopping, you don't have to express knowledge! A little knowledge to buy vegetables or other things is

enough, isn't it? This knowledge has an instant ability to expand and contract, like the light of the day which contracts by the night. In us also, as we wake up it is this awareness that emerges from Ajna and then directs people into knowledgeable action. Knowledge as the presiding principle, the action is carried out to fulfil. How long? Until the end of the day. Then it withdraws into itself. Therefore, knowledge has the double function of expansion into surroundings and withdrawal from the surroundings. That is how it functions in us. As we wake up, whatever is the knowledge we have... The difference is in degree. A seer would have his own dimension of knowledge, a layman would have his own dimension of knowledge. But whatever knowledge, regardless the degree, as we wake up it expresses, and it gets into greater expression by the midday, and slowly contracts by the evening, and by the night it withdraws totally into itself, which we experience as the night for the knowledge, the sleep hour. In the sleep hour it stays contracted. These two principles are present in us. There is a day for us, there is a night for us. Every being has emergence of knowledge, height of knowledge, withdrawal of knowledge, and disappearance of knowledge into himself for a fresh expression as he wakes up again next day. That's how there are two principles that are said to be born to this nature of knowledge which is called expansive and contracting knowledge called in scriptures as Ayati and Niyati. These are the female principles. When it comes to male form they are called Dhata and Vidhata.

There are seers, they can close their eyes and see through from the third eye distant places, distant activity, and even impact the activity with the power of knowledge. With the power of knowledge, even a distant activity can be regulated, can be set to order, and can be put to needed modifications. It is possible only when this mother is with us, that it is capable of moving out in a set direction and cure a situation. Curing does not necessarily mean curing sickness – redressing a situation. That's why a teacher if he needs, he would even set things right at a distant place. He can set things right even at a distant place with the help of this female principle called Khyati. It is the permeation of the light of knowledge that redresses the situation. For example, in the story of Jesus, a roman soldier comes to Jesus and says, "My son is severely sick. He is at that venerable point of life and death. You may kindly cure him right from here because I do not wish that you come to our house." Because when Jesus comes to the house of roman soldier, it would be the headline in the newspaper and the soldier would be questioned why he resorted to this kind of help which goes anti from the standpoint of the priests. "I don't want to be in the thick of conflict. Master, I therefore request you that you may cure him from here." Then Jesus said, "As you believe, so it would be. You may go home and see your son fully recovered." What is that he could have done? He could have transmitted the needed energies through the Ajna. Only through Ajna you can do distant acts, very distant acts. Krishna was engaged in a war with a king who challenged him. In the meanwhile, he receives a call like the worship of Draupadi who was being insulted in a royal court. So, Krishna directs the energy in such a manner that on one side he fights with the king who is fighting with him, and on the other side he enables incessant, continuous supply of vestitures, sarees to the lady. He was not there in that situation! This is the beauty of the Masters who can function through the eye. The knowledge in so far as it is able to be directed into distant places, that conducting of distant activity is what is called the female energy. Because female energy is kinetic energy, it enables movement, it enables permeation. That's why I speak of electrons which are in continuous movement and in continuous production, with the base as the proton, while there is a neutron. So, the positive energy is Bhrihu. The active energy of knowledge at work is called Khyati. Even today, we remember such deeds done by initiates because it is this activity of knowledge that brought them the eternal fame, eternal name, and eternal reputation.

I explained to you in the December Call, how Master EK could see far and guide me not to fall into a trap. I explained this in December Call. He saw from Visakhapatnam what is to be seen by me in Chennai. I needed to go to Chennai and verify the credentials of a man. Master said, "If you go and see, you find nothing there. You find everything positive. But the truth is everything is negative around that person. He has the skill of showing the best face while he hides his ugly face." In the world, we go by the apparent appearances and we go by the superficial relations. But a seer can see through. He said, "It is not all that good over there." I was asked to verify the credentials of a man to whom a bride was to be offered from Visakhapatnam. Master said, "That man is already married thrice. It is his vocation. He marries a girl after girl and then usurps the wealth. And he is in that kind of vocation. If you go and see nothing would be

found, but this is the truth.” After five years, it was found to be the truth because nevertheless this kind of caution was given, the lady was married to that man, and then eventually after five years they came to know exactly what the Master said. That is the ability to see. Knowledge is one thing and the ability to see is another thing. Ability to project and see. Once when we found one of our members was missing, we asked the Master that we find that member missing. We were all anxious about him that he may conduct some suicide or something. Master just winked his eye and opened and said, “Right at the movement, he is at Vijayawada”, which is about 500 km from here. “But I will direct him to come back. He is proceeding in the southwest direction. But I will ensure that he gets the thought to return. And tomorrow he will return by such and such train and he will directly come to my house. And, after three days when he is normalized I will send him back to his house.” Mutatis mutandis! Exactly in the same manner it happened. We inquired the member what made him to return. The same time Master was uttering him, he got the thought that it is not good that he leaves the family and that he should return. And he got the thought that if he comes back, he should go back to Master EK’s house. He went to Master EK’s house. He stayed in Master EK’s house and came to his home. Working of Ajna would enable such things.

That’s the beauty of applied knowledge. That application through the third eye... Application part is the female. The knowledge is the male side of it. They work together. People may have knowledge but they may not be able to apply. When Khyati associates with Bhriгу, there is application of knowledge. Then when it is not needed, it is not applied. We cannot generally keep on looking and interpreting things! Man of knowledge is a man of responsibility. Knowledge and responsibility goes hand in hand. Knowledge is not for self-aggrandizement. Therefore, it brings lot of fame, name, and reputation. And the super human acts that are done with the help of knowledge retain the name and fame of an initiate for thousands of years. We remember the deeds done by Jesus. We remember the deeds done by Pythagoras. We remember the deeds done by Gautama the Buddha. We remember the deeds done by Rama, Krishna, and so many initiates forever. Forever because their knowledge is complete. There are many other seers who had knowledge but they did not show this kind of application. When Khyati is associated, then there is the beauty of that knowledge in application.

There are many stories in the scriptures about... Once a group of young members, they are youth, they came to know that into their village came a seer who can see through. So, they decided to test the seer – can he really see through? They prepared one young man in the dress of a young lady. They have wrapped saree around him that he looks like a lady – long hair, the breasts. And they also arranged the makeup at the abdomen that he looks like a pregnant woman. The young man was dressed to be a pregnant woman. The group took the dressed up man to the seer, prostrated before the seer pretending to be very devotional and very dedicated, and they stood on their knees and asked the seer, “Master, here is a pregnant lady. You are man of knowledge. Please tell us if she would deliver a male baby or a female baby.” Then the seer saw through and he said, “You are so arrogant and so irresponsible. Your arrogance reached height. Your irresponsibility and misbehavior has reached the limit. Therefore, this boy, he will give birth to a lump of iron. And that will destroy your entire clan because not only you, your parents are also like this. That’s why you have become like this – most irresponsible, most arrogant, highly misbehaving, not knowing how to relate to a seer. Your ignorance has reached its limit that your clan should be destroyed, should no more be on earth. It is not good for the earth for you to be here. I, therefore, utter forth that he will give birth to a pounding pillar, which we use to pound grain, that kind of a thing will be born out of this boy. It is not a lady. I can see through. I know she is not pregnant. But the knowledge with which I utter forth would enable him to become pregnant. Though he is a male he would become pregnant. He would deliver a great iron lump. Whatever you do with it, it will not get destroyed. It will destroy you all.” That’s how the entire clan of Krishna, Yadavas, they were destroyed by the power of knowledge of a great seer called Vishwamitra. It is he who gave us the Gayatri. Vishwamitra is the title relating to him. Vishwamitra means friend of the universe. He is given the title friend of the universe because he could give the technique of enabling the light to descend into you and express through your Ajna. That’s what we do with Gayatri – that we fill ourselves with light and express through Ajna. For that, it was given. That’s the kind of light that can flow through a seer. For the benefit of universe only that he had to do such an act to destroy a clan. It is in the same clan that Krishna was born. But they are all very arrogant and indifferent.

Why I say these episodes are, every seer has the ability to see. He has the ability to see through, and when he proposes to make adjustments, he makes adjustments with the help of knowledge. He does not have to talk, he does not have to move, and he does not have to act. Just by his will, he can transmit the related power and set things right in tune with the plan. You may ask a question, "When such seers are there on the planet, how is it that the planet is like this?" We do have such seers on this planet. But why is it that they don't do anything for us when we are in this kind of crisis you may ask. They go by the higher Plan and they are bound by hand and by foot not to do it because the karma of the race has to be gone. Not that they cannot do but they are bound by the hand and by the foot on account of the karma that the human race incurred. The Masters of Wisdom are very helplessly observing the humanity while they are in a position to help, they are disabled to help until we mend our ways to a common minimum good program. It is not that we are entirely transformed good. Unless each one of us adopts to minimum common good... There is what is called common good. To that common good when we orient, there is a benchmark. If you reach that benchmark, they have the facility to help us. When we don't reach that benchmark, they wait and keep inspiring that we transform our lives to enter into minimum common good program.

I just give some illustrations to speak of the power of the center which we call Ajna which is presided by Prajapati Bhrgu, and its application is called Khyati. Khyati comes to us: fame and name comes to us through knowledge, not by other means. The other power does not last long. Persons like Napoleon and Alexander are not so much appreciated like Pythagoras or Buddha are appreciated. What is the difference in their power? The difference is: one adopted to the martial power, while the other adopted to the power of knowledge. Knowledge has the ability to transform for good. Knowledge enables upliftment. This kind of knowledge is applied and withdrawn, applied and withdrawn. It has the ability to project, and it has also the ability to withdraw. This is what is seen as the double aspect of knowledge, which is like the night and day, which is like our expression of awareness and withdrawal of our awareness. We are not expressing our awareness, the awareness is expressing through us. We think we are expressing it – it is not true. If we are expressing why do we get sleep when we don't want to? Even in the class people sleep, isn't it? We don't propose to sleep (in the class), but sleep comes! Even if we want to sleep, we cannot sleep. To say that I sleep, I get up – they are ignorant statements. When the awareness is in expression, you are awakened. When the awareness withdraws, you get into sleep. When the awareness is in expression, you say you are in action. It is not you, it is the awareness. That's why we can make this understanding because we cannot sleep when we want, and we get sleep when we don't want it. That should tell us that it is not we that commands us, it is the awareness that commands us. If at three o'clock in the morning you are awakened, that's it! You have to get up, you can no more sleep! It is decided by awareness. We may plan to get at half-past four or four o'clock, but awareness may awaken you even at two o'clock in the night, or the awareness may not let you sleep till two o'clock in the night. Does it not happen?

Awareness is the higher dimension that functions through us. Relating to it we know how to function. It creates the day and it creates the night. These are the two dimensions of Khyati. One is called Ayati and another is called Niyati in Sanskrit. Ayati is emergence of awareness. Niyati is withdrawal of that awareness. Everything that is awakened shall have to find its mergence. Anything that is given birth to shall have to find its return. We are all into awareness and we are back through sleep, again we are into awareness and back through sleep. So, there is an expansion and a contraction of awareness that happens which is called the day and the night. There is an individual day and an individual night. There is a planetary day and a planetary night. What is day here is night on the other side of the planet. There people sleep and here we are active. When we are at sleep, they are active. Therefore, this activity of expansion of awareness and contraction of awareness in creation... It also exists in the beginning of creation as emergence and at the end of creation as mergence. Within that universal Law of Alternation, there are in smaller cycles, in smaller units of consciousness, there are smaller cycles of awareness emerging and merging. It is all happening at the brow center, at the Ajna center. This should be known. This activity is conducted by the divine female principle Khyati.

It is said in the scriptures that it (Khyati) has two sons: Dhata and Vidhata and their nature is expansion and contraction called Ayati and Niyati. Everywhere, the principle is male and its activity is female. That's how the scriptures explain. Dhata is the one who is supported by Ayati, meaning expansion of awareness. Vidhata is the contrary and therefore its activity is withdrawal, Niyati. Dhata-Vidhata, Ayati-Niyati. Don't bother about names, but it is my duty when I give you a scriptural knowledge that I present them to you. You (try to) understand the principle more than the names. Then what happens in the next step in this activity? Every expansion has its contraction. Every birth grows, has its recession, and death. Our activity, it goes on and on. And slowly by evening it withdraws, and by night it disappears. That's how there is birth, growth, and death. Birth, growth, and death.

What is death? Death to awareness is death. A seer remains in a sleep-like state, he does not sleep. That's why we have Shiva in a sitting posture – his eyes are not completely closed, and his eyes are not completely opened. Half closed, half opened. So, sleep does not exist with seers. Meaning death does not exist with seers because by their association with the knowledge, they stand always in that continuity of consciousness – they don't die. The secret of death is also called Khyati. It is called transcending of death by virtue of continuous consciousness that they hold. We don't have continuity of consciousness, that's why we are mortal. Humans are called mortals because we forget. But with a seer even if he changes his body, he continues to know who he is. Just like when we were in a different dress yesterday, and another dress today, and we would wear still another dress tomorrow. To a seer the very body, the senses, and the mind is a like a dress. He may change his dress but he knows who he is. Just like we also know who we are even when we change dress that we put on every morning. We know yesterday what we were and what we wore, and today what we wear and what we are, and tomorrow what we wear also we can plan. I shall wear this tomorrow – tomorrow is Monday and I wear this color, today is Sunday and I wear this color. Like that, they change. They know when to take body, and when to cast off the body, and whether with the body or without the body, or with different bodies, the seer knows who he is. That is the beauty of gaining the center of Ajna. That's why those who accomplish that center, they do not die. They transcend death. This ability to transcend death happens when we are able to even release ourselves from our causal body. The secret of death is known to those who ascend from body of flesh and blood to the body of golden light when they are into heart. When they reach Ajna, they can see their causal body just as a body, not what they are. The causal body transmits much light, but they know even that body is not what they are. When you gain that knowledge you would no more die.

That's why it is said it is to this Prajapati and to his lady Khyati, there is in second generation birth of Markandeya. Markandeya means the principle of eternity, the principle of continuity of consciousness. You may kindly google and read the story of Markandeya. It is a beautiful story. What does Markandeya do? He gets into penance. He transcends his physical. He transcends his subtle. When he is about to transcend the causal, then he understood that the three bodies can be cast off and that he can remain just as a pulsating being. A pulsating being is eternal. If you identify with the pulsating principle in you and become one with it, then you become eternal. "I AM THAT I AM" is the pulsation. THAT I AM is the pulsation. When you are established in the principle of THAT I AM, it is eternal. Markandeya gives the way to eternity. He is born from Khyati through Ayati, from Ayati, meaning expansion... Then there is death to expansion. To us it happens. We don't remember once we cast off this body who we were. We don't know what we were in the last life. We know what we are now. But we don't know in the next life what we have been in this life. But that continuity has to be established. This continuity is also established by the female member Khyati. It is the ability to hold on to a continuous memory. Madam Blavatsky calls it as reminiscence. I explained it in December Call. You know who you are in the previous incarnation. It happens as we are able to ascend from mortality to immortality in your own being. From this center of Bhriugu, there is the Khyati, the lady causing expansion and contraction of knowledge. You may gain lot of knowledge in this life but it is concluded by this death. Next time when you come, you have to again familiarize yourself with the knowledge. Next time you come you familiarize, some of them you remember and you feel, "Oh! This I have already known." Sometimes when you are reading the teachings, your inner conscience says, "It is so true, I know it!" It is a reminder to them. But why a reminder? So, knowledge shall have to be recollected life after life.

Death to knowledge is a possibility as long as long as you do not give birth to that principle which transcends death. The problem is overcome with the help of this Prajapati Bhrigu and his lady Khyati. In his dynasty of principle... They are not persons, please remember that. These are all principles in creation personified for our understanding. They are principles. They exist with us. No one can deny it that they exist with us. The very fact that we are born is a sure prophecy that we die. It is a sure prophecy! Every day we are only walking towards that point which we call birth because there is already the point of birth from which are progressing. From point A when you are progressing to point B, on a day to day basis you are getting closer. But you don't have to go into death. That's what this Prajapati and this lady give as this secret. The secret is you are gaining knowledge, you are expanding your consciousness, let it not die. Whatever we have gained shall have to be with us forever. The knowledge that we gained in the last seminar should be with us in this seminar. For over twenty nine years, we have been regularly giving different dimensions of knowledge. Are all these dimensions with us or have they already evaporated? When you are prone to forget, it means you are likely to die. Death of consciousness is the true death. Death of the body is nothing. Body would anyway die. But along with the body if the knowledge that you get also dies, it is still worse. If knowledge survives and body goes, it does not matter. We take another body. That is the beauty of the Ajna center presided over by Prajapati Bhrigu and the lady Khyati. Through them there is expansion of consciousness, application of consciousness, which is prone to die.

Therefore, there is a key which is given by this third Prajapati that you can trick that trick of death taking to the process of relating to the innermost being in you. For that, already through Atri and Anasuya the path is laid, the yoga path is laid. There is a path by which you can return back to Ajna. Markandeya takes to penance and then slowly internalizes himself and moves and moves, and reaches that area, that realm of Ajna center where he sees that even causal body is but a body, and he is not THAT. Body of diamond light is also a body – it does not matter. I can even cast it off because if I want I can again gain it. So, he goes through the golden body, he goes through the diamond body. He realizes himself as the soul, the pulsating principle, in eternal association with all the pulsating one, whom we call Shiva in this scripture. In that story it is called Shiva. In some other scripture they call it Narayana. It is THE being, the universal being. The universal being also pulsates. That's what we say, "The space pulsates." We also say, "The fiery breath of God." He breathes out and he breathes in. When you are in association with that eternal body, you tend to be eternal. You don't care if you have a body or if you don't have a body. This kind of realization can also be done with the help of this knowledge. That's how there is in the first generation of this combination, you have Dhata-Vidhata, and Ayati and Niyati. In the second generation this Ayati gives birth to the principle of death. The expansion dies. That's why the potential of death to consciousness is what is called Mrikandu. It is a principle.

Mrikandu means if you take a sugar cane: in the sugar cane there are some junctions where you don't have the sugar/juice. There are in between junctions where there is no juice in it. In between the junctions there is the cane with sugar. But the sugar cane has a continuity in it. So, you go through the death and come back to life and it is the same sugar cane. That's how this Mrikandu is said to be the seeming death but it is not truly a death. Like you see your finger, here you see a knot, here is a knot, but there is a flowing energy through the entire finger. These knots are called Mrikandu. There is a feeble flow at that point, like the feeble flow of sugar juice in a sugar cane (at the junctions). These knots in the sugar cane are referred to as Mrikandu which cause a seeming death and a rebirth. To eliminate that, Mrikandu gives birth to Markandeya. Like that the scripture says. Now, you ask any Indian, they don't know this! Even the pundits cannot explain what Ayati is, what Mrikandu is, and what Markandeya is. But they can give you extempore the beautiful stories relating to them! But they cannot see the process involved. You ask anyone about Markandeya: every Indian will tell you that he hugged Shiva Linga and therefore the lord of death could not come near to him. That's how it is said. At the hour of death, Markandeya hugged Shiva Linga. So, the lord of death cannot reach him because he is with Shiva Linga! But you try to do like that, still the death will come! At the point of death, if you hold the Shiva Linga in your hand, still death will come. I can give you this in writing! Shiva Linga is in reference to the divine in you. If you are in close proximity to the divinity in you, naturally there is no death. The inner processes are explained by the outer stories in

Puranas. Outer stories, they cannot really help us because we do not adopt ourselves to those processes. When we do not adopt to those processes, death will surely come. Jesus transcended death. But are we able to transcend death by worshipping Jesus? It will not be like that. You have to realize the Christ in you, or the divine in you, and make an inseparable association with the divine in you, which happens beyond the causal body. As soul you relate to the super soul in you. There is no need to die then because your consciousness cannot die. That's why if consciousness dies and if only life remains, we call them cabbages! The consciousness disappears and only life principle exists, and they are all held in hospitals – no consciousness, only life – what is the use? We are conscious entities, and we are supported by life. If the consciousness departed, then it is only a living cabbage! It cannot relate to you, you cannot relate to it. It is a pathetic state of ignorance.

The story of Bhrigu and Khyati has so many dimensions. First of all, there is a permeation of consciousness and knowledge. And that knowledge is susceptible to die. That is the point and that can be overcome. That is how there is the Dhata and Ayati. Second step there is Mrikandu. And in the third step there is Markandeya. That is how the story goes. Likewise, the consciousness that descends back to you, it requires re-expression. We were speaking about the possibility of death of consciousness. Now, I am speaking about the emergence of consciousness. When consciousness emerges, there is what is called the principle of Prana, which is also born in Ajna center. If you look to the books of Master Djwhal Khul he affirms this. The seed for consciousness, the seed for life is in Ajna. Life springing from Ajna makes another center for itself in heart and resides there. Where Prana and Prajna, or life and consciousness, are together there you experience the being. Is it going over your head? It would because it is not very familiar! We all wish to overcome death but we should know the processes that we have to adopt to. Without adopting to the processes we cannot overcome death.

Death can be overcome when Prana merges in the same center from where it has emerged. It emerges from Ajna. Consciousness also expresses through Ajna, it is even beyond because there is a state of Kala and Anasuya and no Khyati. At that point (of Ajna) there is the birth of life principle. That life principle sustains all bodies – be it causal body, be it subtle body, be it physical body – all bodies are held by life principle. There is Prana at the physical plane, there is Prana at the subtle plane, there is Prana at the causal plane. And even without that Prana you can be. That is the beauty. But it is always associated as a pulsating principle. So, there is the birth of consciousness. When there is a death, there has to be a re-birth. That re-birth is called life. The life principle brings you back every morning. As you get into sleep, you go away. What happened? What is it that brings you back next day? During your sleep hours the life activity is continuing. It is this life activity that leads you once again into consciousness in the morning. Therefore, another product of this female principle is said to be life principle. Transcending death is one aspect. In case you die, it brings you back to life. For that, it has another child. I will come to that.

There are many children to this Bhrigu and Khyati. It is a big story. It is the story of the functioning of the Ajna. It should be known if you wish to follow knowledge. That is how knowledge is. Therefore, Pranic principle also takes birth from this pair of Bhrigu and Khyati. And it flows to all lower kingdoms – causal, subtle, and physical planes; it keeps on working. And this Pranic principle, since it has emerged from a higher center, it has the ability to return to itself. When you associate with OM... The name of OM in Sanskrit is said to be Pranava. Prana leads you to Pranava. With the help of your Pranic principle, associating with the OM that we utter, you can raise the Prana principle once again back to Ajna, and thereby also experience immortality. Two methods: one is contemplation upon in the region of Ajna or brow center; another is contemplation upon OM with your exhalation. You associate with OM, and keep on moving, moving with your exhalation. As you utter forth and keep moving up to that center and stop there, then it pulsates there. Keep observing that pulsation. I am not going into greater detail of those techniques because we are with the Female Hierarchy.

My idea is to introduce the profound concept. Each one by itself can be again taken up separately and worked out. Because we have to cover about 10-11 Prajapatis. We are hardly at the third one. Therefore, all these are very mystically stated in scriptures, very mystically stated in Secret Doctrine, but it is not very

easy to relate to them. You may have the book of Secret Doctrine (which) you may have looked around. And from here and there what we can understand, the 2-3 pages, can always say blah, blah, blah, Secret Doctrine, or Bhagavata... This is Bhagavata. The profound wisdom of Bhagavata is in the third, fourth, fifth, sixth, and seventh cantos. It contains the entire Secret Doctrine. Unless you have a very deep urge for esoteric experience, the deep urge to get in and know... To get out and know has no meaning, it is all kindergarten! To get in and know – dip deep. It is by internalization and relating to things they are revealed. The teacher whom we follow promises that he will reveal to you if you care to get inside and stay inside. You care to get inside and stay inside, (he says), “I will inform everything to you”. What is it that you learn by all these books? After you are informed and you experience, then you look to the scriptures, then you see better. That’s how the seers have been. They did not read books before. They experience first and then the books confirm their experience. Rama Krishna Paramahansa never read a book. But all his experiences that he narrated are in tune with what is already written in the scriptures. So therefore, they conferred on him the title of Paramahansa. What is the extra benefit if it gets conferred on him? What is the loss he suffers if it is not conferred on him? He is anyway THAT. It is all a worldly game. No one need to give certificate for the knowledge that you carry. That knowledge itself is fulfilling and nourishing.

Therefore, there is the Pranic principle that revives you again and brings the awareness back. Since the thread of life and the thread of consciousness are like the twins, it is the life principle that brings the consciousness back. That’s how you have also the Pranic principles given birth to at the Ajna center and it has the potential of Pranava or OM in it. Pranic principle conducts inhalation and exhalation in us. If you listen to the sound of inhalation and exhalation, you listen to the sound “So-Ham”. In “So-Ham” sound, if you remove the consonants, what remains is OM. In “So”, eliminate the consonant S and you have OM. In “Ham” you remove the consonant “H” – (and you have) OM. OM is hidden in “So-Ham”. Relating to “So-Ham”, you will reach OM, and OM leads you beyond. Because the whole creation is held by that sound which is the unuttered sound. It is Nada, it is not Sabda. It is a silent sound. It is what we call the voice of silence. It is not a sound, it is a happening. If you associate with the help of the Pranic principle with inner content of the Pranic principle which is OM, it leads you beyond. It leaves you beyond even your Sahasrara. That is the key Krishna gives in the eighth chapter of Bhagavad Gita. You associate with the OM and even move out of the whole thing. The Pranic principle and Pranava or the principle of OM have emerged through this center; as also expansion and contraction of consciousness; as also the principle of death and transcending death. These are the things that have come out as products through this female called Khyati. This is what you should know when you think of the Prajapati Bhrigu.

And then there are two other dimensions of which one I will cover now. One I will take it up for the afternoon and continue. It is to this Bhrigu and Khyati, the divine mother who is a triple... The divine mother – who is will, knowledge, and activity – which is beyond, is so pleased with this center that it expresses itself as Sri. In the very initial stages of our teachings, I gave this Sri as a symbol. It is there in the book Mithila. If you wish to really gain the splendor of life and the true, righteous wealth, you have to relate to the Sri. It has a symbol. Please go through Mithila book under the caption Money. This Sri bestows on you three things – it bestows wisdom, it bestows splendor, it bestows power. That means when you are relating to Ajna and trying to work out the related energies, firstly you get wisdom. Then you get the splendor of life. And then you also are bestowed with the power. The trinity can function through the third eye. The mother aspect of the trinity is called the Sri. This Sri is what we generally call Lakshmi. When we chant “Hiranya varnam”... the Suktam that we chant is about Sri – Sri Suktam. Sri has triple energy. One is wisdom, another is splendor, third is power. And it has come through into creation through Bhrigu and Khyati. The rest I will inform you in the evening because it is another sublime concept that happens. That requires time.

Thank you.

Part 5 – Sunday, January 3, 2016, Afternoon



Master Kumar conducting a ritual with the statue of Lord Dattatreya while the group sang the Purusha Suktam



The Fire Ritual

Metam Me...

Hearty fraternal greetings and good wishes to all the brothers and the sisters. We are considering the work that the mother Khyati conducts drawing support from the Prajapati Bhrigu. Bhrigu means brilliance. Khyati means application of that brilliance. The application has its double function of expansion and contraction. It also has in its potential the principle of death and the principle of transcending death. It also has in its potential the principle of Prana or life force. And the process of accomplishing, with the help of Prana, the sacred sound to transcend into regions of immortality. The Ajna center, which is represented by Bhrigu and whose function is Khyati, has many abilities. These abilities are cherished in creation. And the brilliance that this Prajapati transmits is what we call the light of Gayatri. It is the light of Gayatri that is transmitted through him. We speak of Bhargodeva. "Bhargodeva..." "Asya deva Bhargah", meaning we relate to the source of brilliance that comes to us through Ajna center. Therefore, the contemplation at Ajna center is not only fulfilling but also enables one to be all potent. You gain the power, which we call the potential. The potential of divinity is gained, the knowledge of divinity is gained. Therefore, it is considered to be the most sublime state that one can accomplish by relating to Bhrigu. The mantra Gayatri, when we chant, we should visualize the light in the head. And that light through the third eye center of us is transmitting itself into every nook and corner of our body, and further emitting the light through every part of our body. That is how Gayatri has to be invoked. The all permeating light shall receive its focus into our Ajna center; from there it is transmitted through our nervous system into every detail of our body. The very mantra of Gayatri, which you all know, is seeking embracement of that light – "Tat savitur varenyam." "Let that light that flows through Central Sun may embrace us all and then stimulate our will." For that we contemplate upon Gayatri. The brilliance that is expressed through Ajna center in what we call the brilliance of Savitru or Savita, meaning the Central Sun. Central Sun is the sun to our Sun. We have the Central Sun at Ajna, and the Sun whom we know at the heart, and Cosmic Sun at Sahasrara. For this detail, you can refer to the book on Sun. It is Bhrigu that conducts enlightenment. It is Bhrigu that enables embracement of light into our entire being. Therefore, it is another dimension relating to Khyati. There can be no better benefit than this to the human beings. It enables reception and transmission of the light of the Central Sun.

There is another lady, another feminine aspect of Bhrigu, which is called Usana. Khyati is said to be one female dimension. Usana is another female dimension, meaning a distinct nature within the Prajapati Bhrigu. When we say wife, we are speaking of the nature of that principle. This is also of great importance – another dimension which we call Usana. Usana means residence. Residence means something that

contains, something that holds. We are residing in this house, the house is containing us. If this water is residing in this glass, the glass is called the Usana, the container. The light that is emitted, the brilliance that is emitted is one aspect. Containing that light into a form is another aspect. For example, we have electricity coming into the filament. The filament contains the electricity. The container is important. This container is also the nature of this third Prajapati Bhṛigu. And he has another nature and therefore his feminine aspect is given another name as Usana. Apart from Khyati, there is Usana. This Usana contains the brilliance.

When the brilliance is contained in a form, it is called a spark – the spark of light. This spark of light is called Shukra or Venus. It generates in us. It is called sperm in the male. In the female it constitutes the ovum. The sperm or the ovum is the most brilliant tissue of the human body. There are seven tissues for the human body. The grossest of the seven tissues is the bone. The subtlest of the seven tissues is the sperm. This sperm has the ability to reproduce, regenerate. It is like the germinating principle in a seed. It can cause regeneration. It is the one of the most sublime functions of the principles of Venus: it regenerates. Man can regenerate himself through the sperm. In his sperm, his brilliance exists. That's why the Veda says the one whom we call the son is no other than the father reborn. That's why we say, "Atmavai putranamavai." It is only the self that comes down as the son. As father, so the son – Why? Because it is the brilliance which is the essence of the father that takes birth through the sperm generated as the son. If you recollect, Jesus the Christ says, "The Father and the son are the one and the same. I and the Father in the Heaven are one and the same" – because father is regenerated as the son. And through son the father comes out. This is how there is continuity. Father son, again through the son the father comes, again through the father the son comes. This is how there is the science of regeneration which is conducted by the Venus. It is a sublime function of Venus.

It is said that the one who is bound to die can regenerate himself. There is the story of how the teacher Shukra causes regeneration of the mortals who are bound to die. There is the path of immortality. There is a path of regeneration of souls who experience death. This regeneration is on account of the feminine aspect called Usana. It contains the very essence of the brilliance of the father. And that forms the first tissue. It is called Shukra. It is so brilliant that it can be more brilliant by one's own practices. Its degeneration is called dissipation of energy. When there is an involution of the sperm then there is the down flow of that brilliance. The seers who knew the value of the sperm utilized the sperm to regenerate only for the purposes of proffering bodies to the incarnating souls. And for the rest of the time, they were using the sperm that is generated in them to reverse its direction from Sahasrara to Ajna, instead of letting it flow through the Sushumna column via the Muladhara and the genitals. By doing excessively a downward flow of this energy, one denies to himself the brilliance that is bestowed on him. It is called abuse of the brilliance as is given to him. That is how all these sex regulations have come to be. The Prajapatis, as I said, all of them are naturally inclined to Sahasrara. They stay at Ajna and relate to Sahasrara. It is only for the purposes of helping the creation and enabling the beings to gain bodies for existence in various planes, these Prajapatis cooperate with the creator in bringing out billions and billions of beings into the various planes of creation.

That's why these Prajapatis are said to be the true procreators who are able to bring out the souls which are intensely oriented for incarnation. In the beginning of the creation, there is an intense inclination for the souls to get into incarnation and to fulfil that which they did not fulfil in the previous incarnation. Someone has to help them to get back and work out. And that work is entrusted to Prajapatis by the creator. That's why chiefly the ten Prajapatis multiply and give their brilliance to the incarnating souls so that they can continue to fulfil themselves. That's how we have the statement coming, "Ten times ten the wheel rotates" – in the sense, in all the ten states of consciousness, they give out beings according to the quality of the beings. Having done that, they don't indulge anymore into the activity of sex. This is what one understood that a man and a woman would not indulge into excessive sex activity, since they are only discharging that which is available to them to gain brilliance and to gain the sublime kingdoms.

The kingdoms of light cannot be gained when you are abusing that energy which is generated in you. Therefore, they reverse the order of the flow of sperm in them. They reverse the flow of the order of the sperm. That's why the energies which are intended to move upwards they are set downwards when you are into sex activity. Therefore, the wisdom says that moderate sex activity for purposes of cooperating with incarnating souls is part of the law of creation. Excessive sex activity for the sake of sex without causing the necessary proffering of bodies to incarnating souls is an indulgence, it is an ignorance. It degenerates a man to a dull head. The brilliance flows down, so the brain which presides over the whole system, its content is slowly drawn down, and the brain content is drained out. Usana, the containing principle, contains the brilliance, and forms the sperm which is called Shukra. This seventh tissue is called Shukra in Sanskrit and sperm in English. What you call spermatozoa in English is what we call in Sanskrit as Shukra. This Shukra has a purpose for proffering bodies to incarnating souls. This you can do. Therefore, sex activity was originally intended by the wisdom as a responsibility which you discharge by proffering bodies to some beings. Then your debt to the creator is over. Thereafter, it is the same sperm, which you utilized, the power of it, you turn the brilliance upwards and realize the thousand- petalled lotus and remain as a gem in the thousand-petalled louts which we call the state of Mani Padme Hum, the gem in the lotus, which is also called the state of Brahman. When Master CVV wants us to realize Brahman and be embodiments of Brahman, he proposes that we all reach Sahasrara and stay put there, preside over the whole life activity staying at the top of the head. That is how the sex activity and its purpose is understood: only for proffering bodies. And at other times you utilize the same spermatozoa for your further enlightenment. That's how the seers function. And that is what they recommended for their posterity. This spermatozoa, which is called Shukra, is an important principle in creation which comes out of Ajna center or the center of Bhrigu whose nature is Usana. That's where you have the brilliant causal body. The one who regularly resides in the Ajna center... By inclination he resides in Ajna center, but not in solar plexus. Normal humans, they are generally located in solar plexus with the related thoughts. It is an activity of fire. It is like a fire ritual! You keep on thinking and burning the energies at solar plexus. That is the state for normal human beings because we are mind oriented and thought oriented. But the same fire in the upper regions tends to be solar light, and even cosmic light. The fire below diaphragm is a frictional fire. The fire between the diaphragm and Ajna is solar fire, thereafter it is cosmic. From solar one would like to tend to be cosmic than to get into frictional fire. This Shukra is therefore very helpful when we redirect its movement. That is what is presided over by the principle Venus. It is the principle Venus that has the body which we call the planet Venus. Planet Venus is the body of this principle, just like our body is but a visible aspect of our being. So, Shukra has double purpose. He can enable regeneration and continuity of dynasty on the planet. It is a dimension that your dynasty shall continue on the planet. By this you are pleasing the Third Logos. The Third Logos whom we call the creator, his work is to create forms and enable the souls to enter these forms and fulfil their purposes. It is his work. When you do that, the creator is pleased. But if you just use that energy only for the joy of sex, it is considered to be ignorance. Abuse of spermatozoa and ovum will result in discontinuity of your dynasty on this planet. There would be a discontinuity that means there is no further chain of yours on the planet.

When there is no succession to you, you are not promoted. When your work is taken over by someone, you can take to a higher work. When there is no successor to you, you have to come back and do the same work. The son should succeed the father. The students should succeed the teacher then only the teacher is delivered or discharged. Likewise, the father is discharged and delivered when son assumes the same quality of functioning on the planet. Then son gives birth to another son, the grandson, and the great grandson. By the time the great grandson happens in the dynasty, the first one is already out of the circle because he (the great grandson) contributes to his ascent. For this reason, continuation of dynasty was considered a great responsibility. Any human, be it male or female, they have a responsibility to ensure that their chain is maintained on the planet, and they conduct the work so you can move to Shukra. When the grandson is born and he continues the same work, then your son comes to Shukra and you go to Mercury. And then your grandson gives birth to another son whom we call the great grandson. He continues the work on the earth, then your grandson moves to Venus, and your son moves to Mercury, and you move to Sun. That's how there is the facility created when you ensure through the family system the continuity of the work of goodwill. If your son does anything wrong, you are pulled down. If your student

does certain things which are wrong, you are pulled down as a teacher. The teachers are pulled down by the students when the students do not behave well. That is why the teacher is very selective in accepting a student because he must ensure that in no case his student shall misbehave. If he misbehaves, the student is pulling the leg of the teacher. When the teacher is pulled down, the teacher's teacher is also pulled down. And the teacher's teacher's teacher is also pulled down. It is a chain. That is what is given by globe chains. The concept of globe chains is not just limited to planets. We are also planets in a different dimension. In you is the responsibility that you uplift your teacher by continuing his work. The more you continue his work and manifest it, you are uplifting your teacher. If you are doing the contrary in his name, you are pulling him down. Regularly we catch the two legs and pull him down! So is the case with the son. When the son does which is not lawful, the father is pulled down. That's why in our invocation we say, "Avatumam avatuvaktaram" – "May I be protected, may the teacher be protected." The teacher is protected when you do righteous acts. Teacher is exposed to certain crisis when you do things otherwise. What is teacher-student relation is also the father-son relation.

Therefore, Shukra gives two dimensions. One is bringing down responsible souls. It is not that you have any kind of a son. If you have any kind of son, you receive more worry than joy. There are mothers and fathers who are regularly troubled by their children. When you are so very regularly troubled by your children, you would think, "Why at all I gave birth to him? It would have been a happier situation if I had not given birth to this being." That should not happen. Therefore, it is Shukra either for internal upward movement or external movement. He presides over it. For the details relating to it, there is a story which is explained in the book "Mysteries of Sagittarius", which was recently released a year ago. There is a path of procreation called Pitriyana. There is a path of movement into the planes of light, the lighted path and the procreating path. The two paths are presided over by Shukra, Venus. That's why for all esoteric experiences, for unfoldment of esoteric dimensions in you, what we call the occult revelations, the principle that presides over is Shukra, not Jupiter. Jupiter informs. But your association with Shukra enables you to realize the sublime interior worlds of light, like the subtle world, as also the causal world, and lead you up to your Ajna center where you can further relate to Brahman. Such is the work which is made possible through Bhrigu, the third Prajapati, and his nature or female whom we call Usana. This should be borne in mind. These are all the dimensions relating to the functioning of the third center in us, which is Ajna.

We normally take Ajna as the second center after Sahasrara. But the scripture speaks of a center beyond Sahasrara: Marichi and Kala. Then at Sahasrara, Atri and Anasuya. At Ajna, it is Bhrigu and Khyati and Bhrigu and Usana. When you speak of Usana, you also have the principle of formation. See, before that there are no formations. But because of Usana there is a formation. When there is a formation, then the essence can be contained in it. The most sublime container is called Usana, meaning the causal body. The causal body is full of brilliant diamond light. That's why for the birth of causal body in us, the center at Ajna shall have to be opened. That is the reason why contemplations are done of light at Ajna by seers. They are called the Tapasvins. The contemplating center is Ajna. That's why the knowers always desire that we recollect the importance of this center. They suggested that on a daily basis, as you enter into the work, you recollect this center by touching this center with the middle finger or with the ring finger and as an add-on to that recollection, they said, set some mark over there, so that it stimulates the energies of Ajna. This custom comes from the seers, from the Prajapatis, that we set a brow mark. The tradition of brow mark comes from the sublime seers who are the forerunners of this humanity. They are the ones through whom we all came through. Therefore, when you get that kind of inspiration, you start marking at Ajna, start with the brow and then go up to Ajna, and sometimes they even make a vertical column. You see Master EK with a vertical column, it means, I am very strongly decided that I shall move upwards. That is how it is.

There are so many dimensions of it. In fact, if you see the Bible, the genealogy of the Christ is given in the Bible – from Abraham to Jesus the lineage has been given. In the olden days they used to set the lineage on the rod that they hold, the rod of the wisdom. If you go through the rod, you know from whom who has come, and from whom who has come. This is what is maintained in India even today. If you are asked to whom you belong, to which Prajapati you belong, there is a way to notice it and it is passed on from generation to generation. Generation to generation the lineage is known. When you know the lineage you

shall have to know that Prajapati, what his function is, for what he is in creation. Am I in tune with him is the question. If you claim to be some rishi's species, it is not enough that you just claim it to be. Are you in tune with the spirit of that Prajapati is the question. Every Prajapati has a great role to play in creation. Aligning with him and receiving the inspiration to do similar work as he did is the most important thing to do. That is how the lineages are maintained in the ancient times. Today, most of the humanity does not know their lineages because their traditions are lost. The traditions are lost and they do not know to which Prajapati they belong. A question arose, how do we relate to our progenitor when we do not know who he is? For that the Prajapatis have given a solution. The Prajapatis have stated that if you do not know your lineage, you can take Kashyapa as your lineage. Most of the beings on this earth have come through Kashyapa. That is the reason why the Celts orient to Kashyapa. When you decide that the founder of your race is Kashyapa, you have to do what Kashyapa does. What is Kashyapa? All comprehension. It is the ultimate. Kashyapa is born to Marichi. Kashyapa is the all-seeing-eye. All-seeing-eye is the goal of the humans. It is the most high. It is suggested that if you do not know specifically your lineage, you take it that you belong to Kashyapa and work out your comprehensions in a vertical world. There is a comprehension of the world, and you can go on expanding of the comprehension of the physical plane. Then there can be a comprehension of the subtle world, move vertical and move horizontal. If you move vertical, the horizontal comprehensions are also known through vertical movement. The beauty of vertical movement is the more and more you move vertical in your energy, the surroundings are better understood. But if you move only horizontally, you do not gain the higher understanding. That's why the seers say, move upwards in your being up to the point where you are beyond your Sahasrara – that is where Kashyapa is. Therefore, these lineologies and Prajapatis have become guidelines for humans to fulfil themselves on the planet. The Prajapatis are all fulfilled ones. And they are the centers from whom the solar systems emerge. That's how they are. For example, each star in the Great Bear gives birth to a few solar systems. And they guide solar systems. That's the stature of a Prajapati. Their center exist in the human. That is the beauty of the human. The one who gives birth to solar systems, he has also ensured that his center is also in us, in the human. Through that center you can relate to him. These are some more dimensions of Prajapatis which have come to be. And with this we conclude the introduction of the work of the third Prajapati and the third and the fourth female that is Khyati and Usana.

Then we come to the throat center, where we have the seer Angiras and his lady is said to be Shradda. Shradda means a deep commitment. There is no true translation to this word in English. Shradda when it is there you are very devotional, you are very dedicated, you are very committed, you are very much consecrated, your energy is completely focused over there. These are all the dimensions of Shradda. It is what we call, "here and now." You are so well focused. When you have focus in relation to something you get the best out of it. If in anything you are deeply focused, then you get the best of it. When you are casual, you don't get that. The scriptures are there, but it can be a variety of reading this scripture. But to get the essence of the scripture, how do you get it? When the teacher speaks, how do you get the essence of the teaching? In any concept, how do you get the best, the very core understanding of that? That nature in us is called Shradda. It is only those who have this faculty are eligible for knowledge. Otherwise, they are not eligible for knowledge. There is a statement in Bhagavad Gita which says, "Shraddavan labhate jnanam" – the one who has nourished this principle of Shradda, it is he who stands eligible for pure knowledge. Otherwise, he gains some kind of distorted versions of knowledge because he is not so committed. He is not so consecrated, he is not so very focused, he is not so very devoted, he is not so very dedicated. All these words together is Shradda. You cannot explain Shradda with just one word in English. That is the quality of the throat. Throat is a magical center. And man is bestowed with it. It is endowment on man. Man is endowed with the throat and the related speech. Neither the devas have it and neither the animals have it. Only humans have it. It is the fourth center, and we belong to the fourth kingdom. Human kingdom is the fourth kingdom either from above downwards or from below upwards. So how do you use it? If you know how to function through the throat center, you get the essence of anything and everything.

Angiras itself means the essence of the limbs of yourself, and also the limbs of creation. He forms the very content of the beings because... What is the essence of every being? The essence of every being is soul. The expression of the soul can happen through your speeches. You can transmit soul quality through your

utterance, you can transmit emotion through utterance, or you can transmit mental concepts through utterance. That's what we call hearty speeches: through the heart the soul expresses. This is what comes through Shradda. When you have the Shradda, you have a soul expression. When the soul expresses through the throat, then it magnetizes people. Not all people can magnetize. But there are some whose speech magnetizes. It not only magnetizes but also uplifts. It comes when you have the needed Shradda. The contrary to Shradda is what we call indifference. People are generally indifferent. They are not so very committed, focused, dedicated... they are not. When you apply this Shradda to anything, it has to yield fruits. If you say something, it happens. That's how it is because it is the soul at its expression. That means Angiras is the essence and Shradda expresses it. We mostly live in a surficial world where for the sake of social etiquette we keep on talking many things which we do not really mean. We have developed tremendous artificial mannerism, manners, and etiquette only for the sake of being social, which the soul does not really mean. Those are all what we call as lip service, tongue service. It is not an expression of the soul. When the soul is its expression, each expression transmits light. And it gives deep experience of the essence of the beings. That is why it is said that these two – Angiras and Shradda – they are said to have very agreeable forms.

The products of Angiras and Shradda, meaning the functioning of throat, will give out very agreeable, attractive, magnetic forms. That means when they say something, the others are drawn to it. Why? Because it has such magnetism of the soul. When they say something, it is very electrical. These are the two qualities of the soul. The soul is electrical, the soul is magnetic. The electrical part causes enlightenment, the magnetic part causes harmonization. The wise men set the listeners from disorder to order. And they also enable enlightenment. Most of the enlightenment happened on the planet in a teacher-student relationship. And the teacher functions with the help of the throat. And the teacher transmits himself through teaching. Only then he is the real teacher. A teacher is not one who explains the concepts of wisdom. He transmits himself, the soul. His soul is transmitted through his expression, and that is what is felt as the presence by the listener. And each one receives the answer. Many say, "Oh! I have received many answers through your teaching." But I don't have the list of questions that you hold in you. But you are all answered. How you are answered? It is soul to soul. It is the soul that permeates through teaching. It is not from some mental or Buddhist reservoir that you keep on receiving them and transmitting them without your involvement into it. You can hold something in the mental plane. You can hold something in the Buddhist plane. The Buddhist plane information, the mental plane information, with the help of language keep transmitting and you are not involved in it... Do not the lecturers and teachers in the universities and colleges, don't they transmit some information to you? Transmission of information is different from transmission of the soul itself. When you have Angiras with you and the related nature of Angiras as Shradda, when it comes through you, it goes from soul to soul. The essence is received and the essence starts working. That's why the Masters of Wisdom say the teachings that you receive may not immediately be beneficial to you, but are already gone deep down into the soul and at a much later time they unfold into you from within. Normally, we think that when we receive teachings, we should get enlightened. It is only for that Jesus gives a parable. The farmer sows seeds. Does he dig the earth every day to see how the seed is growing? He is very sure that the seeds that he has sown will eventually bring out the crop, the garden. You sow ten seeds into good soil. The gardener is very sure of the invisible growth the seed is taking to within the earth. And he would know the timetable the seeds sprout and come out as a crop, or as a plant. Likewise, the teacher knows what he is sowing. What he sows he knows will one day sprout from the soul via Buddhi into mental plane. That is the beauty of esoteric teaching. It is not like any other teaching. It is not a reproduction... I am not reproducing anything from the book, but I hold the book because it is the means... All that I have been speaking from yesterday it is not in this book. But it happens because that's the beauty of Shradda. When you apply Shradda to anything, you realize it. Shradda is what we call a deep commitment. It is not a casual relation. It is not an indifferent relation. There is no indifference. It is not a half-hearted functioning. It is not a lip service.

These two, they have given birth to four daughters, they say, and two sons. Shradda and Angiras, from the throat, four daughters and two sons are born to them. That's how the scriptures say. The two sons are – one is Jupiter another is his co-born. Brihaspati, Jupiter is the teacher to celestials. The potential for birth of

a teacher is at the throat center. If you wish to be a good teacher, which is a functioning of Jupiter, you have to be very, very responsible about your throat. Otherwise, you cannot be a teacher of the essence of wisdom. You cannot be transmitting soul energy through your teaching. For that, how are we to use the throat center? How sacred is the throat center? It is the mother of all utterances. So, it should be utilized for sacred utterances, it should be utilized for blessing, it should be generally kept silent. It should speak out with full intent when it speaks out. These are the dimensions that come out. In the process gradually the center gives birth to a teacher who can inspire people. Not all can teach and inspire. They may teach but they may not inspire. The inspiration is naturally developed for the one in whom there is the commitment for sound and silence. In the initial teachings we had the importance of sound, how to relate to it, and the discipline of sound was very much given. That discipline when we follow our throat tends to be extremely pure. That's why it is called Vishuddhi. Vishuddhi means specially purified. It is not by your physical cleansing. It is by appropriate utterance of sounds. Appropriate utterance of sounds, appropriate utterance of sacred sounds, avoiding all inappropriate utterances, not indulging into speeches – there are many regulations relating to it, which are given in the book Sound. There cannot be critical speeches, there cannot be manipulative speeches, there cannot be judgmental speeches, and there cannot be misrepresentations. All these are basic regulations. Then you use throat to express what is to be expressed that comes from the core of your being. Then you gain the Jupiterian principle taking birth in you. Jupiterian principle takes birth in you only when you have the right discipline relating to the throat, not otherwise. Therefore, it is one of the products of Angiras and Shradda.

And then there is the co-brother to Brihaspati. His name is a bit difficult to pronounce. He is called Uchadhya. He is in a process of learning on the one side and expressing on the other side. The throat gives the dimension of learning from the higher circles and teaching in the lower. “Ut Adhya”: “Ut” means upwards, “Adhyayana” is learning. Learning from higher circles, teaching in the surroundings. These are the two functions that come from Angiras. You see in the introductory part of Spiritual Astrology, Master EK writes, “These are from those whom I follow to those who follow me.” These teachings are from those whom I follow to those who follow me. That means he receives from higher circles. There is a learning from higher circles, and teaching in the lower circles. That is how it functions. The ability of this Brihaspati is ability to listen the silence. You can listen in the upper quarter (or circles) and express in the lower fields (or circles). So, it is the theme from the higher circles and transmitting into the surroundings planes. Receiving from higher and transmitting into... Be it a blessing, be it a healing, be it a teaching, anything is receiving from higher circles. That is the beauty of the throat. So, these two are said to have been born to... If you know... See for instance, when we read the scripture we get the information that Angiras has two sons: one is Brihaspati, and one is Uchadhya. What does it mean? Learning from higher circles and teaching to the surroundings with a commitment, with the quality of the soul, and not the personality. Teaching is not for aggrandizing oneself as some man who knows some knowledge. Such teachings suffer infant mortality, they don't remain. What remains is the teaching coming through the soul, from higher circles through the soul to the surroundings. That's how Shradda only enables proper expression. That is why these two are said to be the two products of Angiras and Shradda.

Then there are four daughters. I will conclude because we have a long journey to make. There are many Prajapatis. Each Prajapati has given birth to so many profound principles in creation, for which we have the potential. We have to know them, we have to relate to them, we have to nourish them, and we have to develop them so it does not seem to be a very superficial subject. It is so profound. It relates to us, and it relates to the creation. It is said that one of the four daughters that they give birth to, one is Sumati, meaning good mind. Persons who are choosy of their expressions, they gain a mind which is orderly, which can relate to Buddhist plane. The mind can be disturbed, distorted, crippled through irresponsible speeches. When we keep on speaking unnecessary things, our mind gets polluted. With a polluted mind, what is it that you can comprehend from the surroundings? Nothing! What we think is right, that is another dimension. What we see, what we listen, all that we perceive through the five senses is with the help of the mind. The mind perceives through the senses. But when your mind itself is in such a disorder, in such a crippled manner, what is it that it gains as perception? So, its perceptions are bound to be different. In a given situation, there can be different perceptions. Why? Because you have destroyed the beauty of mind

with your own irresponsible utterances, indifferent utterances, malicious utterances, critical utterances, manipulative utterances, judgmental utterances, so many. Man has not yet learned how to use the speech. So, therefore when you follow the quality of Shradda, your mind is... see how many exercises are given to set up a good mind. Of all those exercises, the best way to create a good mind is through responsible utterances. That's why the seers don't speak as we speak. That is why the saying came to be "Silence is golden." Why is the silence called golden? Silence is more valuable than speech. You speak silence slowly. What is speaking silence? We say in the evening (meditation) like a parrot, "May we speak silence without breaking it." How do you speak silence? In deep silence, you listen. In deep silence, you listen from the higher circles. That which you listen, you speak. Otherwise, you don't speak. We do speak for our daily routine purposes – "Please get me a glass of water." It does not cause any harm when you make such an expression. When you say, "Please get me a glass of water," it does not distort our energies. But if you say, "HEY! GET me some water," then it is disturbed. Or to say, "Why people don't give me water when I speak?" this is distortion. Distortions happen very instantly when we do not know how to utter. There is a kind way of uttering, a cordial way of uttering; and an arrogant way of uttering, an indifferent way of uttering. Therefore, the silence it gains... When it gains silence, it can listen from the higher circles and therefore what is listened through silence is spoken out. You listen to voice in silence. That is called the voice of silence. In India, we say "Akashvani" – the sky speaks to you itself, meaning the higher circles speak to us. They want to communicate to us. They are interested in communicating with them. That is what the major worry of the Masters is. They would like to communicate but we don't have any time to listen to them. We are not silent enough to listen to them. If you stay in silence, you can listen. When you listen and speak, then your mind tends to be a good mind called Sumati. A good mind enables many things. It can experience the best of the light. The best of the light reflects upon Sumati.

A clean mind can experience the best of light which is called the full moon light. We have the full moon light coming from Marichi. But it can be experienced at the mental plane by us if we have a proper functioning with Shradda. And among all the full moon lights that we have in a year, the most blissful energy of the full moon is transmitted during the full moon hours of Scorpio because Scorpio is the most silent sign. And in the greatest of the silence the best of the light is experienced. That is what is called in the scriptures as Raka. Raka means that full moon light of Scorpio. That is why in India there is a great orientation to the full moon of Scorpio, Kartika Purnima, they call it. A full moon in the month of Scorpio is the most sublime full moon where the deepest experience can be gained. Therefore, it is said to be product of Shradda and Angiras: two brothers, one sister good mind, another sister Raka, the full moon light of Scorpio, meaning profound experience of light and nothing but light. This Raka light which is the best of full moon light is also present in every full moon – this is another dimension. It is available to us at the full moon point in every full moon. We see in the West that our brothers and sisters look to the full moon point and try to meditate around that point of time and then relate to it to get the very essence of the full moon. Even if it is midnight, they wake up, they prepare themselves, and they relate to the full moon point. The full moon point is the point after which you get the next (moon) phase. The full moon point is the optimum at which you get the full moon light. That is called Raka. When it comes the Scorpio, the entire full moon phase provides that light. Therefore, the full moon of Scorpio is called Raka and it is born out of our relating to Shradda and Angiras. This dimension has come out from Prajapati Angiras in relation to Shradda. If you have Shradda you can see many things around this place. Many people are coming for many years, and many people are living here for many years, but around this place if you have the Shradda you can see many things. That's how the seers see. But if we inform those many things that are not generally visible, what happens? The group becomes emotional and try to build their own illusion through an emotional relating to. That's why the seer never speaks of the hidden dimensions of a place. He lets the people to experience by themselves. By informing what we do is we build (up) the emotion and create many illusions around. But that would not happen if you are relating to Shradda.

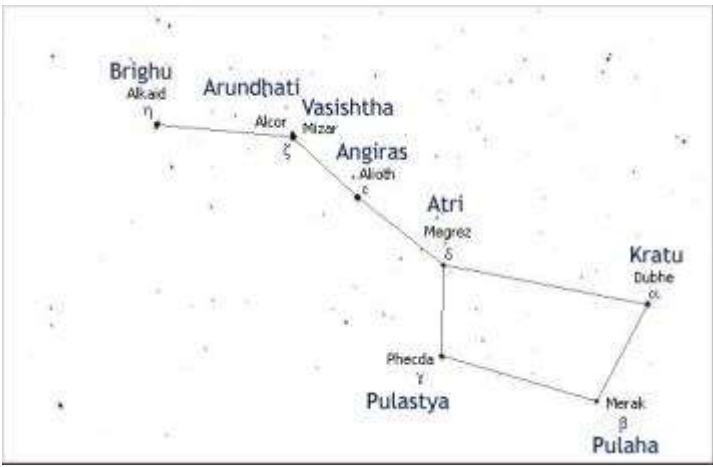
There are two more daughters of whom I commence tomorrow because I won't be doing justice to those daughters if I start speaking of them now. I would only mention their name. One is called Cinivali and another is Kuhu. They are some very sublime dimensions which can be experienced just with the best of functioning with the throat. Notice the fulcrum: it relates the higher and lower centers in us. Just because it

is posited at the throat, don't think it is higher heart. It is the fulcrum between the three centers below the diaphragm and the three centers above the diaphragm. Heart, Ajna, and Sahasrara on the one side, and solar plexus, sacral, and Muladhara on the other side – their fulcrum is the throat. Therefore, throat is important. Throat is humanity. For humanity to realize the three lower worlds and the three upper worlds, the doors are opened through throat. That's why initiating humanity is called initiating the throat center. When the throat is initiated, a man turns out to be an initiate, in the sense he realizes in himself the higher planes as also the lower planes. We will continue tomorrow.

Thank you.

Part 6 – Monday, January 4, 2016, Morning

An image about the correspondences of the 7 Rishis and the 7 stars of the Great Bear (Big Dipper), and a list of the correspondences. Vasishtha is together with his wife Arundhati.



Indian Name	Bayer Desig	Western Name
Kratu	α UMa	Dubhe
Pulaha	β UMa	Merak
Pulastya	γ UMa	Phecda
Atri	δ UMa	Megrez
Angiras	ϵ UMa	Alioth
Vasishtha	ζ UMa	Mizar
Bhrigu	η UMa	Alkaid

Metam Me...

Hearty fraternal greetings to all the brothers and the sisters who are keen to listen to the wisdom relating to the Prajapatis and their nature which is defined as the Female Hierarchy. The Prajapati is basically existence in different states of creation. It is one existence as many. They are the Brahman. In different states of existence, the nature functions differently. When we speak of Female Hierarchy, we speak of nature's function in different states. Existence being the same, the nature functions at variance in variety of planes of existence. Therefore, the functioning of nature in every state of existence is what is being recognized as the Female Hierarchy. From the most high to the grossest and dense physical level, nature is at work. The work is entirely that of the nature. The beings who are essentially emerging from existence are surrounded by this nature. Depending upon the state of existence of the being, they exhibit different natures. We are all at different states of awareness and therefore have different ways of thoughts, speech, and action. Coming back to the different states of nature, it is different states of nature that have different functions – just as the physical, the vital, the mental, the Buddhist, the blissful, the Atmic, and then the Paramatmic levels. We are very familiar with the seven states and the seven planes. Depending upon the plane in which we are, the related nature is at work.

Therefore, to note this difference in the states of awareness and to relate to every state in harmony is what wisdom teaches us. No state of awareness or existence should give us conflict. Be it at the physical plane, be at the vital or emotional plane, be at the mental plane or Buddhic plane, or the plane of bliss called Ananda, or the plane of Atma, or the plane of Paramatma, these are the normal seven states that are mentioned. In any of these states, there is no need for conflict. It is generally believed in the lower states there is conflict, in the higher states there is harmony. That's why we endeavor to link up to the higher states. But if we link up to existence in any state, in all the seven states, if we relate to the existence than the nature that functions in that state, you are in harmony. So, what we are concerning in the name of Female Hierarchy is different states of nature and how to remain in harmony by understanding that state of nature. It is wrong to think that nature gives conflict. It is wrong or incorrect to think that nature gives conflict in lower planes. Conflict is on account of ignorance but not on account of nature. Knowledge should enable us to know how it is at every state of nature. When we know how it is, we relate well. When we know that there can be three-wheelers moving on the road and that they make noise, that information if it is accepted, it would not be a disturbance to us, isn't it? Otherwise, it is a disturbance! We collect all disturbances around and get disturbed, isn't it? Normally, people collect disturbances from the surroundings and they are disturbed. If we know that we are in winter season in India and that there will be cough and some sneezing by way of cold, some sounds that happen during the class, when we accept this information, there is no conflict or disturbance when someone coughs or sneezes. It is a matter of knowing and finding a way to establish harmony with the surroundings.

In nature, there is a variety and that variety has an order in it. There is Hierarchical order in it. It is that Hierarchical order that we are speaking of. Nature by itself is in great harmony because nature is always associated with existence. Prakriti is always associated with Purusha. Cosmic Person and Cosmic Nature are ever in association. That is what nature teaches us. Therefore, when we also try to remain in association with existence at every level... There is existence at the level of the stone, at the level of plant, at the level of animal, man, planetary devas, solar devas, cosmic devas, all have the related harmony, peace, poise, and bliss only when they are in association with existence. That is what we speak frequently of. All the flowers from above downwards in a garland of flowers, there are some in the top, some in the bottom, but all flowers are equally connected with the thread of the garland. So, they stay intact. There is the existence that permeates from Sahasrara to Muladhara and even down below and up above. When you stand connected to the vertical column in us, every state is capable of giving you the related joy. There is no such thing as preferring one state to the other. Because wherever you are, you are in association with Brahman or existence. That is the beauty of the wisdom of synthesis. It is not that somewhere over there you have joy, and that you don't have it here. That you don't have it here is your own proposal not to be happy! You can be as much happy here as you can be over there. If you do not know (how to) relate well, wherever you are, you can create problems to yourselves. That's why even in heaven there are problems when you do not know how to relate. There are stories in scriptures where the angels also involved in fights, conflicts.

Conflict is generated by ignorance but not by a state of nature. That's why it matters not, even if you are in the infernal worlds. Infernal worlds means subterranean states. There are seven planes below the matter. They are called Talas: Atala, Vitala, Kutala, Sutala, Talatala, Patala, and so on. Even in those states, there is no disturbance, no conflict because even in those states nature is associated with Cosmic Existence, Cosmic Person. That's how great initiates preferred to stay... It is not a preference, they accepted to stay even in the subterranean regions. We speak of the Nagas. It is no problem for them to stay in the holes of the earth. The Nagaloka that we speak of, the world of serpents, is down below but in so far as you are in association with Brahman, it makes no difference. That's how we have the story of Bali, the king – after whom we have an island, Bali. He is in eternal association with Brahman or existence. He said, "I don't care wherever I am. Wherever I am, I am with the Brahman. That I have to be like this, that I have to be like that, I don't make because the very fact "I AM" is existence. So when I am in relation with existence all is fine. The rest is variety."

Brahman is one, and nature has gradation. According to nature's gradations, there is gradation in awareness. The nature of vapor is different from the nature of water, and the nature of water is different from the nature of the ice block. But we know in essence it is all one and the same. If you are with the essence, it disturbs you not. Therefore, Prajapatis of whom we are making a narration – at the most high, at Sahasrara, at Ajna, at throat center, at Vishuddhi - don't think these Prajapatis, one is superior to the other. It is just the same. One has multiplied into ten to enable ten different natures at work. One as ten; ten as one. That's how the Prajapatis are. Around them nature weaves different states. Different states are for different experiencing. With knowledge you can experience the variety that the nature provides. When we don't have knowledge, the variety becomes firstly a confusion, and secondly a conflicting factor. That's why knowledge is needed to know how it is and to relate. This basic should always be kept in mind because when I speak of Marichi, Atri, Bhrigu, and then Angiras, when we go into other centers, don't think that other Prajapatis are inferior to the first Prajapati. Prajapati is the same. The nature at different states brings out different things with the support of the Prajapatis. With electricity we carry out many functions. The electricity is the same, the functions are different. At each state there are certain functions of the nature, which are called the laws of nature. When we know the laws, we experience better. Just as when you know as you come to India that you will have mosquitos... That's already a knowledge that when I go to India I not only meet our Indian brothers, but I also meet brothers in the mosquito forms, isn't it? If we know this and accept it, it doesn't bother us that much. But if we don't accept it, it bothers us. Mosquitos bother, noise bothers. If we know that we are amidst noisy place and we accept it, noise would not bother us. There are people who can happily sleep amidst noise because they accept it as part of the ambience. When you are accustomed to silence and when you have noise, you cannot sleep. But the knowledge helps. Knowledge enables us to slowly relate and accept. You know many Indians who go abroad, when they sleep in absolute silence, especially weak persons, they are afraid to sleep in such a silence because they are not used to such a silence. It is a matter of getting used to. In everything, it is a matter of getting used to. The knowledge should help us to get used to a given situation. When we don't learn this dimension, everything would be distributing. The whole world cannot be adjusted for you. You have to adjust according to the bigger system, isn't it? I cannot adjust the whole area according to my agreeability. I should adjust and agree with all that is surrounding – that's easier. Therefore, the nature is bound to be different and we should know it and relate to it. That's why the Female Hierarchy is given to know how it is. All that we learn is about nature only. Knowledge is only about nature. Existence is existence at all times. It does not go through modifications. Existence has no modifications. Awareness has modifications. Awareness is what nature generates in its association with existence. That's why consciousness is said to be a product of nature and existence. So, our consciousness shall have to find that kind of equilibrium by in-filling our consciousness with knowledge. That's what we are doing here.

Coming back to the theme of Female Hierarchy.... The Prajapati to whom there is the nature of Shradda... I explained what Shradda is yesterday with so many terms. There is no single term with which you can translate Shradda into other languages. With the help of that Shradda, she brought out... It is she who draws from He and gives out a product. This must be very clear to all of us. It is the nature that draws us out. Our nature draws us out on a daily basis and together we experience. So, Shradda has brought out Brihaspati, meaning Master Jupiter, who happens to be the teacher of humans and also celestials. Just with that the quality of Shradda, if we can nourish the quality of Shradda, we can be bringing out the principle of teacher of the humans and the devas. That's how it is. And she brought out Uchadhya. It is difficult to pronounce for you. With Shradda you can relate to the higher planes when you have the dedication, devotion, commitment, one-pointedness, consecration, self-offering. When you have all these towards the knowledge of higher planes, your awareness can move up and relate and know. It can only happen with Shradda. And then it also brings out good mind, Sumati. We all look for good mind. Good mind comes when we are committed to something, and dedicate ourselves to something. To the point of consecration we have to dedicate. And then we are with it, nothing else is more important. When you are studying a book nothing else in the surroundings is more important. Shradda gives you that kind of focusing. When I talked to you about the twenty four teachers of the World Teacher way back in 90's, I spoke about Shradda – how a cobbler is so consecrated to his work that he cares not what is happening on the road. It is not his business. The cobbler is stitching and repairing the chappals. He is so dedicated

that he does not see what is moving on the road. I also spoke of a weaver and a potter who makes some pots. The king was coming with all his procession but his business is to relate to the preparation of pot more than the king and the procession. I spoke of these dimensions when we were in a hotel on the seashore near to Pondicherry, near Auroville. There I spoke of it. They are unmindful of other things when they are with one thing. That is Shradda. Through that you can permeate.

But if you are generally diffused, everything disturbs: because the disturbance is in you. The weakness to get disturbed is in you, so you get disturbed for everything. There are persons who are not disturbed in spite of worst situations. A worst situation also does not disturb. I was frequently quoting when I spoke of Socrates and his lady: as he starts teaching the lady at home makes all kinds of noise, tremendous noise as he starts teaching. If he says, "Harihi OM," then already the sounds happen! The more he is into the teaching, the more sounds would come. He is unperturbed. How it can happen to us? If you are focused to what we do, nothing in the surroundings... Such ones take the essence of things in the nature. That is Angiras. Angiras is the essence of everything. How do you take the essence? How is the honeybee? It goes to different flowers. It is only focused on the honey the flower has. It has nothing to do with the number of petals, its color, this is rose, this is sunflower, or this is some other flower, all that it is, it is least interested. It is just interested in honey, nothing else. This dimension of Shradda when you have, all that I have been speaking about gaining the quality of a being, perceiving from higher circles, expressing through the throat, and then I spoke of experiencing the most sublime light of Raka, the full moon. Raka is the best of the light that pleases the soul in an utmost manner. Such a light visits us through the full moon of Scorpio. Such a light also visits us through the full moon point of every full moon. This is what I was explaining yesterday.

We are now left with only two more products that come out of Angiras and Shradda. One is called Cinivali. The other is called Kuhu. Kuhu and Cinivali. Names you may record for your purpose, but more than the name, the message that the name gives is more important. It is said that when you relate to the new moon... Just as we relate to full moon, it is needed that we also relate to new moon. It is not enough if we just relate to full moon. As much as we relate to full moon, we should also relate to new moon because they are the two dimensions of the one. The seeming nothingness is apparent everything. What is nil is also full. That's why we have the two expressions for zero: one is called Purnam that is full. The other is called Sunyam meaning nil. It is seemingly nil but it is full. What is full thereafter it also retreats to nil-ness. From nil-ness to fullness, from fullness to nil-ness, from manifestation to demanifestation. When it is in unmanifested state, it is seemingly nil. That's why we call, "Nil, none, naught levels." Angiras and Shradda gave birth to full experience of the light which is called Raka. They also gave birth to nil-ness, experiencing of nil-ness. Nil-ness is experienced from what you call... we all know crescent moon. Crescent moon is somewhat visible. But before the new moon, the moon is just like a thin curved line, like a part of a circle. And then it gets into new moon. If you observe during the night time of the new moon, or no moon, it is no moon phase. When you observe during the night time of the no moon phase, sometimes you find just a very thin what you call it Rekha, in Sanskrit they call it Rekha, Sasirekha. The moon's line, it looks like a line. It is very thin crescent. It is like a thread. It is like a curved line. A curved line is called Rekha in Sanskrit. If it is straight we call it Saralarekha. If it is curved like the moon line, we call it Sasirekha. So, we see that (thin line of moon) and later moon disappears, meaning there is no moon to see. There can be some no moon in the night where you don't even find it. It would have happened during the day, and by night you don't see that kind of thin line of moon. That such things exist we know only if we observe the sky. When we observe the sky in the night of no moon, you will find firstly, a very thin line of a broken circle of moon. And then it disappears. Even that disappears in a matter of minutes. That is how we experience no moon. But sometimes, that thin line would have disappeared even during the day and by the time in the night when you search all over the clean night sky, you don't find moon at all. That's how no moon can happen at a night where you have a thin line of light and later it disappearing into no moon state. Or there can be directly happening of a no moon state at night. These are two dimensions which you can observe when you go back to your country, during night hours if you don't have clouds, if the sky is clean. Only in tropics, the sky being clean has a better chance. Only in tropics, you have a better chance of observing the

sky without many clouds. In other places, it is always cloudy. Day is cloudy, night is cloudy, nothing can be seen!

In case on a new moon night if you observe, you find these two dimensions of no moon happening in the sky. They are very significant. One is called Cinivali – when there is appearance of crescent and then disappearance of moon then it is called Cinivali. If you remember Cinivali and don't know what it is, it has no purposes. If you know what it is, and don't remember its name, it is OK. The problem with humans is that they name everything and they forget what it represents. We want to name everything. We call it Halley comet. What does it mean? One Mr. Halley has discovered it in the sky. So what? Does it give any information about the functioning of the Halley comet? We name stars. We say Aldebaran. But what does it represent? What it represents is more important than the name we give. First it happened and later it is named in creation. Naming something and forgetting the essence is ignorance. Even before the child is born, people search for names and decide a name before the child is born, isn't it? But that's not the way according to wisdom. First, there should be baby born. And then it should be named. Because the name should be in tune with the potency of number, velocity of color, and vibration of the sound. That is decided at the point of appearance of the top of the head (of the baby) through the womb of the mother. That's the moment which gives you some knowledge how to name the incarnating soul. But if you already decide about a name and you fix on it, you are not doing the right thing. First it should be there. Then you can name it. If it is there and it is not (yet) named, it does not matter for a while. You know, in a country like India, even for three months, the baby is not named. What is the hurry to name a baby? It is your mental anxiety. Know the baby before you name it. If we taste this fruit, then we know what it is. But if we know the name but have not tasted the fruit, what is the use? That is how Sanskrit is called the language of angels – Deva Basha they call it. The knowers who dwell in the field of light, they know the number potency, they know the sound vibration, and velocity of color, and the function it does in nature; accordingly it is named. So, what is important is to know the content than the label. In India what happened is people remember only the labels; most of them don't know the content. For example, the name Vishnu is very familiar, but they don't know what Vishnu is. Shiva, all these names are very familiar. They don't know what Angiras is. They know the name. You do not know the name, you do not know the content. When you are to learn, what should you do? Know the content first, then the name. The process is more important than the name. Once you know the process, eventually you can set a name to it.

Therefore, the Cinivali is that peek of moon you see before it disappears completely. And then Kuhu is the name where you don't see even that peek of the crescent moon. These are the two happenings of the no moon. That's where wisdom is so very important. Accordingly, in Samadhi... These are relevant to people who relate... a peek of line represents your consciousness in its association with the Absolute. Your consciousness in its association with the Absolute slowly gets absorbed into the Absolute. That is called Samadhi. From Dhyana to Samadhi how does it happen? From a conscious state you are slowly withdrawn into pure existence where the knower is absorbed into that which is being known. The knower, the process of knowing are absorbed into the knowledge. You understand this? Anything is a triple activity. When you are trying to know, there is the knower, there is the object to be known, and there is a process of knowing. In your process of knowing, slowly you move towards that which you wish to know and you get absorbed into it. At the finer state of absorption, before you are getting into Samadhi where you know that you are almost getting into it, then you are lost. Since we generally do not know what that kind of Samadhi is, the example that can be given is the sleep. On your way to sleep, there is a point up to which you know that you are now tending to sleep and there is a peek of consciousness. When the consciousness is very active, you don't get sleep – you toss this way, you toss that way, and you keep on moving on the bed, and disturb the bedsheet, and the sleep does not come. That is the difference between a layman sleeping and a seer sleeping. If a seer sleeps on a bedsheet, the bedsheet does not get disturbed even by a wrinkle. As he is, he (just) moves out. A layman tosses on this side, tosses that side, lays on the back, and falls on the front, all kinds of... That's why in the morning we have to set the bedsheet well again on the bed. Because our consciousness is troubling us so much, so we trouble the surroundings. If a seer sleeps, we don't even know that someone slept over that bedsheet. He doesn't disturb anything. Anyway, that's a different dimension.

As you are getting into sleep, there is a point beyond which you slip into sleep. Up to that you keep on... The moment comes, "Now, I think I will slip into sleep", to that we go and then slip into sleep. That's why sleep is to be observed. Sleep is no moon, no mind. These are two states in Samadhi what they call Savikalpa Samadhi, Nirvikalpa Samadhi – meaning there is a point you are forewarned that now you are almost there and you are getting merged. You are almost there and you are getting merged, that experience is there. Thereafter you merge. What happens? Then you come back with the first moon phase after new moon. After no moon you come back. That first phase gives you the experience of the mergence. Just like how fresh we are after we come back from sleep. Normally, people with fairly good health feel very fresh when they come back from sleep. Imagine about Samadhi where you have consciously walked into it and you have come back, it is very fresh. You have freshness of the touch of the pure existence. To experience those sublime states, you need Shradda. Without that you don't get it. See, how many dimensions Shradda, the lady of Angiras, she brings out. She gives the ability to relate to the most high. She gives the ability to transform yourself into a teacher of wisdom. She gives the ability to experience the full light. It gives you the experience of merger of that light into absolute existence. And it also gives the touch of your getting merged into it. And generally, when you are in the world, you have a very good mind, Sumati, meaning a mind filled with light that can relate to the surroundings without disturbing the surroundings, and without getting disturbed by the surroundings.

Those who disturb the surrounding are those who are disturbed by the surroundings. They exist together. Know that when we are more disturbed it means we disturb more. That's why it comes back to us. We complain about others disturbing us. As long as you have that intense feeling being disturbed by others, there is the other face of it: you are equally disturbing others. I gave this example in December Call. In a still water lake if you just drop a pebble then there are ripples all around. The disturbance that you cause make ripples all around. They don't dissipate there. They go to the circumference, and they all come back to you in all the 360 degrees. If you drop a pebble in a pool of water, the ripples go up to the circumference. And they don't stop there, they come back to you. From where did it start? It starts from us. When we disturb others, we do not know that we are disturbing others. When others disturb us, we know it. But others disturbing is on account of the cause generating from you. It is the pebble that caused the disturbance in the center, and it has the ripple effect up to the circumference. Then it comes back and disturbs you from all around. Then you don't stop, you again disturb others. That's how for the still water lake to settle, it takes two to three inward and outward movements of the ripples. But if you have this kind of Shradda, you are not a disturbance to the surroundings, nor the surroundings disturb you. Imagine if you are in a forest, a seer in a forest is not disturbed by the insects and the animals. That's why we see all the seers living in forests. An insect does not disturb him, a snake does not disturb him, an animal does not disturb him, even a tiger does not disturb him. How is it possible? If we go to a forest where there are tigers, we move into non-existence very fast! Why we are like that, and why the seer is unaffected by the forest? He just doesn't disturb in the forest. Wherever you go, if you do not disturb the surroundings, the surroundings do not disturb you. This quality comes from Shradda which is posited at the throat center. That's where the importance of the throat and its functioning is. This is how the six products that are generated... there are many byproducts coming out of it, but basically Shradda, the lady, she comes out with six sublime products.

Then we come to another Prajapati relating to the heart. He is called Vasishta. This name many times we encounter in Puranas. When it is at the heart, you can already feel some functions of it. Firstly, Vasishta means the ease of beness. That means stable and comfortable state of the being. Very stable, very comfortable state of being is called Vasishta. He is unperturbed. He cannot be disturbed. Stories of Vasishta, you can google and see how beautiful they are. They are so very beautiful because he has the ease to be. Wherever he is, he is in that ease. That's the beauty. He can be anywhere in the layers of the creation, he is (still) comfortable. Be it in a car, be it in a train, be it in a flight, be it an uncomfortable chair, he is still comfortable. To him, comfort is part of him. He doesn't look for comfort outside because he himself is comfortable. He adds comfort to the given situation. Vasishta means, like what we say as the third step of yoga, Asana, stable and comfortable seating. When mind is stable and comfortable, and is at

all times stable and comfortable... Because we are humans we say mind, it is awareness. When the awareness is stable and comfortable, the best of the things can be experienced. That is why it is said that he is in charge of the wealth of the universe. All the wealth of the universe is at his command because with everything he is comfortable and in any situation he is stable and comfortable. The ease of beness is the beauty of Vasishta. And he permeates being in the center. Heart is the center of the being, not the physical heart, the pulsating principle. In scriptures, heart means the pulsating principle; it's not the physical heart. If your pulsating principle is in disturbance, you should worry; not when your physical heart is in some kind of disturbance. Functioning of the heart in scriptures is the functioning of the pulsating principle. Associating with that pulsating principle, one can gain this kind of stability. Awareness is stabilized when it is associated with the pulsating principle. A disturbed awareness also disturbs the pulsating principle. Not all breathe with rhythm because the rhythm is disturbed due to the disturbance to pulsation. Vasishta is one who is stable and in whom the pulsation is very rhythmic and he presides over the pulsation as the subtle pulsation and he can even arrest the pulsation remaining in the subtle pulsation. Arresting pulsation, arresting respiration by being in the subtle pulsation is of common knowledge to a yogi or a seer. He is deep down, he is very deep in himself with the subtle pulsation. You cannot measure pulse. Breathing in and breathing out is very subtle. He is into the cave of his own being and is very comfortable. And he moves through vertical column according to the time and according to the purpose. That is the beauty of Vasishta.

Vasishta is considered to be the father to this human race and is referred to in the Great Bear. So, he should be known. His lady is called Urja. Urja means the strength of that ease of beness. There are many examples that can be given about this strength. You are so deep down in your own being and you are so stable. You can extend that stability to surroundings and no one can destabilize you. They seem to be in such a stable condition that everything that reaches them also gains stability. It is only the stable ones that can give stability to others. When an unstable one comes (to such a stable one), he also gains stability. When an unstable one comes to a very stable one, he also gains stability. Yogis demonstrate this stability. In the most disturbing conditions also, they stay stable. The strength of that stability is called Urja. This Urja along with the stability brings out seven principles representing the ease in all the seven states of existence. Be it Sahasrara, be it Muladhara, be it anywhere in between, Urja is the principle that establishes the stability not only in the heart, but also in the entire system of seven planes. That is the lady that we speak of, Urja, the Female Hierarchy. She also gives stability to life principle. She gives stability to pulsating principle. She gives stability to awareness. Everything is very stable. It is a very sublime principle which we can contact by relating to respiration and pulsation in us. You need to relate to respiration, and with the help of respiration contact pulsation, and being with pulsation consistently and constantly, get into subtle pulsation. Then you gain this ease in the heart. Causing expansion of this ease into objectivity and into deep subjectivity is what is conducted by the nature which is called Urja. And according to astrology, this quality is available in the sun sign Pisces. Pisces has this inherent quality. That's why the sun in Pisces is said to be Vasishta. The sun, the consciousness, in Pisces is said to be Vasishta. And that is also the reason we say Jupiter in Pisces is very helpful. Why I say it is, Urja is the name of the sun sign Pisces. Urja means you are already at the presiding sun sign. Pisces is the presiding sun sign. What you have at the feet, you also have at the top of the head. This lady Urja gives the comfort of beness in all the seven planes and therefore it is considered to be a seven planes comfort. He has no reservation to be in an emotional plane. He can be in an emotional plane and give stability. He can be at the physical plane and give stability. He can be at the mental plane and give stability. Wherever this principle is, the stability is what is established.

It was asked, how is it that this Prajapati gained this stability. He says only through Tapas meaning by deep contemplation. And this stability enables him to command the wealth of this whole universe. Anything you want, it can supply because the ease enables accomplishment. If you are not at ease, you cannot really accomplish anything. The inner ease enables you to accomplish because it has the electro-magnetic impact on the surroundings and things are accomplished. That's why the seer when he was visited by a king... He was visited by a king with his soldiers and horses and elephants. The king was moving in the forest and incidentally landed in the ashram of Vasishta. It is a story. It was already around lunch time

when they landed. When a king visits you, it is but your duty to honor him, to give him the needed comfort, and give him the best of the food – not only to the king, but to all those who came with the king. They should be taken care of. The king walked in and offered his respects to this Prajapati Vasishta. The Prajapati was so pleased to see the king. He was a very powerful king. Vasishta said, “I am very pleased to have received you into my ashram. Please accept my hospitality.” He (the king) accepts. So, in a matter of few minutes, every facility is given to the king, his clan, and the animals. Elephants were given food, horses were given food, soldiers were given food, and the king was given food. Everyone according to their taste was given a feast. That was very surprising to the king. “How could he do it?” the king thought. Then the king asked, “How could you do all this?” Then Vasishta said, “I have a cow in my ashram, it gives.” It is called Sabala. Salaba means what? “Bala” means strength. “Sa” is the strength of the ease. We call it “Sam” – the Saturn sound Sam. The Bala of Sam – the strength of ease is personified in the form of a cow. It is not the cow that really gives. It is he. He said that’s the cow that gives. Then the king thought and said, “You are living in a forest with a few followers. You don’t need such a cow. You don’t need such a cow. For you and your followers, I can supply whatever you need. Better you give that cow to me.” Then the Rishi Vasishta smiled and said, “If it comes, take it with you.” He (king) said OK. He commanded his soldiers to bring it along. They went and tried to set a rope around its neck, but they could not. And then they used more power and more power. They could not handle the cow. The king himself tried. He is very powerful. He has many celestial weapons. He thought, “What I don’t have, I must not allow it to live. I am the king and this animal is disobeying me.” He started fighting with the cow and threw weapons on it. But then the weapons came from the other side and neutralized the weapons of the king. The beauty of the cow is it does not hurt others but whatever comes to it, it neutralizes. Nothing could touch it. And the king grows more and more agitated and angry. He tries to use the best of the weapons, but he still could not conquer the cow.

Then the king approaches the seer Vasishta and says, “What is the secret?” The secret is the comfort of beness because the whole creation is based upon that beness. And the beness in creation can be related to and one can be established in it. “When you are established in it, the whole creation is oriented to you. Therefore, anything that I need, it comes. The beness in me is personified in that cow.” Then the king asked, “How do I get it?” Then Vasishta said, “Please do penance. That is the only way you get it.” In the process of penance, Tapas, deep contemplation, let the very source of your consciousness merge in it. Then that beness enables you to flow through everything because it is existence that flows through everything. Brahman is everything and anything. So, anything is favorable to you. Even the unfavorable would not be able to disturb you because you are in that absolute state of beness. Therefore, this Vasishta is called to be Brahmarshi, means he is ever in association with Brahman. There is no moment he separates from Brahman. Such are the Prajapatis. So, he says, “If you wish to be a Prajapati...” He is a king now. As I told you the other day, kings come from the clan of Manus. The Prajapatis come from Brahman. They are two different channels. He (king) said, “I would also like to be like you, a Brahman.” Then he (Vasishta) says, “I wish you well. You may make your own effort.”

So, he (king) goes on making penance. After some time, some devas appear and say, “You are very great. You get some celestial powers. And we accept you as a Master of Wisdom. What you have done is enough. Don’t worry further.” But he wanted to gain the favorability of not only the devas but also solar, cosmic, all. So, he continues his penance. All appear. Even the creator also appears and says, “We are very happy with your penance. You have all that power.” But he says, “No, no. Unless Vasishta says I am as much as he is in this principle of stability and comfort, I don’t accept myself as any.”

So the devas and the creator, they go to Vasishta and say, “He is doing his penance in comparison with you. He reached certain state of awareness. To satisfy that being, we went and asked him it’s enough, you have enough potential. But he says that you should give the certificate that he is as much as you.” Then Vasishta says, “As long as he compares, he cannot be equal.” When you are living in the complex of comparison, it never lets you to be at level with the one with whom you are comparing because you are always suffering from comparison. But creator says, “But somehow it is OK. Please, why don’t you say this?” He (Vasishta) says, “While I do not see him in that comfort which he intends to be, because you are my father, the creator, for your sake, I will say it. But my saying it, he will not become Brahmarshi.” If I say,

you have taken your breakfast, you should know if you have taken your breakfast or not. I have taken my breakfast and I am comfortable. You have not taken that breakfast but you want to be affirmed that you have also taken breakfast. I may say so but still your stomach does not agree, isn't it? That's where he (king) also tries to be, and he becomes a great seer, though not a Brahmarshi. He becomes a great seer and gives out Gayatri mantra. Vishwamitra is his name. And scriptures say, till date he tries to be Brahmarshi but he remains a Rajarshi or a Maharishi but not a Brahmarshi. Why? Because he still compares! Why comparison? This is just a story to narrate the ease of beness.

This king out of jealousy that he generated against Vasishta, once he puts off all the hundred sons of Vasishta. But nothing disturbs Vasishta. Imagine, if as many as one hundred of your children are killed by someone, do you or don't you get disturbed? We don't need that kind of a dimension! The chair in which we are sitting daily, if someone else sits in that chair we are disturbed! You are daily sitting in a chair, and in the afternoon someone else comes and sits there. Are you disturbed or not? That's enough for us! By the time I enter the room, if someone already sits here, do I feel disturbed? That's where the stability of is. Stability is over there. It so happened in the life of Shirdi Sai Baba. No man is known from the beginning. By the deeds he does, the man gets his respect and his command. You cannot command respect from others. You cannot demand respect from others. It is your deeds that bring you the needed respect, veneration, even worship. When Shirdi Sai Baba has come to the village of Shirdi, there was a mad man in the village. He sees Sai Baba and smiles at him. Baba also smiles at him. And then later, slowly Sai Baba was known for his abilities to cure, to teach, to heal, to set comfort in others life. Slowly, he has become a big teacher, a guru. And a time came where people were worshipping him, washing his feet, gathering around him to know wisdom, garlanding him, and garlanding his feet. Everyday people came and they offered fruits, they offered food, they offered flowers, they offered a seat to sit, and they worshiped his feet. Like that, it goes on and on, which is a very common sight in India for the gurus. After some time, this mad man once again comes. He sees Sai Baba being worshipped by his followers. He tells Sai Baba, "Get up from the chair." Sai Baba gets up. The mad fellow goes and sits in that chair and asks Baba to stand by his side. Baba stands by his side and he sits there. He looks at Sai Baba and asks Sai Baba, "How are the five elements?" meaning the five elements in him (Baba). If the emotions in him are disturbed the waters are disturbed. If he is angry, the fire is disturbed. When the fire is disturbed, air is disturbed. When fire is disturbed, water is also disturbed. When air, fire, and water is disturbed, matter is also disturbed and Akasha becomes red. All five elements they get disturbed. One disturbs the other because they are all together. The mad man asks, "How are the five elements?" Baba smiles and says, "As before. As they were before, so they are now. Where is the problem?" Then the mad man stands and prostrates before Baba, and again reinstates him in the chair, and says, "I am happy about you." Is this really a mad man? He is not really a mad man. He is as much knowledgeable as Baba, but he remained to be a freelancer but not a committed worker. The Sun is a committed worker for solar system. A comet is a freelancer. Like that, we have teachers in the form of Sanyasis, they are freelancers. They don't marry, they don't establish a household, and they don't give themselves as a model to the society. They keep moving like nomads. But it does not mean that they are not knowledgeable. The test that was given to Shirdi Sai Baba, the test in relation to the comfort and the beness in a disturbed situation. That is how an adept is tested of his ability.

If you are stable, you do not falter and you don't make mistakes. Stable ones do not falter. This Vasishta never.... On the contrary he contributes to stability. This is because he gained the strength of stability. The strength of stability is what is called Urja. The stability and ease is called Vasishta. The strength is the female aspect, strength is the quality. So, the strength of stability. That is important. That's where he becomes an ideal. That is what is supplied when you relate to him. It is through Vasishta we have a Hierarchy of Masters. The Hierarchy that we have today is through him that has happened, through Vasishta. The Himalayan Hierarchy, it is guided by Vasishta. He gives birth to a son called Shakti. Shakti means power. This son is always in contemplation. I said there are seven sons through Urja meaning the seven states of beness and the related comfort. That's one dimension. He gave birth to another son, Shakti, meaning the power to relate to the divine, the will to relate to the divine. And he always remained like that. It is Shakti who gave birth to Parasara. Parasara means, if you apply etymological key, "Sara"

stands for arrow. His arrow is always targeted to Para. "Para" means beyond. He is ever engaged with that which is beyond, that is Parasara. From Parasara emerged the Veda Vyasa. Veda Vyasa, the one who classified the Vedas, who gave out the Puranas, who has given the science of Brahman, Brahmasutras, and so on. And the one whom we call the Maitreya the Lord is the chief disciple of Parasara. So, from Vasishtha to Shakti, Shakti to Parasara, Parasara to Maitreya, Maitreya to the Hierarchy that we have. Therefore, this is very, very relevant to us. We in India, those who know this Purana, not all, but those who know this Purana, know that this seat of worship we have in the World Teacher Trust is the seat of Vasishtha. That's why what we call Jagadguru Peetham (i.e. The World Teacher Trust) in its sublime understanding is Vasishtha Peetham. Because it is from Vasishtha to Shakti, from Shakti to Parasara, Parasara to Maitreya. Maitreya in his name we named the activity, the Trust of the World Teacher. He is the World Teacher. The World Teacher's teacher is Parasara. His teacher is Shakti. His teacher is Vasishtha. From Vasishtha to Maitreya there is a lineage. Therefore, what is that you gain by relating to the energy of the World Teacher? The energy of beness at all planes of existence.

Lord Maitreya is said to be the most accomplished one on the planet. He is a Master of the eightfold path of yoga. He remains in that state of poised, stable state of comfort at all times and conducts activity. It is not easy to conduct during troubled times. When there are no troubles, we can manage very well, isn't it? To preside over a harmonious group is not a big deal. The deal is to preside over an unruly, highly disturbing, conflicting group of people. Conflict, disputes, discords, criticism, so many things in Kali Yuga, isn't it? Kali Yuga is known to be conflicts and fights. Every day you switch on the news channel, you will only see those things. To manage such a situation, how much more stable should you be? How much stability one should have to organize an ever conflicting group of human race? Normally, people would like to get out of a group when there is too much of a conflict. People disassociate themselves from the group only to disassociate from conflict and to be peaceful. That's OK. But to stay in the thick of conflict and yet remain poised, peaceful, and contribute to dissipate conflict is no ordinary job. That's what Lord Maitreya is doing for the humanity regardless our indifference to his action and his contribution. When we come to Vasishtha, I thought I should also mention how relevant he is to us. And yoga itself is said to be a state of equilibrium. The eightfold path of yoga should give us the needed equilibrium. How yoga is defined? It is defined as equilibrium. Equanimity is called yoga. Equanimity is at the soul level, at the level of beness. As souls we are beings. There, we are equal. Taking to this thread, he conducts his work. Therefore, it is said that Vasishtha has Urja as his wife, the strength of beness.

He has another wife called Arundhati meaning on account of such stability and comfort in beness, the light emanates from him which cannot be hindered. Arundhati means unhindered light. If you are stable, the light shines forth into the surroundings in a stable manner. A flickering flame and a stable flame, you know the difference. With a flickering flame you cannot read in darkness. But with a stable flame you can read. It is so stable that it cannot be disturbed. That kind of stable light is a product of stable beness. It shines through our understanding easily because when you are stable, the light shines forth in a good way. When you are unstable then light has ups and downs. Vasishtha is said to have another female whom we call Arundhati. Apart from Urja there is Arundhati. Because of the strength of his stability, he has stable transmission of light. Therefore, relating to Vasishtha enables you to gain that kind of...

Where do you relate to Vasishtha? The door to this stability is in the heart. The heart leads you to the heart center of every center because there is a center to every lotus. In every chakra there is a center. When you are in the heart lotus, it connects to the heart of every other lotus in the lower planes or even in the higher planes. It connects from heart to heart. It connects to Vishuddhi, it connects to Ajna, it connects to Sahasrara, and it connects beyond. It connects to solar plexus, sacral, Muladhara, and even below. Because the central line... As I said about the thread in the garland... This is a beautiful example given by Lord Krishna in Bhagavad Gita, "Know that I am the thread by which all exist together." If the thread is removed everything falls helter-skelter. "The solar system, the planetary system, cosmic system, everything is linked by the thread and that is what I am," he said. That exists in us. When we say Krishna in wisdom, it is the basis of the existence. I exist in everyone, meaning THAT. THAT in manifestation with its full awareness is what we call Krishna. Krishna itself means the invisible. Kapila is Krishna, Dattatreya is

Krishna, call anyone, it is all Krishna. That's why Krishna Consciousness is different from the avatar Krishna. Krishna as an avatar is an event that happened. But Krishna as the consciousness is the basis of all. So he gives that if you see the value of the thread in a garland, or the value of thread in rosary, where the beads are all together, you know what the value of beness is. The rosary is in its existence because of the thread that runs through the rosary. When you have seven centers and they are connected by the rosary of thread of consciousness, when that rosary is connected by the thread of consciousness, they fall in line. Throughout every chakra, or every bead, or every lotus, it runs through. That is what we call as Sushumna. So, you enter the column and permeate the whole column. It is not that you are just a point in the column. You enter the column and that column leads you up, that column leads you down. It has the scope to move in all seven planes with the same ease. With the same ease it moves through all. That's why the Puranas say that he is the most respected one, and he respects every other because he sees the same beness in others. When you are respected, normally you feel more important. The beauty of Vasishta is, the respect that is generated for him is due to his association with beness. And that beness exists all around. He is equally respectful of those around him. That is equanimity. That's how he functions and he has been able to contribute. After all, we need that kind of stability, that kind of ease, and that strength of stability in creation. That stability enables permeation of light which is called Arundhati.

That's how we have the fifth Prajapati being introduced. Marichi, Atri, Bhrigu, Angiras, and Vasishta. In a seven centered system he is the middle. Heart in a nine centered, he is five. Again he is the middle point. He is the core. That's why we are asked from time to time to look to the Great Bear with particular attention to Vasishta who constitutes the central star of the three which are like in a curved manner, tail of the bear. In that there is the central star. To lead you to the central star, they also tell you, see that star by which there is also a small star shining. To locate that star, they say in that in three stars you see that star by which another small star is shining by him. That is Arundhati. Arundhati means the light. Vasishta is recognized through Arundhati. Vasishta is recognized through Urja, the strength of beness. And the light that permeates all. These are the qualities of this Prajapati.

In the afternoon we tend to go below the diaphragm. These Prajapatis conduct below the diaphragm of the creation and below the diaphragm of the human. They are called Pulastya, Pulaha, and Kratu. And then down below there is Adhvaryu. Their functioning will let you know that there is no such thing as above or below. Because we still live in mind, we speak of for understanding as above and below. Thank you for keen listening. And you listened without being disturbed by the surrounding sounds. The teaching about the surrounding sounds has enabled you to orient more to the teaching than to the sounds that go around.

Thank you.



Part 7 – Monday, January 4, 2016, Afternoon

Metam Me

Hearty fraternal greetings and good wishes to all the brothers and the sisters. We shall now enter into another dimension and another Prajapati through whom the creational activity finds its expression at a very tangible plane. The functions are a little more in detail; they are varied and are easily understandable. When we reach the solar plexus, we reach very familiar areas of our existence. The Prajapati is called Pulastya. Pulastya is the center in us from where there is generation of the thoughts and then fulfilling of the thoughts, which is very familiar to us. We keep on receiving thoughts after thoughts. In fact, we try to see that we transcend this thought plane, which is ever active. The thought plane is ever active. The ambience around all of us is filled with thoughts. We are influenced by the thoughts that are generated in an area. The whole ambience is filled with thoughts and those thoughts find entry through solar plexus and therefore we get new ideas. As we keep moving in the world, we keep on getting new ideas.

Many ideas keep coming. We should know what ideas should be fulfilled and what need not be fulfilled. On one side there is generation of ideas. The moment the idea is generated there is also the activity of trying to fulfil it. That's why the activity of Pulastya and his lady Havirbhu. Havirbhu means the one that consumes through fire. Just as in a fire ritual, you keep on offering (to the fire) and the fire consumes it and transmits it to various devas. That's how this lady Havirbhu means ever consuming nature, insatiable nature. The more you offer, the more the fire is. If you keep on offering ghee to fire, the fire keeps on growing. Thought is fire. You fulfil one thought, another thought comes. As you fulfil that thought, another thought comes. Generation of thoughts happens on one side, and activity, consumption of energy (on the other side).... The thought generates fire, and we tend to satisfy it. We think program after program, group livings since 29 years! Each time a group living is over, immediately from solar plexus the thought comes, when is the next group life, what are the dates, where do we do it? Like that, it is a repetition of the mind. The awareness at solar plexus is a repeated activity. This repetition is what is called Pulastya.

Down below is another Prajapati: he is even still more effective! It is Pulaha, it is a brewery. It keeps on brewing. He is called Pulaha. These are like twins: Pulastya and Pulaha. One keeps on generating thoughts, the other keeps on brewing and brewing. What comes in solar plexus is insatiable thoughts. Any number of times you do the things, you still have the same urge to do the same things. That's how the beings are kept within the wheel doing the same things. That's how we are doing, doing the same things. But each time we tend to be a little better than before. Then there is a way out of all this activity of Pulastya. He is a very important Prajapati to keep humanity busy. Humanity is kept very busy on account of solar plexus. Solar plexus as it grows more and more, you succumb totally to it. We have to go here, we have to go there, we have to do that... This "have to" business keeps on binding you to the same activity all the time. Action–thought, action–thought, action–thought; how do you break it? To break, Krishna gives a clue: let the thoughts be for others benefit. Let the action be for others benefit. Then you get different quality of thoughts and you get into finer thoughts, sublime thoughts, more sublime thoughts, and slowly you touch upon that point where you would like "to be" more than "doing." That's how you ascend from solar plexus to the heart.

In the morning, we spoke about the Prajapati who has the comfort of being. He has the ease to be, the comfort to be. When that is experienced, you continue "to be", and let thoughts flow. Let thoughts flow, and you sit stable. Just like when you enter into a moving train, and you stay stable in the train. The train moves. Like that, the thoughts move. I don't have to move with this thought. He learns to be dispassionate. There is a way to ascend from solar plexus to heart. All wisdom is about it. At solar plexus, we are essentially doers. We keep on doing. As we wake up, we tend to be doing something. That's how though we are beings, we tend to be doings, human doings, not human beings. "To be" should preside over doing. Then even while you are doing, you do not have the burnout that we (generally) experience. People are burned out by their own thoughts and actions. More actions, more thoughts, more actions, more thoughts,

that's how the humanity is into a very hyperactivity. The more you are into cities and metropolitans, the more is the hyperactivity because the air itself contains it. It is like being in a marketplace. There are so many thoughts that are left over there in the marketplace. Though you do not intend to, but you do some marketing. Most of us, when we go to marketplaces, we don't have a program to buy something but the marketplace itself pushes you to buy something. People go to malls to buy one thing, but then come back buying two things, three things, or four things. You haven't planned but how is it that you bought so many? You go to Spencer's for a toilet paper but come back with three, four things. I see our members coming from Spencer's: two hands full of bags! If it is like that in a small shop like that, imagine how it is in big malls and markets? Terrible! We don't observe what is happening with us. Because the places are hovered by the thoughts. All those thoughts, they keep on bombarding us, so we start acting, satiating one after the other.

The lady Havirbhu is the principle of satiation. It is a principle of assimilation and satiation. It is also with us as the food eating activity. We keep on eating! People come and offer some chocolates and say, "This is sugar-free, Master. You can eat it." I was not eating when it was not offered but when it is offered, so it demands – "It's sugar-free, why can't you eat?" And then you eat! Not only eat, but also assimilate. If you don't assimilate, you don't go to it again. So, eating to assimilate. Assimilating enables you to eat again. Slowly, the packet is consumed! From peanuts to everything, we keep on consuming! This assimilating activity... the hunger and its assimilation. The more you are accustomed to it, there is more hunger. This is the product of Pulastya and Havirbhu, the hunger for things. The hunger for foods and things – it is unlimited. It is said that it is the fire of assimilation. First, there is the fire of hunger. And then there is fire of assimilation. It is said in Puranas that Agastya has unlimited ability to assimilate. Anything, it can be food or anything. The stories say he can drink oceans. He can assimilate any amount of food and still feel fresh as if he has not eaten anything. When we have our lunch, it leads to siesta! If you don't have that lunch, you don't get this habit of sleeping. Siesta is a byproduct of food consumption. With Agastya, he would be as before. After eating he is like before. Before eating whatever is the status of the stomach, after eating also he has the same stomach. Imagine of the power of assimilation. It is called the power of stomach, the hunger of stomach. The hunger that exists in stomach is not only for food, it is also in relation to thought. That's why it is said that in the entire creation Sage Agastya is the best assimilator of anything – it can be knowledge, it can be food, say anything – he can just eat it as if he has not eaten. Normally, we see the people when they have the bellies, we tell them, "You reduce eating." But there are people who eat well but they don't have bellies. Measuring the quantum of food by the belly is not correct. I know persons who don't have any belly but they eat much more than those who have belly. That is the principle of Agastya. He is so well assimilated – be it food, be it knowledge, be it consumption of thoughts.

The stories of Agastya, as I said you can google and read, they are very wonderful. Agastya is a cosmic principle. He is the co-born of Vasishtha. Agastya and Vasishtha, the grandest of the seers, in the higher dimension, they are Mitra and Varuna. Mitra and Varuna in the supra-cosmic plane emerge as Vasishtha and Agastya. So, when Vasishtha takes to the heart center, Agastya takes to the solar plexus center. It is said in the scriptures that Agastya is born to Pulastya and Havirbhu as one principle. Please remember that when we speak here, we are speaking of the principles. These principles can be taken to forms. But as a principle, it exists in every one of us. The principle as such in an embodied form can be a sage. Vasishtha can be with us as a principle. Angiras can be with us as a principle. Bhrigu can be with us as principle. Atri can be with us as principle. Marichi can be with us as principle. As principle they are present in every being, especially in human being because he is a micro-cosmos. When it comes to the sixth Prajapati, his lady is Havirbhu. One is generating the fire, another is satiating the fire. That's how you see the fire ritual. While the fire is on, you keep on satiating the fire with ghee. What happens if you give ghee? Then it goes further. Then you give ghee, it goes even further. This kind of limitless activity is there in nature. So, each one has to decide his own limit. We should accept as much thought as we can assimilate in terms of work. We can't be doing every work that our neighbors do. We normally pick up so much work which is beyond our assimilation. This urge to do beyond one's own assimilation causes lot of... It is unnatural so it causes indigestion. Indigestion is in terms of food, indigestion is also in terms of comprehension. After a point, the wisdom that is taught goes over the head, you can no more assimilate. That's why many people after a few

years of relating to wisdom feel, "It's enough! I do not anymore wish to be in it." Why? Because you have reached a point of non-assimilation. Just like at the dining table, you feel the inability to assimilate. There is a point, isn't it? This aspect is also there. When the assimilation is not so good, it is better we fast for a while, meaning abstaining from doing things. Fasting is process by which what is taken in is allowed to be assimilated. After it is assimilated, you again feel the hunger. This is one of the major dimensions of this center of solar plexus.

This (solar plexus) center is prone to be overactive. However much we want to contain the waistline, it is never contained! It always tries to jump over, step over. And there has to be an effort to contain. That's why from time to time, through Saturn we learn how to contain. Saturn says, it's now time that you contain. Jupiter is expansive, Saturn is contractive. That's how the knowledge is given through astrology. Generation of thoughts, and relating to the thoughts, should build a triangle with assimilation. That is what is indicated when they say for this Prajapati and his lady, this principle is born. It means what? It is but natural that man generates thoughts because they keep coming. He is not the generator, it happens in him. Until the solar plexus is closed, just like you close the bureau... "Are you going to the bureau?" they say. "Not like before. Only two-three hours." But one day you close it. Like that, the bureau which generates thoughts, as long as it is there, the solar plexus is wide open. But with seers it is not so. To the seers, they open the office only for work. They don't go to office always to attend to demanding work. When there is a work to be done, then they go to their computer, not otherwise. Generally being with computer is one thing. Today, it has become another solar plexus activity that we are always either with a computer, or a laptop, or an iPad, or smart phone, and we are always like this... very crazy! Persons are together but they don't relate to each other. Each one is with his own... Next time when we are born, even as babies we always do like this! It becomes part of our psyche! Why should you be with a smartphone when you don't have to work? Just keep it there.

Agastya – that's why what you assimilate you receive, what you need you take. This Agastya principle is the principle of containing. It is an aspect of Varuna, containing. Yesterday, I spoke of Usana from where Shukra comes. Agastya and Usana, they all form the container side of the creational process. There is a container and a content. You can't have more content than what the container can contain. More, more! Everything should be mine! I want to do everything! This attitude of hyperactivity is not intended by nature. By that you invite your own problems. That also is a product out of it. I will come to it. So, Pulastya is the Prajapati, Havirbhu is the nature. One is generation of the fire of thoughts. Another is trying to assimilate all that is generated. Agastya is the product means it limits the generation of thoughts so that you stand contained, you stand comfortable, and you fulfill what is to be fulfilled, you do not overdo things, and you do not cause ripples around. Containing solar plexus is the activity here of Agastya, while he permeates the whole system. Therefore, it is one product.

And then another ability of solar plexus, we do not realize it. The solar plexus is connected to our hearing ability. According to scriptures we know that when you have a disturbed solar plexus, you have a disturbance in hearing. The hearing ability is reduced when this center is inappropriately used. Otherwise, it would not. It is called... the hearing ability is called Sravas. "Sravas" means the ability to hear. Visravas means an outstanding ability to hear. It emerges from this Prajapati. Though ears are placed in the head, its regulation and functioning depends upon activity of solar plexus. You don't find this correspondence normally in other books. If someone says, "I have a hearing problem," we should understand that we should work to equilibrate his solar plexus activity. This is the second product that comes out of Pulastya and Havirbhu, it is a fairly well established ability to hear: you can hear well.

There is another lady relating to Pulastya, meaning different functioning. That functioning is called Ilabila. As I say, please don't get loaded with names but get to the principle. I also give names because I have a duty to do that. Ilabila means the nasal track – the two holes through which you breathe in. Your ability to breathe in depends upon your solar plexus. That's why with appropriate breathing you can regulate solar plexus. Ilabila is not breathing, please remember. Ilabila is the facility to breathe. Breathing comes later. But without the nasal channel, how do you breathe in? Therefore, this Ilabila enables breathing in and

breathing out and breathing in and breathing out. The strength of breathing in and breathing out is not at the heart center. It is the strength of the solar plexus. If you wish to strengthen solar plexus, you can work with breathing. As you breathe in and breathe out effectively, the solar plexus is strengthened. When the breathing happens so well, then the fire in you is also generated. When there is fire, there is assimilation. Assimilation is possible only when there is enough fire in the system. If you have more water than fire, your ability to assimilate is fairly reduced. That's why if you see in the astral charts, one would see how much fire he carries. It is the fire that can consume and assimilate. This other lady, Ilabila enables breathing in and breathing out, generating the needed fire. Fire generation is Pulastya. Air helps fire. Solar plexus is the center for this. Not only for the ability to hear but also to improve the ability of assimilation, we need to relate to the activity of the air moving in and moving out.

It is a very vital function in yoga which is said to be another lady through whom a product has come out, a principle has come out. That is what is called as gulping. How do you gulp? With the help of air only you gulp. When you take food at the throat, we don't realize that we are so automatically using that principle of gulping what is set in the mouth, it goes through the throat, and in the throat it gulps. We do not give much importance to that gulping ability unless there is a difficulty for gulping. We know its importance only when there is a difficulty for gulping. When there is a difficulty for gulping, what do people do? They set some tubes. If there are any problems at the nasal bridge, they make a hole here and set tubes and keep feeding. Why do we keep feeding by making a hole at the throat? Because you can no more gulp. Whatever is set into the mouth, it doesn't go down the gutter we call as esophagus. It cannot. This gulping is a primary activity before assimilation. First, you should be able to gulp it and later you have to assimilate. But if you are not able to gulp? If you are able to gulp more and more... This function of gulping is what is called Kubera. Kubera is the principle that enables gulping a lot. This principle is said to be born to this Prajapati in association with Ilabila. Ilabila gives birth to Kubera. And Havirbhu gives birth to Agastya, the assimilating ability; and then to Visravas, the hearing ability. Assimilating ability, hearing ability, and then gulping ability, these are all the functions of the solar plexus. If you disturb solar plexus, these functions in us, they show up and say, "We are sorry! We can't work for you!" That's how there is a way of looking at sickness from a higher standpoint of view. In any earlier treatments in the medical practices they wanted to know first what your assimilation status is. "Are you able to assimilate well and defecate well?" is the first thing the traditional doctor used to ask. Regardless assimilation, regardless defecation if you keep on dumping things, you destroy the solar plexus activity. Today the so-called modern society is deeply affected with constipation. Many people who think they are civilized, they do not know that they have to daily defecate. They don't even know that they have to daily defecate, while they eat daily. They know that they have to eat daily once, twice, or thrice, but they do not defecate daily. What happens in such a situation? There is an imbalance that happens leading to so many other... These functions are impaired when we do not know the occult significances of these plexuses, these centers. I am only giving a few examples to make it more understandable. The ability to gulp is supported by the nasal activity. To gulp, we need inflow and outflow of air which is conducted by the nasal channel. The nasal channel is said to be the lady. The gulping activity is its product. In scriptures, they say Kubera is the son of Ilabila and Pulastya. How do you understand if someone says like it is said in the scripture? Kubera is born to Ilabila and Pulastya. What does it mean? Some man and wife and a fellow is born to them. So what? But it is our own story. The beauty of the scriptures is it is our story in a very poetical manner, symbolic manner, and expressed as some stories of this is born to this, this is born to this – they are principles.

Then there is another lady to this Prajapati Pulastya. This Prajapati Pulastya, his activity is more known. Therefore, he has another lady. This lady is called Kaikasi. If your throat is affected, know that it is your solar plexus that is affected. Don't treat the throat, treat solar plexus and the throat is cleared. You lose voice from time to time. Some voices are magnetic, some voices are not so very magnetic. Someone can speak without a microphone. It is the box which we call - that contains the vocal cords - it is called Swara Petika in Sanskrit. It is like a box within the throat. You can see in the toys also we arrange a small box. When we squeeze the toy down under, it makes a voice. It is a voice box. In us, there is a voice box. You may have a throat that can gulp, you may have a throat that can breathe in and breathe out, but if you don't have voice a great facility is impaired. It is the extra facility that we have. Not only every being, even a bird,

it chirps; a dog barks with a facility of expressing the sound. There is a box within the throat that expresses the exhalation into sound. Sometimes, this box can be troubled. Then you lose the voice. For gulping it is the throat. For voice it is the throat. This voice producing apparatus in the throat is called Kaikasi. If it is strong, we can speak very loud. If I want to call Ravi Shankar, who is on the other side of the road, what do I do? From here I yell out! Or if you are coming from the road, taking the turn, right from here, I can call and talk to you. Even to the distant, we can transmit sound with the power of this box called Kaikasi. Therefore, not all have a very sound soundbox! When you have a sound box it is a great facility.

As much as you speak out, so much you listen. As much as you listen, so much you speak out. Speaking is called the negative aspect of sound; listening is called the positive aspect of sound. One keeps strengthening the other. Speaking is Saraswati. Listening is called Brihaspati. Both are patis. Vachaspati and Brihaspati. Vachaspati means the speaker. He is a master of speaking. Brihaspati means he is a master of listening. The seers, they listen from higher circles and they express through their voice box into lower circles. This lady Kaikasi is very important function regulated by Pulastya who is posited in solar plexus. That's why solar plexus should always be covered by good metal or good clothing. It should not be exposed. There are waist belts both for men and woman. You should not let your lower ware below the solar plexus. People, like pregnant ones in advanced pregnancy, they have their belly and below that they have their belt. By this, you are doing great damage to your solar plexus. You have to circumscribe it with your lower garment, be it a saree, be it Punjabi, be it a pajama, be it a pant, it has to be here, the demarcating line. Otherwise, your energies are pulled down and down. Solar plexus is a center of consequence. That's why in older days, be it male or female, they used to set precious metal around it. A waist belt with a precious metal like gold, or copper, or silver, just covering it. Showing up navel is considered to be an act of ignorance. When it is exposed to the ambience, it has the ability to absorb surrounding energies through solar plexus. See, how many functions are attributed to this Prajapati who conducts at solar plexus, Pulastya.

I will tell you to this lady... it can generate very melodious tone. Some voices are very melodious, some voices are not so very melodious. Not all have it. According to the quality of solar plexus, you have the melody of the voice. Why are our voices different from each other? Why we like someone to sing, and why we like someone not to sing? When someone sings the energies tend to be harmonious, when some people sing the contrary happens. Not all can sing. Not all can be melodious in their tone. A melodious tone can do wonders. The melody of the tone is the product of vocal cords. That melody depends upon the quality of your solar plexus. When the vocal cords are in interaction with each other, the sound is born. A donkey also makes a sound. It also has a vocal cord. I don't know how many of you have listened to the voice of a donkey. You should come to India for such purposes! The voice of a donkey, the voice of a dog, the voice of a buffalo, the voice of a cow, they are also the same principle Kaikasi. But then the melody is one of its products. That product is called Ravana. The villain in Ramayana is called Ravana. The giant who fights with Rama, his name is Ravana. He was originally a very great initiate. Later, on account of his obsession for a woman, he turned out to be a diabolic. A very great initiate, just on account of his obsession for a woman who is already married, the energy turned upside down, and he tends to be diabolic. Before he became diabolic, it is he, the Ravana, who gave the music relating to Vedas, the incantations we make in Vedas. What we study as Purusha Sukta, Sri Sukta, and so many hymns of Vedas.

When Vedas were formed, the devas have all gone to Lord Shiva. He presides over the whole creation beyond Vishnu and he is the all-knowing one. That's why he is said to be having the third eye. There is no one knows better than him. They went to him. They asked him that, "We would like that you sing the Veda. You sing the hymns so that we have the best of the presentation in terms of tone." Shiva is not only an embodiment of will, he is an embodiment of every science of wisdom. His voice is very melodious, he is an excellent singer, there is no equal to him. He is an excellent dancer, there is no equal to him. Dancing Shiva, you have images. He is called king of dance, Nataraja. To dance with him is not easy. To sing with him is not easy. To stand in beauty contest with him is not easy. In anything he is the most ideal according to the scriptures. He is asked, "Why don't you yourself sing Vedas because they are the most sublime

thing?” Then he said, “In creation already a principle is formed for that.” A tone which is melodious. First, you should have a tone. Then it should be a melodious tone. It cannot be stone-like; it should attract. It is Lord Shiva who suggests to the devas that the son of Pulastya and Kaikasi would be the appropriate one to give music to Vedas and utter them. Meaning a melodious voice only should utter forth Vedic hymns, not every voice and any voice. Because we have a voice we keep on singing Vedas and create lot of disturbance to the surroundings. But when the Veda is appropriately sung, it harmonizes, it rejuvenates, it inspires, there would be uprising of energies. So, Ravana was entrusted to this work according to mythology, meaning the melodious tone. One’s tone is tested before one is introduced to Veda. Like in music, they test the high tone, low tone, and the normal tone. So also in Veda, the high tone, the normal tone, and the low tone are there. If you cannot utter low tone, you are not allowed to utter Vedas. If you are setting one tone to another, you are not allowed to utter Veda. We utter, but it would have different consequences. Utterance is a science. And science when not appropriately utilized it has the consequential effects. So, Ravana is one of the principles in creation. Please note, Ravana the giant is one. Ravana is existing with us as the melody of our voice while the vocal cords represents the mother of this melody. Without the vocal cords, where is the melody of a voice? First, there has to be voice and then next step is melody. To retain melody of the voice, there are disciplines which he was following. He was very dear to the Lord because the utterance of sound... I don’t go into that details... But for that moment note that the melody of the voice is an intelligence which is regulated by the solar plexus along with the vocal chords. Vocal cords is Kaikasi. The energy of solar plexus is Pulastya. Pulastya in relation to Kaikasi. Energy of solar plexus in relation to the vocal cords can give birth to a melodious voice. And melody would cause the necessary muse in the surroundings. So, that is one product.

And then there is another product that comes out of it. From interaction of Pulastya and Kaikasi, there is one more principle that is given birth to which is called Kumbhakarna. Kumbhakarna means the ability to assimilate what is listened. To listen is one thing, to assimilate what is listened is another thing. To assimilate what is heard... We all listen but do we assimilate what we listen? Just because we have ears and have the hearing ability, it does not mean that we assimilate that which we listen. It is a subtler principle than listening. Listening everyone does. Even the animal, it has ears, it can listen! Do you comprehend what is listened? The comprehension is different with different persons with respect to the same thing listened. The comprehension is different from person to person even while the expression is the same. In a teaching, not all students comprehend equally well. There is difference in comprehension even though they have all listened to. This ability to comprehend is called an Aquarian ear, to say in English. It grabs fast. Kumbha means Aquarian. Kumbhakarna, it is a principle. It is also born to Kaikasi. It is born to Kaikasi means... the ability to comprehend depends upon the ability to listen well. If you don’t listen well, you cannot comprehend well. Therefore, Kumbhakarna is one more product coming from this Prajapati along with Kaikasi. I will repeat at the end of all products.

Then there is another product that comes out of this activity of listening to the voice. To discriminate what is listened. When people speak, you may be able to listen very, very well. You may comprehend very well. But there has to be that faculty by which you know this man, is it all true or is he trying to sell something? When people speak and there are very magnetic speakers, they speak in such a manner that the voice is very melodious, you are absorbing all that is being said, but is it all true? You know how the preachers speak? It is continuous bombarding! And you are lifted up by the melody of their voice. But when you leave the seminar place, don’t you feel is that all valid really, or he is trying to show off something wasting my time. Anything that we listen, do we as such take it? We listen and then try to decipher what is what, isn’t it? This ability to decipher with your conscience is a principle that belongs to solar plexus. In the world, many things are sold to you, many ideas are sold to you. There can be a hidden agenda behind people relating to you. People relate with their own agendas behind. You can easily see through if this principle is active, whether it is for general good, or for the good of the one relating to you. Is it for his good, or is it for your good, or is it for general good? What for it is being spoken? The ability to decode, to decipher, this ability when it exists it is called Vibhishana. If you have any confusion, later I can give you the names.

These three are said to be brothers. Ravana, Kumbhakarna, and Vibhishana. These are the brothers mentioned in Ramayana. People who speak extempore about Ramayana, they don't know what they represent. They don't know! One is a melodious voice. Another is that can comprehend what is being spoken out of the voice. The third is the one who can decipher what is right and what is not right. These are the three. All of them are born out of solar plexus. That's why mythology says they all belong to the dynasty of Pulastya. So, how many have come out? Vibhishana, the discriminating faculty, when you receive information... In the story of Ramayana, you see that when Hanuman comes into the royal court of Ravana and when Hanuman speaks, Vibhishana understands what is right and what is wrong. Only he understands. Ravana cannot understand. Kumbhakarna was not there. And Kumbhakarna later was informed of all that has happened. Ravana narrates, "My brother, we are now in a great war with Rama. This is how it all happened," he went on saying his version of the story. When people speak they give their version but the truth can be slightly different. Kumbhakarna listened well. He has the ability to comprehend. He listened in between and said, "You are not right." When you meet a teacher and tell so many things about you, and how good you are, and how many difficulties have come to you, isn't it? When we go to a teacher for solution to our problems, we present our case, how good we are, but still how we have these difficulties. But the teacher has the ability to listen through. If everything is so good with you, why do you have a problem? There must be some problem with you and your version is not a complete version. There must be something else which you are hiding to inform. When you inform and if you hide something while informing, you are informing in a wrong manner. Kumbhakarna could clearly tell his brother, "Well, I hear what all you say, but in me my conscience very clearly says in spite of all that you have said that you are not right." Just by listening! How could it be? He listens so well. And comprehends more than what is spoken. What is unspoken is also comprehended. Is it not a beauty? What is not spoken is also comprehended from out of what is spoken. Is it a small faculty? It is there with us if we tend to be keen listeners. That's how Kumbhakarna is.

Melodious voice, complete hearing, and discerning what is heard, these are the three abilities that emerge from the lady whom we call Kaikasi. So, Kaikasi forms an important member of the Hierarchy. It has everything to do with the voice, its tone, its modulation, its impact on the surrounding, all relating to it. But when we think of the tone, and the vocal cords, we think of the throat center. It should be with Angiras, isn't it? Angiras represents throat center. But the scripture says, sorry my friends! It is not the product of throat, it is the product of solar plexus. To rectify these defects from the occult stand point, from the occult hearing angle, you have to work with solar plexus. You have to redress the solar plexus. Most of our problems emerge from solar plexus. That is our center. Humans are mostly residents of solar plexus, they reside there and they keep on associating with thoughts and satisfying them.

There are three ladies that come here in relation to this center. One is Havirbhu, satiation of generated thoughts. That is Havirbhu. Then the nasal activity that enables gulping. And then Kaikasi that enables voice, and then the melody of the voice, and then the ability to relate to that voice and know, set things and unset things, and then ability to discern. This is how such a detail is there. You see how the Prajapatis, their presence in different centers enables different activities to happen. And we are mostly relatable to Pulastya because most of us are in solar plexus. It is the center for expression into objectivity. Solar plexus is the center for expression into objectivity. It is at the point the vertical turns objective, horizontal. Horizontals meet verticals, we say. It is the Libra center where the serpent that descends down the tree of life takes to the surface of earth and moves horizontal according to Bible. When we see the horizontal movement, it is expression into objectivity. Most of our activity is we relate to objectivity, and objectivity relates to us. That's all! Unless you internalize and go inside and go deep and move up, then it is a different story. The predominant activity of humans is the solar plexus activity. When it comes to solar plexus, the first and foremost aspect is ability to assimilate. That's where you see the principle as Agastya. Increase your ability to assimilate and keep on assimilating. The fire is there. The fire of assimilation. And then the one who can listen well to assimilate. This listening is also to assimilate. Visravas is to gather as much to assimilate. We are interested in the surroundings news. What is happening in Navaneetam's house, what is happening in Ravi Shankar's house? To look for such news is dangerous. But if it is informed, you should listen well. So, you need this faculty of listening. All that relates to listening and

speaking is connected to solar plexus. You should know this. And the melodious, magnetic, hypnotic presentations also belong to solar plexus. And then to listen completely, to know the right and the wrong, the truth and the untruth, and separate the two and see. These are the activities for which three ladies are mentioned. One is Havirbhu for assimilation. One is for gulping, Ilabila, the nasal channel. Then Kaikasi. Three of them are there. For one member of the Hierarchy, there are three female members of the Female Hierarchy. That's why I said that the Female Hierarchy, the number is more. Like in our group! 16 males and 36 females! Multiple functions. We should know multiple functioning of solar plexus.

That leads us to one more Prajapati whom we call Pulaha. Pulaha is as I said, his wife, or the female counterpart is called Gati. It gives direction to the generated thought. The thoughts, the emotions, that are generated inside, as I said, it is a brewery. It is a brewery, Pulaha; and you are pushed into action. When you are pushed into action, to get right direction... We keep on asking advice from others, "Shall I go to this or go to that? Shall I go to Tirupati or shall I go to Rameswaram?" We all like to get the right direction. This principle of right direction is called Gati. Then there is the contrary of it called Durgati meaning wrong direction. We are either rightly directed or wrongly directed. When we are wrongly directed, we walk into a mess. We would like a right direction for which there is a mother called Gati. When you have the right direction functioning in you, you perform well. When you have a good direction, the action is said to be its best action. Meaning action in its appropriateness. Action in its appropriateness is called Karma Shrestha, meaning your actions are in the right direction so they get fulfilled. If they are in wrong direction, somewhere you meet a hurdle, a wall. Many times we go and hit the wall! But the right direction, it leads you without any hindrance. Thereby, the act that you are performing is fulfilled. That is Karma Shrestha – number one. Number two, Variamsa meaning the ability to do. The right direction to do also needs the needed ability. You are in the right direction but if you don't have ability, you cannot really... They (the Masters) are all showing us the right direction. The ones behind me, and before you, they (the Masters on the altar) are all showing right direction but it is according to our ability we follow that direction. To get the right direction is one thing. To have ability to follow that direction is another thing. We are told you invoke the sound twice daily in the morning and the evening, that would be very helpful – that's the right direction. But then our ability to do twice daily is another dimension. That ability is a principle. Ability to follow the right direction. If you have ability but you don't have right direction, it is another problem. And then there is the third product of Gati, it is called tolerance. In tune with right direction if you are performing with ability, you need tolerance as well. If you don't have tolerance, you will yourselves mess up. You mess up things in your speed. Each time you mess up, you have to retreat and redo it. This messing up is because there is no patience, there is no forbearance, there is no tolerance.

These are the three qualities that are born through the lady called Gati meaning the direction. Firstly, the direction should be the right direction that can fulfill. Secondly, you should have the needed ability. Thirdly, you should have the patience. These are the faculties which we have to relate to and gain in us, then your sacral, it works well. We are also deeply disturbed of our sacral because our directions are all emotion-based. We are directed by emotions of our likes our dislikes, our hatred, our jealousy, our anger, our miserliness, these are the factors that decide. These don't give right direction. That's why sacral is disturbed generally. Emotional disturbance is frequent anger, excessive desire, illusion, miserliness, self-preserving, pride, jealousy – these are all the things that direct us daily. But the mother that presides over there is the feminine principle of direction. She has with her the right direction, the ability to function in right direction, as also the patience, tolerance, and forbearance to pursue with ability in the right direction. Then only great acts are fulfilled. That's how the female relating to Pulaha or the sacral center is at work. That's how we cover Pulastya and Pulaha today. And tomorrow we try to cover in the morning one or two more. If we cover two more, when we come back we have only one more to cover. When we cover one, when we come back we have two to cover.

The beauty is, the scriptures give the science of man. That we carry all these potentials in us is not known to us. We generally and vaguely relate. Even in our contemplation we very vaguely relate to many things. But if you know the detail and work out the precision with respect to these details then we are better able to conduct the transformation. That is how the stories of the Female Hierarchy exist. There are also stories

relating to each of these. If we get into stories, we can never complete this scripture. That's why I am only giving the essential principles that are at work in creation and in us. What is in creation and what is in us. That's how we stay on the track. Otherwise, we get excessively diverted.

Thank you.



Part 8 – Tuesday, January 5, 2016, Morning

Metam Me...

Hearty fraternal greetings and good wishes to the brothers and the sisters. We are making effort to comprehend the Prajapatis and their consorts who constitute the Female Hierarchy, their work in creation, as also their work within the humans who is a macro-creation. In that context, we have very broadly understood the work of Marichi, Atri, Bhrigu, Angiras, Vasishtha, Pulastya, and Pulaha. When it comes to Pualaha, I briefly mentioned in ten minutes (about him) and his lady is called direction, Gati. Teaching involves repetition. Since what was presented yesterday evening was all in ten minutes, while we are dedicating a session to every Prajapati, to Pulaha and his consort Gati we only dedicated ten minutes yesterday. So, a little more deliberation about the work of Prajapati Pulaha and then the consort or the lady or the nature which is called Gati.

Gati means direction. There is a direction to all the activity that happens in creation. It has a definite path of emergence, growth, reaching its full expression, retreating, and merging. It has a definite plan. All the intelligences of the universe have a definite direction. Every Prajapati and his consort or his nature have a purpose to fulfil in creation. The purpose is known to knowers. The purpose is not known to ignorants. That's why every morning (meditation) we say, "Let purpose guide the little wills of men, the purpose which the Masters know and serve." Masters are those who know. Just if someone has the title of a master, he cannot be a Master unless he is a knower. To be a knower is more important than having a title. Title or no title, you should know the direction and follow the direction. Then you fulfil the purpose. So, there is a directing nature in us which directs us to fulfil ourselves. If there is no such direction, we just fall into the routine which is like the rodent around the mill doing the same things. Every day we do the same things. Where is the direction if your movement is circular? It is like getting into a circular wheel: it keeps on moving and moving. And then you have your head reeled!

In the West, they used to have a horse that goes round to mill the seeds and get oil. In the East we use the bulls because in the East the horses are not as strong as they are in the West. The tradition in the East was to use a bull to mill the seeds to get the oil. In the West, horses were very strong. Even now they are very strong. If you look to a horse in India and a horse in Austria, you immediately get the feeling about the horse in India that it is a poor thing compared to the horse in Austria! When you speak of horses, you should speak of Austria. They have the best of the horses even today. So strong, so agile, full of gait, etc. The strength of the human is used for its routine like the horse moving around the mill. Every day, the horse is tied to that rolling stone and it goes round and round. It has its breakfast, lunch, dinner, and its rest time. Next day again moving round and round. Again you have breakfast, lunch, and dinner. Yesterday, we had breakfast, lunch, and dinner. Today, already one third is completed. That means breakfast is completed. Two thirds remain – lunch and dinner. And then we sleep. Then we wake up. This is how men who have no knowledge tend to be circular in their movement without being spiral. Gati is there, that means direction is there. But are we directing ourselves with knowledge, or we directing ourselves without knowledge? If it is without knowledge, then it is doing the same things every day, and not adding to experience. We develop very strong habits when we regularly do the same thing every day. Just like if I come to West, I still need Idlis to eat for breakfast because that is a habit! You don't adopt to bread. Or you come to East, you don't adopt to a different experience, you would like to have a bread. If you eat any other thing, already the stomach is disturbed, diarrhea comes, throat pain comes, fever comes, cold comes, everything comes! And it has become part of group life in India that we all get cold, fever, and diarrhea during the India group life in the month of January. Therefore, we pile up good stocks of Podophyllum, Nux Vomica, Carbo Veg, etc. Same things!

This circular movements shall have to be made spiral or if possible vertical. The direction can be changed from being cyclical to spiral or vertical. Only knowledge can give that because (otherwise) we get same thoughts every day and we do same things every day. If there is a qualitative thought pattern we tend to be more qualitative in life. But all thoughts are around maintaining our body and those whom we call our people, our property, our activity. It is all our, our... So, it makes a circular movement. And that circular movement does not help us. We may be very successful in our circular movement. You have strict discipline about your timings – I eat breakfast at this time, I do my work at this time, I take my lunch at this time, I work again for this time, and I shall take green tea at 5 o'clock in the evening, I shall close my work at such and such time, I take my dinner, this is my hour of exercise – perfect! But the direction is circular. It remains circular. People who keep perfect routine can live up to 90-95 years. Perfect routine, perfect health, absolutely no sickness but what have you accomplished, what have you contributed? You know the palm tree which you see mostly in India. The palm tree has the best longevity. It survives three times a coconut tree, or a mango tree. You compare with any tree, its longevity is very high. But what is the shade it gives? It doesn't give much shade. You can't shelter under a palm tree. What is the fruit it gives? It only gives more and more drowsiness if you take the juice of a palm tree. It lives long but it doesn't serve any purpose. But you see something like a grape, an orange. It lives short but it serves a purpose. How many oranges an orange tree gives, how many mangos a mango tree gives, how much shade they give? The banyan tree gives the best shade but its longevity is not like the palm tree. You see the bush of a lemon. It gives so many lemon which is very good for stomach. People say, an orange a day keeps the doctor away. But people do not know that a lemon also keeps the doctor away. It does not grow so high, not even six feet, but it gives so many lemons. The purpose is more important than living with a routine for long years. If you say this man has lived 99 years, then the next question that would emerge is what did he do? Without contributing anything to the surroundings if you have lived for 95 years, it is wasted life. How many years did Jesus live? How much inspiration he provided on the planet? He lived hardly 33 years. Vivekananda lived only 3-4 decades. It is the purposes to serve that is more important.

Good direction means Gati. In which way are you getting your direction? Is it a horizontal movement, or is it a vertical movement, or is it movement like the climbing the mount? We are in the month where we are expected to climb the mount. Capricorn is the mount. We are like the goats. We have to climb the mount without looking hither and dither. Direction is a principle which is with us. But in which way are we using is important. Do we add daily some more knowledge and translate a bit of that knowledge into daily activity?

Then it improves your awareness. We may all claim that we are with the wisdom of the Hierarchy over 30 years, over 40 years. But then did it really help you to move up into better states of awareness is to be counted. The mother Gati can lead you to Sugati or Durgati or just retain at Gati. Sugati means towards sublime states of awareness. Durgati means towards inferior states of awareness. Gati means it is neither movement upwards nor a movement downwards, it is just being at the same state at all times – no increased awareness. Even at the age of 60 or 70, we make the same mistakes, we falter in the same way. We haven't learned. As much as we learn, so much you change for the better. So, action without learning. Action should enable us to learn, and learning should enable us to act better. Action should enable us to be better. Learning should enable us to act better. Each time you learn and try to improve your action. The action affirms what is learned, then you learn more. Just like you inhale and then exhale, and you inhale and exhale. Inhale knowledge, translate the inhaled knowledge into action through exhalation. This kind of energy is present in the sacral. Otherwise, the center just makes you move around.

It (sacral) is a six-petalled lotus. Number 6 is a circular number. It makes you move circular. Time is circular. You get more and more bound by time and you are only with it. That's why the ancient times counted time in a different manner. We are somewhat aligned with it, but are not as such in tune with the wisdom. To them, sixty units of time make one unit. And sixty such units make one day. Six is the circular number. They say, sixty Vighadhiyas make one Ghadhiya. A Ghadhiya means 24 minutes. Sixty Vighadhiyas make one Ghadhiya. Sixty such Ghadhiyas make one day of 24 hours. So, 60 x 60. Units of time is measured in terms of sixty Vighadhiyas. Vighadhiya is 60 units. Ghadhiya is 60 units. 24 minutes is a Ghadhiya. So, 1/60th of it is important. What is 1/60th of 24? 1/6th is four minutes. Four minutes is 240 seconds. 1/10th of it is 24 seconds. 24 seconds is one unit. 60 times 24 seconds is 24 minutes. 24 seconds times sixty makes 24 minutes. And then times 60 makes 24 hours. So it is 6 and 24 – these are the numbers. 24 is nothing but 4 x 6. And then sixty hours is moon's transit of one sun sign. Two and half days, roughly. Two and half days is 60 hours. And then sixty days make one season. In tropics, there are six seasons. So, sixty Vighadhiyas, sixty Ghadhiyas, sixty hours, sixty days. Sixty months make one year. In the science of wisdom, every five years is counted as one year. The very true meaning of ... What we call year in Sanskrit is called Samvatsara. That Samvatsara really means sixty months. This is how in cycles the time moves. 3, 6, and 9 are considered to be cyclical numbers. That's why we make 30 days make one month, 60 days make one season, 90 days make one quarter where you travel from an equinox to solstice and from solstice to equinox and from equinox to solstice. These are the divisions of time. It is another dimension. But anyway, since we touched upon the cyclical movement of time... When we continue to be just cyclical in our awareness, then we are only moving...

If you go to Eiffel Tower... You may or may have not observed. In Paris there is an Eiffel tower which leads you vertical. At the same place, there is another place for children where you move round and round climbing a toy horse. Children are more interested in moving in the merry-go-round. People get to the toy horse, hold on to the pole, and it moves for a while, and then has greater speed and greater speed, then the children cry out of joy. They yell out and then the speed comes down. And the child is brought out. And even the elders get into it! At the same time there is the Eiffel Tower. What does it mean? If you are a child of consciousness you are into the rodent that moves round and round. If you are intending to be an aspirant trying to aspire for Vasishta, Angiras, Bhrigu, Atri, Marichi, then you have the Eiffel Tower. If you see the Eiffel Tower, it has four corners – east, west, north, and south – there are four pillars. The four pillars of east, west, north, south are the four petals of your Muladhara. Muladhara has four petals with an eastern direction, a southern direction, a western direction, a northern direction. It is basing on that the column of Sushumna raises like the Eiffel Tower. It is a very spiritual symbol. That's why it attracts people from all over the world. If you know, you can see your Sushumna column as you relate to Eiffel Tower. Or you can (just) see it as a mass of iron construction. It's a huge mass of iron construction. You can see like that, it depends on the knowledge.

So why I say is that there are two ways available to direct yourself. One is to do the same things all the time and coming back into the human body and again doing the same things. Again we start eating when we come back, again we eat chocolates, again we eat ice cream, again we are pushed into schools, again

we learn alphabets, again we somehow reluctantly may gain some average skills. Sometimes, we may not be able to gain even that! These skills are only to find food to eat, clothes to wear, shelter to rest. All education is only for maintaining the body we learn. All our skills are only to maintain the body – give the comfort of food, of clothing, and of shelter. Make it more grand, more grand! Only living for it and then marrying, begetting children, taking care of them. In the whole process you reach sixty years and then sicknesses develop. In attending to sicknesses we die. This is our common story. Who asked you to be circular?

The humans have a facility to be vertical. They have a vertical stance as contrary to the animal. The animal has a horizontal vertebra. Other than the tree, it is only the human who grows vertical. Animal does not. Tree goes vertical but it is not a mobile vertical. Animal can move but it cannot be vertical. See the difference between the animal and tree! Tree is vertical and it grows towards the sun. Animal grows but it cannot grow vertical, it can only grow horizontal. So, Gati, direction, in the tree it is vertical, in animal it is horizontal, in human it can be both. You can be horizontal, you can be vertical. If we tend to be only horizontal, we are no better than the animal. So, direction is more important, which way you direct it. By knowledge you can direct upwards; by ignorance you can direct downwards. By a state of stagnant awareness, you are stagnated. People take lot of pride in doing the same thing at the same time every day. What is to be proud of? 8 o'clock I have my breakfast come what may. What is so big about it? Right from 10th or 12th year you form habits. And they don't die. As you move on, you are stuck to them. Even at 90 years, you are stuck to 8 o'clock breakfast, 5 o'clock tea, 1 o'clock lunch, 9 o'clock sleep. I must sleep 7 hours! These are all just expressions of pride emerging from ignorance. What is important is that you take the right direction. The beauty of the direction is it has three principles in it. You are in action. It leads you to action. The direction, whichever way it is, it leads you to action. And then you gain ability to do that. First, you are pushed into action. Secondly, you try to gain ability to perform your act well. Thirdly, you learn the patience, the tolerance. Three aspects: action, improving ability, and improving tolerance. Even horizontal actions require tolerance. It is not easy to live in this world! You have to have enough ability, you have to be in action, and you should have patience. At every step, learning patience is required. To live with other gender, patience is required. To grow a child, patience is required. To fetch food, cook it, eat it, and wash the vessels, patience is required. Fetching food, cooking food, and eating is OK. But when it comes to washing the vessels, we are at the end of the wits! We will look, "Who will wash the vessels? Who will clean the floor?"

Be it horizontal action or vertical action, three aspects are required. That is what here the Prajapati says. Either for vertical (or horizontal) action, the initiation for action is required. It is not enough if you are inclined to act, you should have the ability to act. It is not enough that you are inclined to act, and that you are able to act, but you should also have the patience. If you miss these three ingredients, your life is neither fulfilled here nor fulfilled over there. People grow but they don't grow in ability. Therefore, their very sustenance becomes very difficult. The sustenance becomes very difficult when we don't have the ability. The abilities have to be gained through education. There is exoteric education to perform well in the objectivity. There is esoteric education to perform well in subjectivity. What is it that enables us to do better? Firstly, inclination for action. If you have no inclination for action and you are a lazy goose, then nothing can happen to you and your life will be a misery. Your life will be a misery because you don't have inclination for action to start with. But even if you have the inclination for action, but you don't pick up the abilities, if you don't have abilities to perform, what is so good about your being in action? If you don't have abilities, even if you act for decades, nothing changes in you. And you get more and more averse to work, indifference to work. Don't we have this situation where people are averse to work? Why? Because they haven't gained the ability. The able one... That's why the Indian scriptures say, the first fundamental step is to be able. Once you are able, you give vertical direction, the ability leads you vertical. If you give horizontal direction, you are equally good in horizontal world. If you don't have ability in one thing, you don't have ability in the other thing. There is a saying, "If you cannot succeed in the world of material, forget about your succeeding in the world of force and consciousness." From consciousness to force, from force to matter there is a descent of energy. When you are not able to handle matter, it is childish to think that you can handle force and consciousness. Those who are not successful in the material world, they cannot

be successful in the spiritual world. Please note this. Why? Because the success indicates ability. When you have ability, you turn that ability from one direction to another, the same ability works. That's what Master Djwhal Khul says, "My disciples are equally effective in the mundane as well as in the super-mundane world." Because we cannot really do anything in the mundane, we are trying to escape into super-mundane it does not work. If you cannot climb the staircase to the first floor, forget about your climbing the Mt. Kailash or Everest or even a small hill. Is it not commonsense?

What is important for action... Action only leads you either into higher circles or lower circles or into horizontal plane. Action is needed because the whole creation is said to be a field of action, Kurukshetra. In this field of action what is important is ability. Once you have the ability, to which way you direct that ability is another thing. You can direct it horizontally and become very successful in the mundane world. But then you die and you come back and do the same thing. After having done the same thing, something in you tells you, "Let us move in another direction." That's how as the human evolves, he thinks of the other direction because he is somewhat fulfilled about the material world. If you are a failure in the material world and if you look to the spiritual world, you are lost in both ways. Because that is the second dimension of this lady. Not only you should be inclined to action, but you should have the right ability to act. Then when you are able, and you are working, you should have patience. These are the characteristics of action. The two legs of action is one is ability and another is patience. (Most) able people don't have patience. If patience also joins ability then it is excellent success. If patience associates with ability, that is where you get the story of Yudhishtira in Mahabharata. He is so patient. He is so patient that for a reader it looks disgustingly patient. He is disgustingly tolerant. Why such a dimension is given? That's why he is the only one who could consciously walk into the higher planes among the five brothers. All the five sons of light, Pandavas, they are very able ones. In fact, Arjuna and Bhima, they are more able. But the most able is Yudhishtira because he has this patience. It is by patience he has won the whole thing. Between ability and patience, patience is given more marks, it is given greater weight. Two times when the sons of Light, the Pandavas, were in exile, the four brothers walk into crisis and they could not wriggle out of it. It is only Yudhishtira by his wisdom and by his patience he could bring them back. He could gain them all back. If you see the story at the end, when all of them walk towards north to cast off their body and consciously move into higher planes. One by one, all fall: the lady falls, the fifth one falls, the fourth one falls, the third one falls, the second one falls, not the first one. He doesn't fall. What was the quality that he carried in addition to what others carried? Mahabharata says it is patience. He has all the patience of the world. Krishna therefore says that among those who have patience, I am Yudhishtira. He is the benchmark for patience. You can do any kind of atrocities on him, he is still unperturbed. It is his quality of forgiving everyone, not punishing. Forgive those who hurt you, forgive those who attack you. You mind your business. Therefore, Yudhishtira could not be won by anyone. Krishna himself says, ten thousand Karnas, the anti-hero, and ten thousand Arjunas are not equal to Yudhishtira. Therefore, the cherry on the top of the ability is patience. Patience wins everything. This is what this mother gives. If you have patience it is not enough. You should also have ability. And you should be in action. These three are the products of Pulaha.

Direction, Gati, whose inherent character is action, it should have ability and patience. Action is important. Bhagavad Gita stresses on action. Between action and inaction, action is to be preferred. Then, action should be with knowledge. Knowledge enables you to move horizontally; knowledge also enables you to move vertically. Therefore, with knowledge comes also the ability. The very purpose of education is to bestow that kind of abilities. Today, people are studying crazily all over the globe, but by the time they finish their education, very few disciplines have real ability to work in the society. Most of them are educated but are good for nothing. There are many people who are educated but they are good for nothing. Therefore, they don't get jobs. Therefore, they cannot do any business. Therefore, they cannot engage in any vocation. What for this education that does not give you the ability? If you are educating yourself... Of course, we have all passed through that stage! This information is useful for next life! A potter teaches his son how to make a pot. That's an ability. With that ability he can live. A carpenter teaches his son to be a carpenter. A cultivator teaches his son to be a cultivator. A doctor ensures that his son or daughter also become a doctor. See, it comes through blood. That is how the vocation can happen without

all this superfluous activity of education. This education has not done much good to people. They haven't gained the abilities to serve the society. They need something, they have some information, but who wants it? Can you really help with it? That's why once an Indian scholar said, the modern education only prepares slaves for work. Slavery! You get up at 6 o'clock in the morning, pick up your bread and run to your work. You keep on working towards till late hours and run back to rest. Work is a means to evolve. Work is not a drudgery or a slavery. It is because no one understands that it is important to gain ability than to gain some qualifications, degrees, convocations... To make an ordinary worker, you don't need all that education. Just with the help of the body, you can carry some loads and yet make a living. There are people who carry on their back the bags. The bags are carried on the back from one place to the other... from the ships to the berths, from berths to the godowns, from godowns to trucks, from trucks to the interior lands. Everywhere, there is loading and unloading. But even among them, there are men of wisdom. This (work) is for my food.

You have heard the name of Ammonius Saccas (3rd century AD). Sacca means the one who carries bags on his back. He was in that vocation. At other times, he was a teacher of wisdom. To live, to maintain this body, he was a load bearer, for eight hours a day. Rest of the time, he is a teacher of wisdom. Please read of him. The facility today is Google. You type Ammonius Saccas and you get it. See how beautiful it is!

To maintain the horizontal activity is only to sustain this body. You can be a potter, you can be cobbler, you can be a carpenter, you can be a mason, or you can be an electrician. It does not matter. After all, anything that you do is only to sustain this body. The rest of the time work for vertical movement. The science of direction tells you to minimize... If you think that you are an aspirant that is intending to be a disciple, whatever work we do outside is not important. It should be dignified work. Work is dignified in so far as it serves the society. You see, there is a Dobhi (laundryman) over there whom we give our clothing for ironing. By that his life is sustained. But if we make him study in the school, college, and university? Normally, what happens is such people they put their children in education. They get educated and become good for nothing. Also, on the opposite site of the house you find another person giving tea and Idlis in the morning. He is sustained by it. He got his son educated. After education he had no abilities to do anything. So, I suggested, "Why all this education? Waste of time and money. Let him join your shop. Let him learn how to prepare Idlis, how to prepare coffee. He is serving people, and he can do better. He has a longer life than you. Maybe he will set up a restaurant. That is better way of being useful to society." Having university degrees and being useless to society is one thing. Having no academic degrees but being very useful to the society is the other thing. Which way do you prefer?

Therefore, ability. First action, then ability. Then, this ability can be from one thing to another. That's what Pythagoras says, it takes six hours for an animal to be man. It is a mystical statement. At 6 o'clock you have the rays of the sun coming to you in a horizontal way. Six hours from 6 o'clock, noon time, the rays come vertically. From animal to man, it takes six hours he says. When it is a vertical ray coming to you, it is easy to relate to you. It is easy to relate when there is a vertical sunray coming to you. Therefore, meridian prayers are considered important for those who follow the discipline of wisdom. These are some of the dimensions we should think of when we think of the lady Gati. Gati is three dimensional: it can move upwards, it can move downwards, it can move horizontal, and then the horizontal can become circular. When it is circular you are gone – you are into an endless cycle of birth and death. But the same direction can be changed when there is an impulse in the soul to get out of this routine action. Please don't take much pride in routine. Take pride in your upward movement. But even that pride somewhere it has to be dropped because pride hinders progress. You may take this dimension.

Then comes Kratu relating to Muladhara, which is also called the eight Prajapati. But within the seven centers, it is the seventh center. If you take out Marichi, from Sahasrara to Muladhara, Muladhara is the seventh center. It is Kratu. Kratu means ritual and hence the Seventh Ray. The name of the Prajapati is Kratu. He is called Kratu Maharshi. All these are called Maharshis: Marichi Maharshi, Atri Maharshi, Atri Maharshi, Angiras Maharshi, Vasishta Maharshi, Pulastya Maharshi, Pulaha Maharshi, Kratu Maharshi, and later down under Adharvyu Maharshi. Nine are the Maharshis of which seven functions with the seven

rays. The others, one overviews, and one takes care from another dimension – above and below. When we come to Kratu, we think of ritual. Kratu himself is ritual. And a ritual has to be acted upon, Kriya. Kriya is action. Gati is direction, Kriya is action. You decide the direction first, and later you act. Let me go to India for this January – the direction is decided. Then there has to be action. So, direction is followed by action. This action is an action upon earth. So, it is an involuntary action. The action, the work of this Rishi Kratu, or what we call Seventh Ray Master is to establish Kingdom of God upon earth. Kingdom of God upon earth is possible when we function orienting to the earth. It is an involuntary action. Most of our actions are involuntary. From morning to evening we keep on acting. All these actions are involuntary; they are not evolutionary. That's why working with this Prajapati enables setting up the Kingdom of God upon earth – to make earth divine, to beautify earth, to bring down the light to earth, to bring down the will, the love, and the light of God to the earth – that's the work. There are the followers of this Prajapati who are helped by this lady Kriya to manifest. This concept of Kingdom of God upon earth is there not only from the beginning of Christian times, it is the theme of the creation itself. It is the theme of creation to bring the will of God, the love of God, the light of God up to the earth so that the earth is lifted up. "May we lift up the earth." Is it not a joke when we say we lift up the earth! Lifting up the earth! if you can lift up your body from the chair, it is already something! When you squat like that, to lift up the body, when you are aged, and you have problems with knees, to lift up the body from the chair itself is difficult! You see how I get up from the chair! "May we lift up the earth to the kings of beauty." That's the work relating to this Prajapati and this lady.

The energies are to be brought from the higher circles and manifested in the lower circles. Receive from above and manifest below is what is called ritual. What is ritual? Ritual is imitation of the celestial bodies and their functioning. You imitate. Thereby, gain the related energy and then transmit. That is the ritual. "As above so below" is the work of a ritualist. He manifests. Whatever he manifests, is it beautiful or is it ugly is a question. You may have a good inclination to manifest, a good intention to manifest, but what is it that is manifested? Is it a soup that is drinkable or sinkable? If we prepare some soup, someone should be able to taste it and ask for more. If they leave with one sip the cup of soup over there, what is it that you have manifested? That's why the saying comes, the proof of the pudding is in its eating. Whatever you bring out from your being, is it acceptable to society or is it shunned by society? Every day through sun, we keep receiving rays. That means the sunray is the bridge between the sun and the earth. The beauty of the sunray is that it is as much as in the sun, as also throughout the path, and reaches the earth. It is not broken in between. The sunray directly comes to the sun. The sunray also comes directly to man. And the sun is a Bhrigu meaning he comes from the Ajna center, product of Bhrigu. It is not his light he is giving. It is coming from Marichi. The light of Marichi, via Atri, to Bhrigu. So there is a descent of light from most high circles. It comes and reaches the earth. It comes to man. And through man it has to reach the earth. But when it comes to man, there is a problem. He receives, but in him it gets distorted because he does not stand in neutrality. He does not stand in neutrality. Only an accomplished yogi can stand in neutrality. Others stand in a state of non-neutrality. It is partial. When it is received through a partial agency, there is a distortion to the ray. As I always explain about a pencil being set in the water: at the surface of the water, you see the refraction. As long as man is not transparent... Transparency means like being a crystal, like being Christ. What is the meaning of Christ? Crystal clear energy, transparent energy. We can only feel the contours of Christ, and through the form you can see through. And he can also see through. He can move through anything, he can move through a wall, he can move through the roof, and move through you. That is Christ – crystal, transparency, equilibrium. A state of equilibrium where things that are received are not distorted. When the teacher speaks wisdom, the followers receive according to their state of energy. That's why the teaching gets distorted from the students because they pick up whatever they could pick up from their distorted state. Their students still distorted. And their students further distorted. Ultimately, when the teacher speaks of an elephant, it reaches the masses as a pig! What was spoken was of elephant, but what reaches masses is totally distorted. You can experiment between you. If I say something to A, from A to B it gets distorted, from B to C it still gets distorted, C to D, D to E... When it comes to Z, the last letter, the opposite is present. Just the opposite is present.

That's how the sunray and its message is inverted when it reaches earth. The sunray, the message gets inverted and then when we receive, when it is through man, it is like meaningless activity, headless activity. Only the tail of the message is there; the head of the message is not there. The core of the message is not there; only the tail of the message is there. To make a head out of a tail is difficult! Because it gets distorted. It happens through man. It happens through man who has ignorance in him. There is a scriptural story that speaks of it. There was a king of solar dynasty. A king of solar dynasty, he inherited a great kingdom. His father is an initiate. He did the best of the things in tune with the Sun God because the sun is the source for all the solar kings. Solar dynasty means it's the lineage of the sun. Initially, we have the solar dynasty. Later, there is the lunar dynasty. Solar dynasty means from the sun. Down the line somewhere they got a son who is proud of being a solar king more than the responsibility of being a solar king. Pride destroys everything. Therefore, he gained ignorance through time. Ego brings ignorance. Ignorance develops ego. One supports the other. Instead of receiving the light from his father, who was a great king, the greatness of the father and the splendor of the kingdom developed pride in the son. And he became a proud son, and consequently an ignorant son. Ignorance is called poison. Knowledge is called the drink of immortality, Amruta. Ignorance is poison; knowledge is life giving. This king tended to be poisonous. An ignorant man is as good as poison around because through him we only receive troubles. This solar king was therefore recognized as the one with the poison of ignorance. To say, with the poison of ignorance in Sanskrit we say "Sa"+"Gara" – "Sagara". There is the story of Sagara, the solar king in the solar dynasty, he is called Sagara. He gave birth to sixty thousand children called Saagara, meaning of Sagara. Sixty thousand! One is already a problem! That is how it is in the lower planes of existence. Ignorance multiplies faster than knowledge. So, what happens? Whatever they receive from higher circles, they are distorted. They do things, their actions are meaningless, headless.

The sublime energies coming from the sun daily to us... Sublime energies... I believe that on a daily basis, sixty thousand intelligences reach earth from sun. They are sublime energies. But when they pass through a channel of ignorance, they become headless. Such headless and upside down are called Valakhilyas. When I spoke of Sun, I spoke of Valakhilyas in 1994. We speak of Valakhilya again after 22 years. Valakhilyas, it is generally stated that they are inverted beings. Valakhilyas means only the tail is left, the head is burnt. Vala means tail. It is beautiful! That's why if we understand more and more, if we know the in-depth knowledge of the Sanskrit terms, it unfolds vistas of wisdom. Khila means the left out, a fragment. Akhila means the whole. Khila is just a fragment of the tail. It is called tail. Valakhilya means a fragment of the tail. The sunray which brings the love, light, and power... Sunray which is a representation of will, knowledge, and action, when it reaches through an ignorant channel down below, what happens? Its head is lost, its tail remains. It comes down in upside down situation. We are all upside down. With this... In you when this kind of distortion happens, whatever you do is meaningless. Generally, whatever you do is meaningless, so lot of meaningless activity. That's how the king Sagara... These are eternal stories. Don't think they are just some events that happened. They are eternal stories. Throughout the day and night, sixty thousand intelligences reach from sun to earth, they are called Valakhilyas. But when they are through the human, they go through distortion and you get into a very distorted activity. When you are into an activity which is meaningless, which is not of knowledge, which is not of light, what happens to us? We dig our graves! That's how in the story it says that these sixty thousand Saagaras, in search of.... At another time I will speak the whole story. For the moment, (just what) is necessary in connection with this. In search of a horse they keep on looking for it, and they start digging the earth, and they reach the core of the earth where they meet Kapila and they think he has hidden the horse. So they disturb him and they are all reduced to heaps of ashes. It is our story. With our acts of ignorance, we are normally posited in Muladhara. But through these acts of ignorance, we dig ourselves down more and more into matter. We dig down with ignorance. The more and more you are digging down into matter with meaningless activity, what happens to you is you die. When you die, your body is cremated and there is a heap of ash. This Kratu Maharshi and then Kriya the lady, what they caution is, let the solar ray pass through you without distortion. To enable it to pass through you without distortion, what is needed is, your personality shall have to be crystal clear personality. Only then the light can pass through and no distortions will happen. When the distortions do not happen, they reach the earth, and then the earth is transformed into Kingdom of God. Earth means not only the planet earth but also your body. What happens? When you are doing acts of

knowledge all the time without distortion, there is the body of light that gets formed from this body. That is the importance of this Prajapati Kratu and Kriya, which is the performance of ritual.

“As above so below.” Ritual means as above so below. The energies as are sent out by the sun through the twelve sun signs, each one sends different messages because the twelve sun signs give out twelve varieties of messages. Sun in Sagittarius has one message. Sun in Capricorn has another message. Like that, every sun sign, the sunrays bring the message and the plan. So, the Seventh Ray Master’s work is to ensure that people adopt to the rhythm as it exists above, receive the message and conduct it without any change in its vibration, change in its color, and change in its quality. By doing that regularly, you are purified. That’s why we say in the morning invocation, “From the center where the Will of God is known, let purpose guide the little wills of men, which we do know, which the Masters know and serve.” That is the reason we have a great facility of the Hierarchy – they inform us what are we to do, how are we to do, where are we to do, when are we to do, how much are we to do, these are all needed. When we do like that we tend to be an outpost of sun for manifesting the light on earth. Firstly, it is a contribution to the earth. Secondly, unconsciously it contributes for manifestation of light from within your own body of flesh and blood. That happens. So many thoughts we utilize throughout the day, these are involuntary thoughts. How many thoughts which take to action bring light, how many thoughts that we express through speech and action bring darkness is the question. If you are consistently and constantly manifesting light through your thought, speech, and action, you are a ritualist. You are in tune with Kratu. If you are doing other things... Just because you know some information about Count St. Germain or Kratu Maharshi, it does not work.

That’s how it is with this Prajapati who functions at the Muladhara. He transmits the Plan that is above. The Plan is communicated through the planets. The planetary combination gives the outline of the Plan. That’s why Master EK recommended that we set a board over there at the entrance of these premises where we make the daily chart. The daily chart shall have to be looked at: where Sun is, where Moon is today, where is Venus, where is Mars, where is Jupiter, where is Saturn, where is Mercury, where is anti-node, where is node? Daily relating to it is relating to the Plan, to start with. To know what that combination is another step. At least to start, keep looking at the daily chart. That means you are relating to the celestial bodies as they are placed in the sky around you. It is a ritual. Ritual is nothing but imitating the Plan as it exists above. A major part of that ritual is to align yourself with the planetary combination, receive the message as it is coming from the sun, and try to manifest it. Then you are a white magician. One of the members belonging to the dynasty of this Prajapati Kratu gave us Gayatri. The very purpose of Gayatri is, bring the light which is beyond, the light of Marichi, the light that surrounds you. You receive through the cosmic center in you, the solar center in you, to your planetary center. The light of Marichi comes through your Sahasrara, the cosmic center; through your Ajna, your solar center; to the heart, which is the planetary center. That’s how Gayatri, if you really understand and chant, brings light into you, and then it embraces you. We are praying that the light beyond descends and embraces us. Since in the morning we are a bit drowsy, we may not very well relate to it! And in the evening we are preoccupied, therefore we do not relate to it. Either way we are excellent in missing it than relating to it. Generally, it is said that chant Gayatri ten times. Ten is the minimum number given because ten is the ‘Dasangulam’. The one who is beyond, he has ten steps into creation. His number is ten. Brahman, in ten steps he is here. He is anywhere in ten steps. Each time you chant Gayatri, you start with Marichi, come up to Kratu, then go to Adharvyu. Then you are bringing him down. Bring that light down into you. And that work is done by the dynasty of the Maharshi Kratu. Isn’t it beautiful?

We also have another beautiful story in Puranas which is explained as bringing Ganges down to earth up to the sea – bringing Ganges of up above. I told you what Ganges is. Ganges is nothing but the full moon energy which is the product of Marichi. In the very first story relating to Prajapati Marichi, he has given birth to all-seeing-eye called Kashyapa and then the energy of full moon, meaning the light in the creation, the light of the world. These are the two things that emerge from Marichi. So, that light which is beyond Sahasrara, bringing it down through your penance, through your contemplation and enabling that energy to function through you and fulfill the earth is what is given as the story of descent of Ganges. It is attributed

the river Ganges but the true dimension is, every time you are chanting Gayatri, it is a descent of that energy from that which is beyond Sahasrara, from that to Sahasrara, from Sahasrara to the Ajna, from Ajna to throat, from throat to heart, heart to solar plexus, like that you should visualize the descent. What does it say, “Dhiyah yonah prachodayat” – may it attune and stimulate our will to the divine. When Jesus says, “Father, Thy will be done,” it means the same. Will of God upon earth can be conducted through a son of man in so far as he remains transparent, remains neutral, and remains completely clean in all his layers. He orients to that light and brings light and conducts it. And throughout your wakeful hours you do that work. And in the night there is no more activity.

That’s why this activity as is given in the scriptures happens in three categories. The whole activity according to wisdom is divided into three sections: morning to noon, noon to evening, and evening to midnight. And you are supposed to thereafter close the temple. Again, from morning... The energies are different from morning to noon, and from noon to evening, and from evening to midnight – the energies are different, the quality is different. That’s how the sunrays shall have to be utilized consciously relating to the quarters of the day. Every quarter there has to be a different beginning, a fresh beginning. Therefore, a true ritualist concludes the morning activity by noon. After that he commences with a break another activity which he concludes before the dawn. He concludes that around the dawn and begins again the activity which may go up to midnight, not beyond. Thereafter, the activity is dead. Dead means it doesn’t... That’s why in the scripture it says it is in midnight that Kapila kills all the Saagaras, meaning the sons of Sagara. All these ignorant acts which we do, they are all burned up by midnight. Next day morning you are brought out fresh.

Call it Kapila, call it Krishna, it is the invisible one who presides over the whole activity. When we say Prajapatis it is but the invisible one functioning in different ways at different junctions of the creation. That should not be forgotten. It is one Brahman as ten Brahmas. Prajapatis are the creators at every junction. At every nodal point they are conducting the activity and behind them is the Brahman who is invisible. When it is invisible it is also called the dark. When it is invisible we call it dark because we cannot see it. That’s why the one who conducts all this activity whom we cannot see is called Krishna. Krishna does not mean only the one holding the flute and wearing a peacock feather! It is a poetic presentation and an event that happened on the earth. But Krishna Eternal, what we call Krishna Consciousness means the activity of the Invisible One. The Invisible One is ever in action through varieties of agencies. What we say Krishna is no different it is when we call Kapila. Kapila also means black. Krishna means black. If we say Kapila, thinking that he is different from Krishna is ignorance. Kapila or Krishna, the one who pervades the whole creation and stands beyond, and he is ever invisible and yet conducts all the activity. Poetically, the seers say that which is Krishna in the midnight hour is Kapila. Kapila also means jet black. Midnight is pitch dark. That’s why we say... In India we have a tradition, if we give a black cow, it is a much more nobler act than giving a white cow. White cow is a visible cow. Black cow is a representation of invisibility. A black cow is called Kapila Go. A black cow is called Kapila. Black is seen as an aspect of invisibility. The Invisible One expresses through various channels and conducts different activity. Therefore, at the midnight hour the activity comes to an end. And thereafter, there is a period of rest – one quarter it is rest. The other three quarters work is done with three different speeds, with three different qualities. The first is called the activity... it is an increasing the activity. Around the midday it is at the height. And in the afternoon, it recedes. And it concludes by night. The triple, the three – the creative, the preserving, and then the concluding aspects – on a daily basis in three different qualities the light is received and the activity is conducted. But in so far as this activity is in tune with the higher circles, then it becomes an activity for upliftment. If it is just for filling our stomachs, and stomachs of our kith and kin, ultimately we are reduced to ashes. To generate these ashes, you have to come back and start working. That’s how there is the story of Bhagiratha. There is a story of Bhagiratha, story of Saagaras, all these stories some other time I will explain because they are in Mahabharata. They are also there in Ramayana with great significance.

Prajapatis, they stand in vertical line. Ten Prajapatis represent the ten nodal points of the one Brahman. The activity is circular. The creation is made in circular fashion. Everything moves in circles. That’s why it is called Mandala. Into this Mandala, into a circular field, a vertical one gets in. If he does not carry the

knowledge, he falls into the illusion of the circular activity and keeps on doing the same things all the time and gets into an eternal cycle of birth and death. But we should know that we are the verticals that have come down to work in a circulating field – a field where the energies are circulative. You have another story. There are so many stories. My idea is not to stuff you with too many things. But you see, Arjuna was asked to target something up there looking into a circular movement of fishes reflected down under in the water. That means while we relate to the world, our aim is to hit the target up there. That is the symbol for the disciple, an aspirant. The sign for aspirant is Sagittarius. Aspiration is to target the highest point. And you have a circulating field around you. So, in the circulating field you should not get lost into its circles. You should be at the hub where there is no rotation while you relate to the circular movement. The circular movements are all explained by the numbers 3, 6, and 9. 3, 6, and 9 are called circular numbers or numbers of time cycles. There are vertical numbers. Not all numbers are vertical. 1 is vertical. 7 is vertical. They are called male numbers. 3, 6, and 9 are circular numbers. 2, 4, and 8 are called female numbers. 5 is neutral. We need to be vertical while being in a circular field of activity. That's why you have a (?) – a vertical column within a circular field. Field is circular, but man is vertical. By vertically relating he is able to experience the entire field. He is able to experience the entire field by vertically relating in himself. But if he gets into the rotating field, he gets into a head-reel situation! That should not happen.

Now we are left with... I covered eight Prajapatis. I will cover two more Prajapatis as we come back. And one other Prajapati whose story is very relevant to us will come perhaps in future classes. Two more Prajapatis are needed to be informed. One is Adhvaryu, another is Ruchi. Then comes the Prajapati Daksha. He is very relevant to us because we are all unconscious followers of that Prajapati! He is a Prajapati who believed that there is no one beyond him and that he is everything. It is an interesting story, very popular story, but it is a long story. That we dedicate for next time. But I cover two more Prajapatis. These Prajapatis give tremendous... they constitute the ten aspect of creation, they are the ten number. "Ten times ten. The wheel rotates," like that we have... The ten relates to the vertical aspect of the descending one. He is into all. He is into everything. He is the vertical. The field is circular and horizontal. That is how the symbol of Shiva Lingam is there – a vertical posited in a circular field. Anyway, we continue. Thank you for your keen listening. And we shall move in the afternoon for a small tour into nature.

Thank you.



In Rajahmundry

Part 9 – Friday, January 8, 2016, Morning

Metam Me...

Once again hearty fraternal greetings and good wishes to all the brothers and the sisters. I very much hope that you have experienced the profound energy of the River Godavari. The River Godavari carries complete leonine energies. Associating with it, one can very easily lift up into the Buddhic plane. I am very sure you have all been very silent in your tour on the river! It is more to experience the divinity of the river a tour is organized for you on the boat. It is also to enable you to experience the spirit of the Mother Nature. A tour is organized into a very profound area where you are always surrounded by trees that bear fruit. Spiritual aspiration shall have to extend into every dimension of life. Once the thread with the consciousness in you is delinked, the mind, senses, and the body, they play as they like. And consequently, the profound dimensions of the super-mundane cannot be experienced. There has to be a conscious link to the super-mundane within and around so that you can look around, listen around, and stay in the muse of that experience. If not, we are like the kindergarten children who always need some teacher to discipline them. Each of you can make a self-examination of how much you could relate to the nature which is present in its great profundity, and how much you related to your mind, senses, and body. Each time in a group life, a tour is organized only to see how the children behave. The teachers take the children to the Mother Nature in the name of tours and travels and in those tours and travels, how much the teaching remained with them to experience is overviewed. It is always overviewed. The teacher who teaches in the class takes the children into the nature only to see how far the teaching is assimilated and experienced when the children are in the nature. If they remain distinct and separate, the teaching does not serve any purpose – we just remain classroom students and we are not useful in the society. It is like students studying in the school but they are not useful in the society. There are many like that in the normal world. There are many like that even in the esoteric schools. What is learnt in the classroom shall have to be experimented and experienced outside the school. The very purpose of teaching within the classroom is to enable carrying that information and transforming into knowledge through application in daily life. Otherwise, we are no learners. Somehow, man thinks learning is restricted to classroom. In the classroom you receive information which you have to experiment, learn, and experience outside. And I am very sure you have all experienced, with so many decades of relating to the wisdom coming from the Masters. On that basis you would be wished well. May that be so.

Then comes the Prajapati, the ninth one. The ninth Prajapati is the Prajapati without whom nothing can happen relating to the other Prajapatis. There are Prajapatis and their ladies who constitute the Female Hierarchy, and through their chemistry many universal principles have come to be. And they all can be related to within the human being and also around the human being. But the very basis for all that is the ninth Prajapati, who forms the very basis. He is called Prajapati Adhvaryu. Adhvaryu means the one who stands as the basis, who bears all that which is being done by the rest of the Prajapatis. He is the Atlas. The great initiate Atlas holds the whole globe. He holds the globe on his neck. Adhvaryu is said to be the Prajapati who holds the brain. The brain is representative of consciousness. The lowermost point of consciousness is posited at the bottommost point of the brain. This is called the center of Adhvaryu. This is the center which is explained as the Atlas holding the globe. Atlas holding the globe is ignorantly shown as holding the physical earth. Holding the physical earth is child's play when you are in consciousness. That's the point where it transforms into force, and later to matter. That bottommost point of consciousness in the brain holds the force and matter. People think that matter holds force and consciousness. It is the consciousness that holds the force and the matter. It is from consciousness the force generates; and the force brings down the matter. The creation is always from above downwards. Matter can be handled by force; and force is generated from consciousness. That point where consciousness transforms into force, that position is called Adhvaryu. His lady is called Shanti. If you are in that placement, you are at peace and poise. It is somewhere at the bottommost point of your brain which has its connection to the vertebral column.

Imagine, consciousness generating force. The force is a triple force and that force gives birth to matter. That is the point where you have the appropriate placement of the point of awareness. It presides over the force. And naturally, over the matter. When you make a triangle, it is at the top most point of the triangle over which you have the field of consciousness as your brain. It is for this reason we are given a symbol to meditate upon – a circle posited over the tip of the triangle. The triangle is that of the personality. The circle is the field of the soul. The point where the circle meets the triangle is the point which builds the bridge between consciousness, soul, and personality. It is the lowermost point of the consciousness and uppermost point of the personality. It is from there the soul should preside to conduct activity with the help of the force and the matter. That is the state where a disciple is recommended to be – to stand ascended to that point where the personality commences. Above that point it is all the field of the soul. Below that point is the field of personality. That is the most sublime point. For any human being, for any disciple to work, that's the point where one has to be all times so that he is well connected to the field of consciousness, and also connected to the point of force and matter. That is what the great initiate Atlas is said to be "setting himself." Hercules meeting him and trying to share the responsibility of Atlas is only like a disciple who tries to set up such a state where he mounts his personality. The one who mounts the personality can at will enter into the personality and at will join the super-soul. He has that facility. That is what is called Adhvaryu. That is where you have the real peace on earth. The human being finds that peace which he always look for only when he mounts his personality. Man has an aspiration to mount his personality. Personality is like a huge mountain. One should stand at the peak of the mount, but not somewhere in the mount. As long as you are in the mount, you have no vision, you have very narrow viewpoints. And we project our viewpoints, and we only see through holes but not the scene as such. Just like when you go up to the top of the mount, when you have the grand horizon, then your being feels fulfilled. It feels the comfort. It is at poise. It is in contentment. There is a sense of satisfaction, a sense of joy, a sense of self-attainment. All this together is called Shanti. That's why after every invocation, the Vedic seers they have the last utterance, all this work is to only gain Shanti. "OM Shanti Shanti Shantihi." It is so commonly spoken but least understood.

There are so many peace demonstrations all over the world! There are peace foundations and there are peace banners! People carry peace banners and set them here and there and feel satisfied that they have done their... Go to Himalayas and set the peace banner there. Go to Alps and set the peace banner there. Go to Andes and set the peace banner there. Go to Mt. Shasta and set the peace banner there. When you don't have the right understanding of what peace is, you make more noise outside. Peace is contrary to the noise. Most of the activity of the peace that humanity does on the planet is but contrary to peace. Peace comes to oneself when one transcends one's personality; not until then. To transcend personality you should constantly relate to the light that is in the head, and feel the transient aspect of personality and its activity. When we are within the personality, we have no peace. That's why you have symbols in the theology. There are symbols in theology within the triangle of personality, if you have the eye, it is not an all-seeing-eye. If the eye is above the triangle of personality... If we are eying for only matter, we are very much conditioned. If we are only eying for emotional things, you cannot have peace. Even if you have the ability to think, you are still in the thick of personality. You should ascend into pure light which is beyond all logic and reason of the mind. That's where you have peace. This peace is called Shanti. She is also called Shanta. She is also called Chitti. Chitti means the point of consciousness. If one is settled at the point of consciousness, such one is called Chit, or Chitti, or Shanti.

This is the Prajapati that enables discriminating functioning with the support of the personality and the body. The name of this discrimination... The ability to see... This discrimination is what to do, what not to do, when to do, when not to do, where to do, where not to do, how much to do. You cannot go on doing things. And you cannot do the contrary. You cannot do the right thing in the wrong place, and you can't do a wrong thing in a right place. There is a time sense to everything: in a given time and in a given place what are we to do to be at peace and to transmit the peace. When you are in peace, the peace transmits through you. You don't have to transmit peace as such. When you are in peace, the peace flows through. When the electrical bulb is connected, that connection itself brings the light. If you just make a hole into a water pot, the pot itself transmits the water. This is the point of universal peace in us which enables us to

gain the most valuable dimension called discriminative will. Without this, if you enter your field of personality and field of activity, we make a mess of ourselves. We mess up ourselves, and we (also) mess up others like a fly in the soup. The flies in the soup cannot help each other. Only the fly which is not in the soup, which is strong enough, should be able to help the other flies using its front legs as a fork to pick up and set out each fly. So, daily prayers should enable us to experience the state of peace which is posited as a point at the bottommost point of our brain. It is into that peace center we have to enter. That peace center is beyond the activity of force.

The activity of force is like the triple activity of Iccha, Jnana, and Kriya. You see the peace banner given by Nicholas Roerich. You find three dots. It is in between the three dots, there is a way through into the circle which is around. The middle point between the three circles is the way through into the circumference. It is a way from personality and individuality to universality. That is where there is a Prajapati called Adhvaryu. When you are through, you have peace. And through that peace, you have the product of discriminative will. That the Prajapati Adhvaryu and the lady Shanti... Their product is called the discriminative will. We think we have it! If we have it, we are always at poise and peace. And that is posited at the edge of the consciousness. It is like the cliff of a mount. From the cliff of the mount, you stand the danger of falling. It is the outermost boundary for the field of consciousness. From there it is an ocean of force which prepares matter. Coming to our own form, there is the form, and there is the force that runs this force. And you preside over the force at the cliff of the consciousness. When you get into the force and matter, it is advised that you continue to hold the thread of consciousness. When we do not hold the thread of consciousness and enter into the field of force, the currents of force will handle you left and right, up and down, and you become a slave or a victim of the force. A student of wisdom is strongly recommended not to fall from this cliff. You may have seen many Hollywood movies like Cliff Hanger, etc. From cliff, it is abyss – you don't see the bottom. If you go to mountains of great height, stand at its edge, from there is a valley whose bottom is invisible. If you stand there, anyway, you get the reeling sensation and fall! Into the abyss of the personality and into the abyss of the world, you cannot afford to jump without strongly linking with the cliff. You need to make a strong connection to the consciousness. With a thread or rope hanging from there, you can enter into the abyss of personality, of force, of matter. And with the help of the same rope you can again climb back. Otherwise, you fall. And if you fall only in your sleep hours, you can be recovered. This has to be seen in every aspect of our life. If you consciously enter into the field of force and matter, strongly holding to the thread of consciousness, you know what to do, what not to do, and how much to do, how much not to do, where to do, where not to do. Otherwise, we do anything and everything everywhere. And then get the consequential impact.

Not to humiliate you, but to inform you: a bus is meant for travel, not for dance. There are stages where you can dance. There are places where you can dance. You cannot dance everywhere. Likewise, you cannot eat everywhere. You cannot always go with some eating material everywhere. That cannot happen when you have this discriminative will. If you don't have anything to do, you don't have to eat. So many, in such a small things, we are not so very aware. How can we be very aware in bigger things? What to do where? This happens when this Prajapati and his son called the discriminative will, when this is missing everything is missing. That's why he is said the base – Adhvaryu. Adhvaryu means the one who forms the basis of all your activity. When you enter into your personality and keep acting, you cannot afford to delink with him. You should stand in link and work. Therefore, the Prajapati is called Adhvaryu. His nature is called peace and poise. Their product is called Dhadhi Anchu meaning the point, as I said, the cliff hanger. It's the edge from where you can fall into the illusion of this world, you can fall into the glamor of this world. You can fall to be a prisoner and you can no more be a pilgrim. Therefore, this point is considered to be the most important point for persons who need to relate to the world through the means of personality. If you are always in deep contemplation, again it forms the basis for upward movement. And it forms the basis for you to act into the world. He is said to be living a consecrated life – always consecrated to that point of consciousness. Staying there he expands into the personality, relates to the world, and comes back. While in action, he is connected to that thread of consciousness. When there is no need for such action, from that point he relates upwards. He relates upwards which is full of consciousness which is called the soul. The soul is universal soul with which he relates through this point via the individual soul to the universal soul.

This universal consciousness he remains always in touch with. At times when he has nothing to do, he is with it. When he has something to do, taking to that bottommost point of consciousness he projects into the world, conducts work, gets back, and stays put in that pit of consciousness. That is what is called the peace center in us. This discriminative will, its abode is the peace center, Shanti. It is also called Chit, point of consciousness. Above it is all ocean of consciousness. Below it is the ocean of force and matter. So, he at that edge of that consciousness... In meditation, we try to relate to it and find entry into the energy of the soul.

He is said to have a horsehead. Horsehead is a very profound symbol in Vedic symbolism. Horse is called Ashwa. Ashwa means not+Shwa. Not+Shwa means not past, not future. Shwa is past or future. Ashwa means not past, not future, meaning the presence. Ashwa also means horse. Ashwa also means permeating light. That's the beauty of the language of the devas (Sanskrit). Ashwa means the horse. Ashwa means not present, not future. Ashwa means permeating light. These are three meanings you get if you apply the key of etymology. He is said to have a horsehead. It means he does not live in the past, he does not live in future – he is always in the present. What we today stylishly call as “here and now.” We only say that! We are never here and now. The mind takes either to the past or to the future. But if you are posited in that point of consciousness, you do not travel into the past, you do you travel forth into the future. You stay in the present and relate to the presence which is all around. The presence can be felt with open eyes or closed eyes when you are in that state. The presence can be felt everywhere provided you are in the present. But we are displaced from the present either by travelling to the past or to the future. Since this principle always stays in presence, it experiences the Omnipresent One. The Omnipresent One cannot be experienced without being in the present. So, his work is generally to be in tune with the presence. When he is to work into the world, he permeates into the world. When he enters into the world, he does not displace himself from that point of consciousness, whatever he does. To drink water he permeates. To eat some food he permeates. To travel he permeates. To do anything, he permeates from that point, which means it is the point of consciousness that permeates through force and matter. That's why it is called Ashwa meaning the permeating nature. See, the light in the bulb as it reaches me it reaches through the rays. The rays of light are unbroken from the point of that bulb to me. Likewise, the one who is settled in consciousness permeates into the world, conducts the work, and withdraws from the world intact. He returns in one piece. He does not get fragmented or broken in the field. We always say, happy journey, come back safe. A safe journey. Safe journey is when you retain the consciousness in you.

Therefore, the second aspect of the discriminative will is its permeation. The first aspect of the discriminative will is the presence. It is in presence at all times and it permeates with the help of such presence. It doesn't live in the past, it doesn't get into the future. It is not interested to know the future. It is not interested to get back into the past. That's the past and future are considered not relevant because through present you can relate to the presence and expand into the past and the future. You can permeate into the past, you can permeate into the future when you are stably established in this point of consciousness. It is the light of the soul – the outer most point of the soul. Yesterday, when we were returning in the car, one lady asked me, “How do you know about the past lives?” If you are able to practice here for long years, you enter into the presence. In that presence, you know the past and you know the future. Therefore, we need to meditate upon that. That is what we seek through Gayatri. “Dhiyah yonah prachodayat” – may our wills be alerted. “Dhi” is this name of this discriminative will. Dhi is the light of the will. The name of this product is called Dhadhi Anchu meaning the edge of the will. If we fall from that point of consciousness, we are just personalities and can be equated with our younger brothers whom we call animals. They don't have it. This is therefore called the presence of God in us as “I AM” consciousness. By holding on to it, it would help us to stay connected to the divine in us. And through the divine in us, we can relate to the divine which is present everywhere. And in such connection, you can also function in the plane of personality and the world. That is how the one who always stays here and relates to the universal consciousness is said to be carrying the horsehead. If you hold on to this point of consciousness fairly well, you would be able to relate to any occult science and assimilate it with ease. Relating to any occult science and assimilating it becomes possible because you are at the point of consciousness. And it would become a conscious approach to study. It is not a mental reading. Reading with mind is different from reading in

association with consciousness. To stay with consciousness is more important. With that conscious association, when you relate to any occult science, the cream of the science is gained by you. That's why it is said, don't be in a hurry to read occult sciences. Practice to ascend into your center of consciousness and learn to be there and ensure that you have established yourself in a fair degree of peace, and a fair degree of poise. It is from that state of poise you can experience every occult science. That's how the seers staying at that point, related to occult sciences and experienced every occult science and became Masters of Wisdom.

The ray relating to this will reaches every morning from the east when the sun rises. When the sun rises, each one of us receive from the horizon a horizontal ray of sun meeting you. That is a golden ray. That golden ray contains the will of the sun. It can stimulate the will in you. Therefore, in all ancient theologies, relating to the golden light of the sun during its rise in the east is considered most important to develop this horsehead in you. Horsehead is also called Hayagriva. I will come to it later. That means your entire brain which contains the consciousness is electrified with the morning ray of the sun. That ray is the ray that meets you at level. In one of the meditations we say, "Meet Levels." The sun meets at level with you from the horizon. The ray travels horizontally and meets your forehead and enters through the brow center to the other side of the head where you have the tip of the brain. It enters and enlightens the entire brain. That is the beauty of relating to the light as the sun rises. And do the recitation of Gayatri. Poor are those who do not these dimensions of wisdom and try to relate as they like. This Prajapati is of great consequence to us. He forms the basis for living in the mundane and super-mundane worlds. This morning sunrise as it comes to us that is called the point of the horsehead.

The horsehead has to be awakened. It can be seen as our ascendant in the horoscope. What we call as ascendant in the horoscope is nothing but the nature of energies that are there at your birth as the sun rises in the east. The sun sign that rises in the east gives an idea of with what sun sign we have to start working in this life. Every sun sign has its sublime nature. Orienting one's life in tune with the sun sign in which one's ascendant is, is one of the keys given by occult astrology or spiritual astrology or esoteric astrology. That's how the purpose of life can be ascertained, because that's the rising point for you in this incarnation, and that constitutes the purpose. Therefore, he is said to be posited in the east in you and constitutes your ascendant. It is from there the rest of the horoscope can be ascertained. That's the ascendant from where you make the other twelve houses. The rest of the chart is determined on the basis of the ascendant. So, it is your beginning for this life. That ascendant life is called Ashwini when it comes to our system. This solar system has its beginning in the constellation called Ashwini. From there it has 27 divisions of constellations. It also constitutes zero degrees of Aries. That's why Aries is also given the symbol of a horsehead. The head of the horse is in Aries, its tail is in Sagittarius. From the tail to head of a horse, there is a way to move which is called the path of yoga. The horsehead finds its appearance in Aries. The whole body is from Aries to Sagittarius where you have the tip of the tail of the horse at the Muladhara, where you have the constellation Mula from where you can return by associating with the fire in you. For those details, you can see the (book) "Mysteries of Sagittarius". When sun enters into zero degrees of Sagittarius, around 23rd November, then there is a scope for us to blow fire from the tail to the head and reach back the head. It is only from this point of consciousness which is posited at the outer most point of your brain, you have the vertebral column through which the consciousness flows up to Muladhara. Therefore, relating to this cerebrospinal column with emphasis on cerebral system enables expansion of our consciousness. That is what is called the horse sacrifice. You put it to fire. In the horse sacrifice it is said that the head of the horse is cut and thrown into the holy fire. It is a symbolic expression. The head returns with you with full of electric fire. That means you are surrendering to wisdom. Relating to the practices of wisdom would cause the needed transformations in your brain and you come back with an electrified brain which has a very tangible contact with the surroundings. Such ones are called the anointed ones. An initiate is said to be an anointed one. He is anointed because he is in continuous connection with the presence that surrounds him. This whole practice is done by substantial relation with the wisdom relating to the cosmogenesis and the anthropogenesis. This is best gained during the dawn hours than any other hours. That's why the dawn hours are so much praised in the wisdom sciences.

Coming back to the horsehead, meditating upon the brow center and then the light above the brow center in the head, should be the major activity to enable the related expansion of consciousness. And it can reveal to us every science from within. You can assimilate the clues to the sciences through the scriptures. For that the symbol of horsehead is given. The sound relating to the horsehead is also conceived by the seers, that the point of awareness in us also carries the function of pulsation. In every being, the point of awareness keeps pulsating. The sound of pulsation is known as So-Ham. Relating to So-Ham one would slowly ascend to the brow center, the details of which were given in so many classes in the past. Staying as a pulsating awareness at the brow center, visualizing the whole head as a brilliant horsehead, when one contemplates, he listens to the reversal of the sound as Hasom. So-Ham gets reversed into Hasom. Hasom means it forms the entire body of creation, while OM forms its life. Therefore, relating to So-Ham and reaching the brow center and staying in the brow center, relating to the Hasom, enables us to experience our head as the horsehead. Experiencing horsehead means experiencing that state where you no more drift into the past or into the future, and you stay in the present, and you permeate into the entire field of the brain, and the brain tends to be electromagnetic, and stands to gain the ability to receive and perceive from the surroundings. This practice relates to the product of Adhvaryu called Dhadhi Anchu. The product is Dhadhi Anchu. The original sound is Dhadhyanchu, means the edge of consciousness.

Therefore, this is a very sublime aspect of... When you are with it, your Pranic principle is at ease and your awareness is in expansion. Your Pranic principle is at complete ease; then it is called "Sam". When the Pranic principle is at its ease, then awareness can expand. If the Pranic principle is in trouble, it also troubles the awareness principle. That is why it is said that in discipleship, one should ensure that he does not fall sick frequently. Sickness is a disturbance to the Pranic principle. When the Pranic principle is disturbed the awareness principle is also disturbed. The practice that comes from Hasom is after So-Ham is fairly settled at the brow center. Prana becomes the basis for expansion of consciousness. You see the life force in a horse. It is ever agile. Agile means very alert. A horse does not sleep like any other animal. It does not lie down. That's why only horse has stables. That's the only species which stands and relaxes. It seldom sleeps because it has no ups and downs in its currents. All other species sleep, and to sleep they tend to be horizontal. The beauty of the horse is it stands in ease and relaxes. It is a beauty in nature. Even a cow, which is considered very sacred, when it relaxes, it relaxes on its belly but not its legs. That's why this horse energy is very much appreciated by the seers by their observation in nature. A well trained horse can win wars. A good horse enables a warrior to accomplish great adventures. With these stable energies of life the consciousness activity is put to expansion by orienting oneself to the entire cranial region, sitting oneself at the brow center. That is the reason why Lord Krishna suggests in Bhagavad Gita in the sixth chapter, "Stay at the brow center and contemplate." If you stay at the brow center and contemplate, the entire wisdom reveals itself to you. There you get the cooperation of the ninth Prajapati whose name is Adhvaryu.

It is Adhvaryu that enables dwelling in the field of consciousness along with the consort or lady called Shanti. If Shanti is missing, the being is neither here nor there. Without peace, you cannot be in the field of consciousness, you can not dwell well in the field of force of matter. That's why Shanti becomes the foundation of all wisdom activity. Shanti comes to us by relating constantly at the brow center and contemplating upon the field of light. To enable the continuity of consciousness you need to see that consciousness only in the outer world. When we see all around, you see the form. The form is supported by the force. The force is supported by the consciousness. You need to lift two veils to see the consciousness. Only satisfying with the form is no good. Form veils. In between the form and consciousness there is the force. So, we need to lift two veils at least to see the beauty of consciousness that surrounds us. To see that consciousness in us, we need to lift up from our form and force centers. That's why you need to lift up beyond the triple forces. That's where you have the triangular forces represented by the three points. The three points representing an equilateral triangle, and orienting to the center of the three points is what is recommended in ancient scriptures to enter into the center of "Sam", where you can meet the point of consciousness. With the help of that consciousness, you can enter into the field of consciousness which permeates the planetary, solar, and cosmic systems. That's exactly what Nicholas Roerich gave as three circles in a triangular placement. We mostly relate to the three circles but

not to the center of the three circles. Even in the playing cards, there you have four symbols on it: one is a diamond, another is heart, another is a spade, and another is called clubs. The club is a symbol relating to "Sam." Between the three circles, there is an entry door. When the three points of the triangle are brought together, in between the three you find the aperture to go to the outer side. Going through the triangle leads you to unlimited awareness. From that unlimitedness through the triangle, the consciousness can flow out to objectivity. That is the point represented by the Prajapati and his lady and their product: Adhvaryu, Shanti, and Dhadhi Anchu.

This Dhadhi Anchu, please remember that he is generally on the other side of the triangle and generally stays consecrated. And he relates to this side of triangle only to fulfill the purpose. Since he is posited in the east and stays related to the east, he knows the purpose and according to the purpose he enters into the field of activity. When the purpose is done, he gets back into the pool of consciousness. That is what is expressed as a statement of an initiate who says, "It is now finished. I shall now rise and go to my Father." This has to be said daily. When the purpose of the day is fulfilled, you should consciously withdraw through this peace center into the pool of consciousness. And consciously express once again from that pool of consciousness in the morning hours and conduct and again consciously withdraw. Remember this point to express into the day and to retreat by the night. And when there is no purpose to be in the field, don't do other things in the field. Withdraw and be with the One. Withdrawal can be by relating within, withdrawal can be by relating to the consciousness prevailing in the surrounding. When you keep on seeing, lift the veils, then it is only consciousness. We are all units of consciousness. And each one has his own variety of force and varied form. Therefore, to see each one as a unit of consciousness more than his nature of force and form is a practice which leads you to contemplation with open eyes. Then throughout the journey you can be in that contemplating attitude. This is how we have to be ardent students of light. When you are in nature, relating to the consciousness at work through force and form would be a great engagement. When you are in meditation, relating to the consciousness which is beyond your form and force is also meditation. Either way you are meditating. You see with open eyes or you see with closed eyes. There is a stanza or line in Bhagavata which says, "Let me perceive Krishna either with closed eyes or with open eyes." Meaning what? Meaning perceiving one consciousness which is veiled by variety of forces and forms. That's how it has to be.

Thank you for your patient listening for a while despite our body conditions, our cold, our cough, and our disabled situations! In spite of our disabilities we could relate to wisdom. And by more and more relating to wisdom the disabled become able. And the able ones are those who do not falter. So, may we be blessed to be the able ones. We have one more Prajapati to relate to. This we do tomorrow morning. After that, we have the valedictory. Valedictory means thanksgiving and farewell to the teaching activity. Farewell is not saying bye-bye. There are two different things. To fare well means to do well. It is not saying ta-ta or bye-bye, like that. Let him fare well, let him do well. The teachings should be practiced thereafter. That is how the farewell should function. We fully well know that we leave it here and go, but it would be nice if you carry it with you and implement in the daily life.

Thank you.



Sunrise at Rajahmundry with Master Kumar, Wednesday morning

Part 10 – Saturday, January 9, 2016, Morning

Metam Me...

Hearty fraternal greetings and good wishes to all the brothers and the sisters. Before I narrate the work of another Prajapati, I would rather get back to give some more detail which is necessary in this context. I have spoken to you in all these days (about) nine Prajapatis and their ladies. The Prajapatis constitute eventually the Male Hierarchy. Their nature or the female aspect constitutes the Female Hierarchy. That's how we have Marichi and Kala and their activity; Atri and Anasuya and their activity; Bhrigu and Khyati and their activity; Angiras and Shradda and their activity; Vasishta, Urja, and Arundhati, and their activity; Pulastya, with Havirbhu, Ilabila, Kaikasi, and their activity – he has three different natures, the solar plexus Prajapati; then Pulaha and the lady Gati, and their activity; and then the eighth Prajapati Kratu, the lady Kriya, and their activity; and yesterday we spoke of Adhvaryu and Shanti, another name of Shanti is Chitti, and their activity. Thus there are nine Prajapatis who are expressed through the creator from higher circles – just like the children are expressed through us, not from us. Though by ignorance we think they are 'our' children, the truth is that they are expressed through us. They could be our elders meaning ancestors, and they could be connected in the past lives or not connected. In the case of the nine Prajapatis, they are expressed through the creator, they come from the higher circles. The nine ladies, they came through Devahuti and Kardama Prajapati, which I explained in previous classes. Kardama and Devahuti, through them nine ladies were expressed constituting a Hierarchy. To this Female Hierarchy, the source is Devahuti. And Kardama also came from the most high circles. The scripture does not say that he came through creator or any such thing. This is what I want to clarify. The nine Prajapatis which I mentioned to you, they are called Nava Brahmas. They came through the creator. The ladies relating to these Prajapatis came through Devahuti and Kardama. Those who attended to earlier classes, to them it is easy to understand. That's why I want to give some antecedents before I speak of another Prajapati and another female principle constituting the Hierarchy.

As I said in the very first class, through the creator the Prajapatis came as the fourth step. The Manus came as the seventh step. If you go back to the earlier teachings, you know that. Maybe in the future Indian group lives, I will not pick up a topic which would be a continuity of the past topics because there are always some new members and they cannot follow. We have been teaching here from 2010 successive events of cosmogenesis. It would be helpful for people who would like to know how the creation came to be. But then each time, a different composition of the group is present. There are some common members, but there are many who are uncommon. When you pick up a continuation of topic, all those members who came earlier, they don't come now! Some of them come, and some new members come. Therefore, it becomes difficult to narrate the cosmogenesis.

Coming back to the topic, from the creator in the fourth step there are Prajapatis. In the seventh step we have Manus. That's why with Manus, the major aspect of creator's work is over as seven days of creation. In the first step, the creator brings out ignorance. In the very step, the creator brings out ignorance. That's why we all have ignorance. And that ignorance is a fivefold ignorance which was explained earlier. In the second step, he brought out Kumaras. In the third step, he brought out Rudras. In the fourth step, he brought out Prajapatis. It is not that he brought out, really speaking. It is they who came out through him. They expressed themselves in an order which was not known to the creator. That's why creator is not seen as a very, very accomplished one. Things come through him which he does not know. Not much is known, just like many things come through us which we do not know. In the fifth step came out the Word. In the sixth step, the Vedas came out. In the seventh step, Manus came out. That's how there is an order. Rudras were not meant for procreation and enabling beings to take for. Kumaras are also not meant for it. The Kumaras, they came to form the fourfold existence and they are eternal celibates, eternal youth. They do not involve into creational process. They provide support for the creational process. Rudras also have no program to procreate and offer bodies to the beings. They exist as vibrations in eleven different dimensions. The vibrations of Rudra are with matter, with the water, with air, with fire, with the Akasha, with

the sun, with the moon, with the light principle, and so on. They are eleven Rudras. They create vibrations and a field of activity for creation, but they are not the ones who involve in giving birth to beings. That was the problem for the creator. He was asked to perpetuate creation to enable beings to get into the world. First, ignorance came; nothing could be done with ignorance. Second, the Kumaras came; they are eternal celibates. The Rudras form the field. The first, second, and third were not very useful to the creator, in the sense of proffering basis for the beings. They were useful in a different dimension and they remain at all times helping the creation. They came through. Just like we give birth to children, they may or may not follow the program that we have. The children that we get are not our children. They come with their program. That's how Kumaras came, with their program coming from the most-high circles. Rudras came from a higher dimension. Prajapatis came and they are the ones to oblige to enable beings to form. So also the Manus. Prapapatis constitute the Hierarchy of Wisdom. Manus constitute of the Hierarchy of Rulership or Kingship. Prajapatis are the wisdom class, Manus are the ruling class.

Among the Manus the first Manu is Svayambhuva Manu. His work is to bring down as many beings into creation as possible. He has a lady. Her name is called Satarupa. Satarupa means she helps Svayambhuva Manu to give birth to hundreds of children. "Sata" means hundred, "Rupa" means forms. Satarupa and Svayambhuva Manu constitute the first couple of Manus. Among the seven Manus, he is the first one. Svayambhuva Manu and Satarupa, they wanted to bring forth beings. But there was no place where they could do it because there was no platform, there was no earth. Therefore, earth had to be created. That's where you have the story of the wild boar, bringing forth the principle of earth which was submerged in the waters. After the upper part of the earth was formed, there was a platform for them to deliver beings. Just like we look for a house after we marry... When we decide to live together, we look for a house. To them, earth was the place. Through them came three ladies and two sons. The three ladies are: Devahuti, Akuti, and Prasuti. Through whom did they come? Svayambhuva and Satarupa.

When you speak of Female Hierarchy, apart from the consorts of the First, Second, and Third Logoi whom we call Durga, Lakshmi, Sarasvati, you keep them at the top. Beyond them, it is one consciousness as pure consciousness. The next step is the consort of the First Logos, the consort of the Second Logos, and the consort of the Third Logos. That is the secondary state of Female Hierarchy, the highest being the World Mother. Then in the next step, you get Satarupa. Satarupa with Svayambhuva Manu conceive Devahuti, Akuti, and Prasuti. These three constitute the second step in the creation after Satarupa. Devahuti gave birth to nine ladies in cooperation with Kardama Prajapati. She also gave birth to Kapila as the tenth one. Kapila is the Lord himself reborn as the first incarnation on the planet. The nine ladies were given in marriage to the nine Prajapatis. That's where the stories of the nine ladies constitute one set. The nine ladies from Kala to Shanti, they are all born to Devahuti. Devahuti is born to Satarupa. Satarupa comes through the creator along with Svayambhuva Manu – they come together. Please try to familiarize the Hierarchy. Svayambhuva and Satarupa together they descend from the creator as the first couple. Through Satarupa, there are three daughters: Devahuti, Akuti, and Prasuti. Through Devahuti, nine ladies came through. And their marriage is with the nine Prajapatis. These are principles in manifestation explained in stories.

I repeat once again: there is the Trinity who are an expression of pure consciousness. So, pure consciousness is at the top of the Female Hierarchy. Through the pure consciousness, the triple forces as will, knowledge, and activity. And then through creator, the trinity relating to the Third Logos and his consort, came through Satarupa. Through Satarupa, again there are three ladies coming through of which Devahuti is one. Through Devahuti, nine principles came through. Likewise, from Akuti and Prasuti, also female principles come through. So, the female principles that came through Devahuti, Akuti, and Prasuti, constitute the Female Hierarchy. When we speak of the Female Hierarchy, we speak of the female principles coming through Devahuti, Akuti, and Prasuti. And for Devahuti, Akuti, and Prasuti, the higher principle is Satarupa. For Satarupa, the higher principle is the mother who constitutes the consort of the Third Logos, Sarasvati. And for the three mothers of the three Logos, the most high is the pure consciousness. I am going up and down so that you get familiar with it.

I repeat again from above downwards. Pure consciousness which is an emergence from existence. It has names like Aditi, Gayatri, Savitri, Sri, Lalitha, etc. It is pure consciousness which forms the topmost point of the Female Hierarchy. In the next step, you have the ladies of the Trinity representing the power of will, the power of knowledge, and the power of activity. They are the second step of the Hierarchy. In the third step you have Satarupa. In the fourth step, you have Devahuti, Akuti, Prasuti. How many steps have happened? Four! Now come from Devahuti some more female principles. They are nine in number which I have explained. Through Akuti also something comes. Through Prasuti also there are female principles that happen. In the scripture, the first set is presented. The second set relating to Akuti comes now. And later comes Prasuti. But they are all on the horizontal bar. They belong to the same state. So, what happens is when the three ladies are married to the three Prajapatis... Devahuti is said to be married to Kardama. He comes from Absolute via the First Logos and Third Logos... Absolute Energy finding its expression through First Logos and through the Third Logos as Kardama Prajapati. Likewise, the second lady Akuti, she has her male counterpart. The name is Ruchi. Ruchi means the taste of life. This Prajapati also comes from the most high through the Second Logos and the Third Logos: Parabrahman via the Second Logos and the Third Logos, Ruchi Prajapati happens. The first one happens through Parabrahman, First Logos, and Third Logos. Kardama, he is via the First Logos via Parabrahman. Ruchi is from Parabrahman via the Second Logos, through the Third Logos. He is the one who gives the taste of living, the joy of living because the Second Logos represents the beauty and bliss of existence in creation. Then the third lady Prasuti, she is married to a Prajapati whose name is very familiar to you. He is called Prajapati Daksha. He came from Parabrahman via Third Logos. This analysis is important which I am giving you, it is not there in the scripture. The subsequent acts prove what they are.

The three ladies Devahuti, Akuti, and Prasuti, they had three male counterparts. They are all expressions of Parabrahman via the First, Second, and Third Logos. Kardama gave birth with Devahuti nine ladies. Ruchi along with Akuti, he gave birth to the very essence of experiencing, which I will narrate of. Ruchi and Akuti give birth to the principle called Yagna and Dakshina. Then the third lady Prasuti, she is given in marriage to Daksha. Daksha gave birth to sixteen female principles. You have to get familiar with them to make a schematic understanding of the whole thing. It is obvious that in this group life we cannot cover the sixteen females that came through Daksha and Prasuti. It will be for the future classes. Prajapati Daksha is the able one. That means he is the able one. Only men of knowledge realize that there is only one able one and we are all his instruments. Daksha suffers from the same characteristics of Third Logos. Third Logos also from time to time feels that he is the creator. And he is made to know from time to time that he is not, he is just a channel. So, Daksha Prajapati carries this characteristic. Normally, such things should be explained on a board but I believe in the brilliance of your intelligence! Don't worry I will give a chart! You have the ability to multiply it. Now, you see how big the Female Hierarchy is.

From down below you have nine female principles coming through Devahuti. One female principle coming through Akuti. And sixteen female principles coming through Prasuti. $16 + 1 + 9 = 26$ came through. Along with three ladies, they are 29. With Satarupa they are 30. With Trinity they are 33. There is a Hierarchy of 33 female principles emerging from one World Mother who is the cosmic nature. When you always ask for Female Hierarchy, it is a huge Hierarchy even at the cosmic plane. 33 female principles of which in this group life we have explained nine of them, from Kala to Shanti. Now, we get to Akuti and make an understanding of what is that came through Akuti and Ruchi Prajapati. Now you see, we mention nine Prajapatis already in relation to the nine ladies from Kala to Shanti. I also mentioned about Kardama Prajapati. And now, Ruchi Prajapati – 11. And then Daksha Prajapati – 12. The Prajapatis exceed number 10 for certain mysterious reasons which I explain later. Therefore, this scheme you need to have in your mind. Absolute existence, from there to emergence of pure consciousness. Pure consciousness detailing to three Logoi and their consorts. And the Third Logos giving birth to Satarupa. Satarupa again giving birth to three female principles. And these three female principles giving birth to $9+1+16 = 22$ female principles that constitutes the basic Female Hierarchy. Of that I give you, what is that this Prajapati along with Akuti brought out into the creation as the creational principles. It is with that the fourth canto of Bhagavata starts.

I should hold a quiz program so that I know how much you have understood! What are the names of the three daughters of Satarupa? Devahuti, Akuti, and Prasuti. Devahuti means the one who calls forth the devas. Akuti means the one who calls forth the time cycles. Prasuti calls forth the beings. So, we first come here with the principle of Ruchi and Akuti. They give birth to Yagna and Dakshina. Yagna is sacrifice. Dakshina are the fruits of action which are distributed. Yagna and Dakshina. Life is intended to be carried as a Yagna, an offering. That is the fundamental law of creation that we are here for others, not for ourselves. This very basic understanding is missing in the human beings. The cosmic devas, the solar devas, the planetary devas, the animals, the plants, the minerals, they all exist for others, not for themselves. The beings deserve to be in creation when they are for others. When they live for themselves they create ripples in creation. That's why in the very beginning of the creation the principle of Yagna, sacrifice, came to be. Sacrifice means not living for oneself but living for others. A selfless living but not a selfish living. Selfish living constricts the consciousness. The consciousness is contracted through selfish living. Selfless living causes expansion to the consciousness. That's why in the very initial stages of creation, the Second Logos who is said to be in charge of the beings in creation, he himself came down as Yagna. And his lady Lakshmi came as Dakshina. Yagna means sacrifice, living for others. When we live for others, there are fruits that come to us through our selfless actions. Selfless action brings greater fruits than selfish action. Those who are selfless accomplish more. Around them there is much fame, much name, much diving splendor, and much wealth. All that come up to them, they offer again as donation or Dana. This activity of sacrifice, which brings forth the fruits are also (again) distributed. Selfless activity enables expanded consciousness. When you have an expanded consciousness, your activity brings forth much better fruits of action. Those fruits are again distributed out of compassion to fellow beings. On one side there is an act of offering. When you live a life of offering, things gather around you because nature tends to favor those who offer themselves to the welfare of others. Therefore, such actions bring greater fruits. And those fruits are again distributed. That's how these two have constituted the principle of sacrifice and the principle of sharing and distribution. This is all the basic knowledge and love that comes through the Second Logos. Knowledge and love enables living for others and sharing with others.

Living for others and sharing with others – without this you cannot taste the joy of life. You cannot experience the bliss of existence in creation. The joy is by self-offering and by being compassionate enough to distribute the fruits of action. This is the original fundamental of the game. This fundamental rule of the game is given a go-bye. So, consequently we have tremendous conflict. Even today in creation, the ones who consecrate to the principle of Yagna and Dakshina, they find their gradual liberation from creation. The liberation comes from this creation only when we live a life of offering and sharing and distribution of the nature's resources that are gathered around us. The thought should be, "What is it that I can offer?" The thought should never be, "What should I get?" What should I get is a counter principle to what should I offer. When you think of getting and gaining, you are into the loophole of awareness. When you are for sharing with others and offering life for the others' benefit, you are playing the rules of the game very well. Individually, each person finds his liberation as much as he consecrates to this principle. The men who liberated themselves from the imprisonment of the world are those who have learnt the secret of offering themselves. They get to the Yagna of all-offering – whatever they have, they offer. They even offer their body if it helps others. There are beings who have made that self-offering. There are gradations of offering as Yagna. The Lord himself has offered.

We have many tests for focusing today. Particularly today, the flight is moving at a lower height (and causing noise). I will tell you a small anecdote. There was a child who was admitted to a very sophisticated school. It is my personal experience that I am sharing with you. He was admitted to a very sophisticated school which exists in the valley outside Visakhapatnam. There is a school in a valley called Valley School. It is a very peaceful place and has very spacious rooms. It is all silent. A child was admitted in that school. He studied there for about six years but he has not gained much knowledge. So, he was shifted from that school to an ordinary school. In that school, there was only (one) hall like this. There were no walls. It was divided into six parts by the carpet – six carpets were laid in six places. Six classes were conducted in the (same) hall. Here one class, to my left side another class, over there another class, over there another class, like that six classes were concurrently conducted for six standards. Six teachers were speaking to

their children. Every teacher was speaking to her children in the class. In the same hall, six teachers concurrently were speaking. The children are to orient only to their teacher and listen. Such was the method. When a child was shifted from that school where it is all very silent, all nature, and each room was spacious with separate rooms for each class, he did not learn much there. Therefore, he was shifted to an ordinary school where six classes were conducted within one hall. He studied there for three years. In those three years he gained the best of focusing. If you are to learn, you have to listen only to your teacher, not to other teachers. There are six teachers speaking in a hall, and you will have to listen to your teacher and nothing else. He gained such a focus that it was amazing for the parents at home. When the boy studied his books, he was unmindful of what was happening around. He does not know what is happening over there. Even if someone puts on television, it does not get into his ears. Or even if someone is playing over there, it does not get into his ears. He is only with what he is supposed to listen to and look to. How could it happen? It is a matter of focus he learnt here which he did not learn in the other school. Thereafter, his ability to grasp has been very good. And he eventually became a professional. Even now, when he is with one thing, he is completely with it. Even if his cellphone rings here, he is with his work, it doesn't... Is it a facility or not? That's why it is necessary that we focus upon what we intend to. We cannot be generally focused in all the 360 dimensions. Then we cannot listen anything, we cannot register anything. Just for your information, the parent is me and the child is Guru Prasad. That's how he learnt focusing. Even if there are ten things around him, what he is with it, he is with it. And that school where six classes were in one hall is none other than The World Teacher Trust School, Balabhanu Vidyalam. So, it is a matter of deep inclination to listen that enables you to listen. When we are deeply interested in what is being taught, other things do not enter into our ears. That is what is called true focus. Unless one is focused, one cannot see well, one cannot listen well, one cannot sleep well. A focused person does not demand situations. He does what is to be done in a situation. Therefore, only such persons can take the best of experience of life because you are focused. The essence of life is for those who are focused. It is not for those who are diffused. The diffused ones cannot gain much experience. The focused one gains experience. That's why I always tell you, whatever the flower is, the honeybee is only interested in the honey of the flower. It is not interested in anything in the surrounding. Then only the taste can be best experienced.

Therefore, coming back to the topic, the sacrifice, you know, how it exists? The principle of Yagna exists in the creation as the annual year. We call the year as personification of Yagna. Every year has its sacrifice. Every year, it conducts through nature... That's why we have a name for every year. From Aries via Taurus again to Aries, the years are named. They are called Samvatsara Purusha. Samvatsara Purusha means it is the annual yearly god that descends and offers himself for the benefit of the beings. The beings are benefitted by the cyclical functioning of the year. There is the spring followed by summer, and it is followed by rainy season. The rainy season brings forth the fauna and flora of the earth. And then there is the bloom season where there is offering of the fruits, the flowers, and also food of the nature to the beings. And then in its return, it takes to the winter and the fall season. That's how there is an annual functioning of the energies by which the waters move up the sky from the oceans, and come down as rain that enables creation of food on the planet for the planetary beings. The beings are all allowed to survive on the basis of the food. If there are no seasons, there is no food on the planet. When there is no food on the planet, the beings cannot survive. We least realize that we live on account of the seasons that are conducted in an annual year. There should be enough spring, enough summer, enough rainy season which brings forth the bloom season, followed by the winter, and also the fall. This is how annually the year god enables the nourishment of the beings. The nourishment of the beings is on the basis of the cyclical movement. Therefore, the Lord himself is said to be demonstrating the act of sacrifice for the sake of the beings. If rains do not happen in the higher circles, there is no problem – only on earth there is a problem. But they are concerned about the ones in the lower circles. Therefore, there is the seasonal upward and downward movement on an annual basis. It is only by that there is enough wealth on earth. Even if we have lot of sea waters, they do not nourish the beings. These salty waters are vaporized through summer and brought down as rains of pure water which help growth of cereals, pulses, fruits, vegetables, and so on.

Transforming useless energy into useful energy and offering such energy for the general benefit of all is what is called originally as Yagna or sacrifice. And those who do this Yagna, as the year god does, are

able to follow him. You all know in the West that there is a festival of Passover. One cannot pass over along with the year god unless he also follows the year god in spirit. The ones who live for others, who offer all their energies for others, and distribute whatever comes to them, they can go through the festival of Passover. Passover is a very important festival. To pass-over this earthly cycle, there is a methodology: we need to follow the year god. The year god demonstrates how he works for so many beings on the planet. And he does not eat anything for himself. He raises salty waters to skies in summer, brings them down as pure waters, and enables food to happen on the planet by which beings are all put to nourishment. And around the winter there is the harvest. And thereafter there is the fall. And then the year god, in the month of Aries, hands over his function to another year god who descends, whom we call Samvatsara Purusha. Samvatsara Purusha is the year god. He comes down, he helps beings, and then he hands it over to the incoming Samvatsara Purusha. Just like in our professions also, when someone comes into your place and you are transferred to some other place, you hand over your duties to him and then you move on. This principle of handing over to the incoming one and thereby leaving to higher circle is exactly what the significance of Passover is. Passover is a festival, in the sense that you move into higher circles. This principle is established in the creation even in the very early stages of the creation. How many educated intellectuals know about this principle? Does education give this dimension of creation? Education does not teach the very fundamentals of living on the planet. That's where one has to resort to the original scriptures: that having come to earth, you fulfil your service to the surrounding beings. And in your fulfilling service to surrounding beings, the nature cooperates with you. When the nature cooperates, don't appropriate to yourself – distribute and share. You see the farmer, he sows seeds of wheat and rice. All that grows is not for him. He has to share it with others. The better you share, the better you are nourished by the nature by different means. So, transforming one's own life as a life of offering is one dimension. Utilizing the resources that reach one and ensuring their distribution is another dimension. The first one is called Yagna. The second one is called Dana or Dakshina. That's why after carrying out any big activity of welfare, there is always distribution of wealth. It is followed by distribution of wealth to the surrounding beings. That's how this principle came through the Second Logos via the Third Logos firstly as Ruchi Prajapati and then in association with Akuti this Yagna and Dakshina came to be.

Sacrifice is seen as a male principle. Through sacrifice when you receive wealth, the distribution of that wealth is seen as Dakshina or the female principle. The male works. The female gathers. Does the female distribute or not is the question. The female is the nature in you. The male should function in welfare of others. As a consequence when you receive the resources of the nature, the female in you should let it to be distributed. It cannot be accumulated. If you accumulate, it binds you. When you distribute, it releases you. That's why when you work for yourself, it binds you. When you save only for yourself, it binds you. When you work for others, it releases you. When you distribute for those who don't have enough, you are further released. That is how the principle of Ruchi and Akuti gave birth to the year god and the principle of sharing and distribution. The very foundation of Bhagavad Gita is on this Yagna. Bhagavad Gita is a scripture that very strongly recommends to adopt your life to Yagna. If you are not adopting your life to Yagna, you tend to be more and more a prisoner of your life. Therefore, the year god and the wealth that he brings out through his offering, and distribution of that wealth is said to be another dimension of creation. Self-offering is the male principle, distribution is seen as the female principle. If a lady of a house does not allow any distribution, that house is destined to be doomed. The house is your body. The lady is your nature. Likewise, in another dimension, in a couple when one generates wealth, the other only secures wealth but does not let it to be distributed, she is only working for self-doom. That's how the scriptural laws, creational laws are. When you plant a mango seed, it gives birth to so many mangos eventually. If you don't distribute those mangos and keep it at home, they get rotten. In nature, one seed gives birth to so many thousands of mangos. Every season, the tree gives a thousand mangos, again a thousand mangos – just from one seed. One act of offering gives birth to so much wealth, and that needs to be distributed. You see how a rice grain when it sprouts, it gives birth a bunch of rice grains which are more than a hundred or two hundred. Multiplication is in the nature. That's why Bhagavad Gita says, release yourself by distribution. If you do the contrary, you would only be imprisoning yourself. Self-offering and sharing, these are the two principles that came through Ruchi Prajapati and Akuti. And they in turn gave birth to the twelve sun signs. The year god comes with his twelve qualities of the sun signs. That's it

is said that Aries has a quality, Taurus it has a quality, Gemini has a quality... Twelve different qualities are transmitted by the year god to enable one cycle of offering. That's why it is said that they gave birth to twelve children who constitute the twelve qualities of the twelve sun signs. And it is to that there is the formation of the related energies throughout the year. Giving birth to means when there is one cyclical movement, it is observed in twelve different dimensions. The twelve different dimensions of the twelve signs have different characteristics and nature. That is what they gave birth to. That's how there is the story of Akuti, Ruchi Prajapati giving birth to sacrifice and sharing. This is one dimension which you kindly note.

Then we will in the next proximate class speak of Daksha Prajapati and the sixteen females that came through. It is again a very profound subject. So, I think you would no more have enthusiasm about Female Hierarchy because it is so elaborate! The networking of creation is basically the work of the Mother, so you have many details over there. With the help of Agastya kindly try to assimilate what is said. Then we will see!

Thank you.

