

The World Teacher Trust
107th May Call
With Master Kumar and Kumari Garu
Sadguru Tapovana, Bengaluru, India
May 27 – 31, 2016

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



Friday, May 27, 2016, Evening – Part 1 – Inauguration of the Seminar

Hearty fraternal greetings and good wishes to all the brothers and sisters who have taken the trouble of travelling to be in the presence of the Master and to gain the necessary initiation that the Master intends to pass on for the May Call. For all those who follow the yoga path of Master CVV, the most important annual day is the May Call day, which happens to be 29th May. We gather two days before so that we can prepare ourselves to get the initiation as it comes through the Master. The Master himself is the channel for the cosmic energy. He receives, he transmits, and he causes the needed adjustments in our personalities so that they are easily aligned with the soul. A soul-infused personality is fit to experience the splendor of life, to fulfill life, and to live a worthy life on the planet. So, you are all welcome for this august group life.

According to my understanding, Master CVV is the foundation upon which the huge super structure of the World Teacher Trust is built. The foundation is Master CVV and the Hierarchy is the trunk. Master MN and Master EK constitute the branches that cater to the various leaves who constitute to be the Master mediums. Today, the Master mediums are all over the planet and they all orient to the May Call with great fervor. It is the wish of the Master that many gather because the initiation is groupal and is not just individual. A groupal initiation is much more appropriate and much more feasible in the Aquarian Age; individual initiations are not

so much attended to. This is because man has to demonstrate solidarity with his fellow men. We are all initiated together and groups have to come together for the May Call. Grouping of the groups is what the Master likes.

I am glad that many groups are gathered here. For 25 years in Europe and in South America, many nations were gathering. After giving the discipline of attending to May Call in togetherness for 25 years, we started in India, in Bangalore. We have this May Call for some years to come. The chief idea is the spirit and then the climate. While the spirit is there in abundance with the World Teacher Trust groups, in the month of May, the city of Bangalore, especially in the outskirts, provides the best ambience to conduct the May Call. And our brotherhood in Bangalore leave no stone unturned to make this May Call function very splendid and fulfilling. I thank you all for having travelled from all over the places to be here to participate in the three-day function. There are five teachings and at the end of the group life, we have the last session on Monday as a question and answer session. May we gain as much presence as possible, through the prayers, through the pravachanams¹, and through our orientation within and around. May that be so. I welcome you all. There is a small function planned which may be completed very soon, then we shall have a talk relating to the discipleship into which we all cherish to walk in and to live by. Thank you.

(A birthday ritual was conducted.)

Once again hearty fraternal greetings and good wishes to all the brothers and the sisters. We have gathered this Friday evening to humbly enter into the energies of the May Call. The May Call has come to be ever since 1910. And an arrangement is made in the higher circles for the downpour of Energies of Synthesis, which would enable the man to realize the splendor of life and also realize the essential deathlessness of man. These are the two purposes: to live well and then to leave well. These are the two challenges for every human being. Both are difficult. As we see the human life, it is not easy to live well.

To live well means to live in peace, to live in poise, and to live in fulfillment and splendor: full life with a fairly good demonstration of vocational life, a good demonstration and fulfillment of family life, and a good demonstration and fulfillment of social life. These are the three dimensions for the human being. One is the personal life or domestic life. The second is the professional or vocational life. The third is the social life. In every dimension he has to fulfill. There has to be a good family. There has to be a good profession through which one can serve the society to his utmost satisfaction. There also has to be a good relation with the society, transmitting the vibrations of goodwill all around. This is what essentially life is. Man draws much joy when there is a joyful family at home which he brings up, and a profession that does not bind him but through which he can serve. Normally, the things that we develop bind us. The family binds us because we do not know how to relate to the family. The vocation binds us because we do not know how to relate to the profession. And the society binds us. Everything binds us. This binding aspect of life is nothing but not knowing how to do. When the knowhow of how to live is not there, then everything around us binds us, including the body. To release oneself from all these bondages and yet live well...

You can be in the body and the body need not condition you or deplete your meaningful programs or cause hurdles to your fulfillment. So is the case with the family. The family can be developed as a cogent and harmonious unit by which the purposes of a householder are better fulfilled by the lady and the man, and for bringing up the children in a good manner. The profession can never be seen as a means of getting bound – it is only a means to serve. The means to serve has the tentacles of bondage in it. Service never binds. Service binds because there are expectations and (when one is) working for one's own selfish interests. That's why the vocation binds us. There is lack of knowledge everywhere. Therefore, there is lack of freedom arising from ignorance. We are ignorant therefore we are bound by the body, by the family, by the vocation, by our social circles, relative circles – everything seems to be a bondage. This is what man is suffering from ages. There are persons who try to break all these bondages and move forward, causing pain here and there. You are not supposed to break things and move forward. The ancient system to some extent

¹ Pravachanams = discourses

suggested breaking away from the family, breaking away from the profession, breaking away from the society. It is not seen as a path of knowledge or a path of light or path of love. Therefore, the science of yoga came to be.

The purpose of science of yoga is to live with everything without being conditioned by anything. You can live with the family without being conditioned by it. You can live with profession without being conditioned by it. You can live in society without being conditioned by the society. You can live in the body without the body conditioning you. These are the dimensions that the yoga proposes. We cannot think we are practicing the yoga as is coming from the Masters of Wisdom when we are bound by everything. We are bound by the body so it doesn't cooperate with us to do the programs as are given by the Master whom we follow. The body does not oblige, the family does not oblige, the vocation always comes in the way, and the society is topsy-turvy. In such a situation, how to setup a life within that irregular life is the skill which the yoga gives. When you have the skill of developing the needed freedom, the needed independence.... Master CVV is very much fond of the word "independence". You should be independent of your body. In the sense that the body should not decide the program. It is like the vehicle deciding the program. For many of us, the body itself says, "Ah! Bangalore is too distant. Better I do it at my home!" Many people are bound by their body demands. They do not reach where they are to reach for a purpose. Likewise, the body demands every morning to sleep a bit more than what is necessary. That is why people do not gather with much enthusiasm on a daily basis for the prayer. Group prayers happen only when there are important events. Other times, the body mind always recommends, "Ah! You can do it at home. Why should you go all the way to the prayer hall? I will do in my own apartment." Like that many stay back. The essence of it is that the body-mind decided the soul shall not go the group prayer. It is a bondage of the body. At every given time, the body tries to show its own power over the man.

There is a part of mind which is dedicated to body. There is a part of mind which is dedicated to the knowledge or Buddhi. There is a part of mind which is relatable to the soul. The mind is divided into three parts: the soul-mind, the mind of wisdom, and the mind that cares for the body. All three are important. But who presides over when is a question. When soul is to preside over, the body comes and dominates and says, "You can do it at home. You don't have to go all the way to Tapovan." I am speaking of the residents of the Tapovan colony that we have built here. Therefore, we don't find much attendance here for the daily prayers. I am not a clairvoyant person but still I can very easily say this because that is the human nature everywhere. Hardly 10-20 persons attend the daily prayers, while there can be 200 persons in a group. This is just to give an example. It happens in every group because when we are at home, we have our own way of making concessions with the brain. We may do prayer in the worship room, we may do prayer in the drawing room, and if we are lazy enough we may do the prayer even on the bed! Just utter the word CVV on the bed! That's how the body conditions. And there is a part of the mind which relates to the profession, your family.

We are essentially three and independent as souls. But out of ignorance we have built things in a manner that they bind us and we are not free. There is no freedom. Our nature does not cooperate with ourselves. We are the persons, and we have personalities. This the fundamental. We are jeevatmas², and we have swabhava³. Our swabhava always troubles us. It always keeps on troubling us. That is why it is said that each one's personality is his spouse, be it male or female. Male, female are only in the form. The soul is neither male nor female. The soul has its life and the soul has its personality. The personality shall have to be made friendly with the soul so that the soul fulfills itself with the help of personality. If the personality does not cooperate, soul can only wait. Just like a man at home who does not know how to prepare coffee for himself shall have to wait for his lady to prepare and give it to him. When we are dependent, it is one thing.

Independence is the key note of the yoga of Master CVV. Independence does not mean that you irresponsibly cutoff with people or delink with people. It is not independence. Independence comes through skillful right action. This right action enables us to build the right relation with the personality. We are the

² Jeevatma = soul

³ Swabhava = personality / nature

souls, and we have a personality. Don't say that you have a soul. If you say that you have a soul that means you have degraded yourself as a personality. It is like the dog saying, "I have a master!" Is it the dog that has the master, or is it the master that has the dog? Who owns whom? Therefore, to say, "I have a soul" is an utter ignorant statement. We are the souls and we have developed a personality, which does not so much cooperate with us. It is like we (try to) tame a dog or we (try to) tame a horse and it does not relate to us well and does not follow our commands. Then life is full of conflicts. When the personality does not relate to the soul, does not cooperate with the soul, and it develops its own programs, then the very purpose of soul incarnating into a body and developing a personality is defeated. We have all entered into the human form to fulfill the unfulfilled purposes of the soul. That it is so is also forgotten. Therefore, at the end of the life we remain unfulfilled and many things remain unfulfilled. We think we have not done well therefore we come back again. Apart from the stories of difficulties of departure and the transit through the hell house, the very purpose of our coming is not fulfilled because the soul has come with a purpose. It has to demonstrate the kind of freedom in friendliness and relate to the body, to the family, to the vocation, to the society, and when the one's purposes are fulfilled, it should be able to depart as freely as it has entered. That is how it seen by the seers. For that we all get into some kind of yogic practices or spiritual practices. But then we are bogged down with so many routine things and forget the purpose.

How far am I fulfilled with respect to these four dimensions of life? Does your body condition you for a program which soul intends to fulfill? Where there is nourishment to soul and the body comes in the way, it is said to be the first impediment in yoga. Your body cannot come in the way of your soul nourishment. For example, if the prayer nourishes you, you being the soul, anything else cannot condition your prayer – neither family, nor vocation, nor body, nor society. Do you have such a situation? It has to be carved out. That's why it is said in yoga that if anything comes in the way of any program relating to discipleship or enforcing the program of the soul, then you know that in that aspect you are not free. You may not be free on account of the body, you may not be free on account of your vacation, you may not be free on account of your family program, and you may not be free on account of your social programs. If you someone asks you, "Why could you not attend to the prayer in the evening?", some reason is given which is not a valid reason.

When we decide upon the yoga path and follow a Master of Wisdom, there are some simple instructions that the Master gives because the Master knows that we are the bound ones, the imprisoned ones. Knowing full well that we are prisoners, they give very simple practices which are feasible to follow. When they cannot be followed, it means you are not entertaining the required degree of will. That's why the morning and evening prayer tests us very clearly. The morning and evening prayers are a clear litmus test to see are we or are we not free. If you are not even free for the morning prayer then you can forget about yoga! I am assuming that we are very, very regular with the morning prayer. If the evening prayer is becoming possible to you, it means that you are gaining some independence. Otherwise, no independence. What happens is that by evening you may be stuck in some program. You don't plan well to ensure that you are free for the evening prayer. And the program into which you are would be appearing apparently more important than the prayer. As long as your nature finds (the other program) more important than the prayer, that means you are not in the path of yoga. That's where you see the priority is decided. If yoga is your priority then the evening prayers are also conducted with equal vigor. As much vigor as you conduct the morning prayers, with the same vigor you would conduct the evening prayers. If you are not able to attend even the morning prayer, any cause you speak of is not valid for yoga practices. If you are not able to attend the evening prayer, any cause you mention is not valid. It shows that you are still not free. We have been demonstrating for the last one week how thoroughly we enjoyed the morning and evening prayers here (Bengaluru). Why can't you arrange the day in a manner that you do the two prayers? Neither your body shall come in the way, nor shall your family come in the way. Sometime family programs and evening programs come in the way of the evening prayers, social programs come in the way of the evening prayers, and vocation comes in the way of the evening prayers. Even in the vocation, if you take away 10-12 minutes at 6 'o clock, no one that surrounds you really objects. You should have that conviction. If you say, "I need fifteen minutes of silence for myself, and I will rejoin in the program", no one will object. On the contrary, you gain lot of cooperation from the surroundings, and sometimes they may even say, "May we also join you?" So, it is a matter of conviction that we need to

hold to conduct the two prayers. And until and unless our two prayers are very regular, we cannot say we are gaining independence. Don't think that by not being regular, the Master may not bless and all that.

The Master gave a method of granting independence to us, and it is for us to accept that method and work with it. In the thick of things also we can do the evening prayers. Just at the moment, two minutes before six, you can withdraw. Just invoke the Master and for fifteen minutes you just remain silent. The will of the Master would enable the situation to happen. I have many such experiences. The will of the Master is such that when you have the intent to pray, the necessary cooperation comes from the surroundings. Even the train stops two minutes before six in an unscheduled manner until the prayer is complete and then it starts. To that extent he arranges. Even in big situations, you can just withdraw for 10-15 minutes. When you have the will, you have the way. When you don't have the will, you don't have the way to the independence. The purpose of yoga is to be free – to be free and yet relate, to relate in freedom. Every one of us would like to be free, but our nature does not allow us to be free. Therefore, we weave a system around us which does not allow us to be free. There were times where even on the Tankbund in Hyderabad, I used to park the car aside at two minutes to six and do the prayer. The entire buzz of the sound of the cars would appear to be like OM. If you sit down in a park in a busy city and close your eyes, you can see the whole sound happening around as a dimension of OM.

Therefore, the teaching as it comes this evening seems to be, "Test your own independence by your commitment to the prayer." If you are really working for independence of the soul... From what? From your own nature because nature binds you and tells you, "We will go here, we will go there, we will do this, we will do that..." Therefore, that nature has to be made friendly. You cannot set undue influence on nature – it is your own nature. Therefore, you don't have to suppress it. Suppression of your own nature is called a very beastly method. Suppressing and trying to gain control over the nature would result in getting overpowered by the nature at a later stage. It is like if you set your foot on the hood of a serpent, the serpent springs up and bites you in your moments of unawareness. That's why people who do practices of suppression, like dikshas⁴... Diksha has to be a natural diskha which can be adopted to on a daily basis. How many of you have gone through diet programs? And after the program what happens? With vengeance, the body comes back in the same fashion as it was before! You can go to Zindal you have in Bengaluru, a beautiful place where in fourteen days they can put you a shapely form. An irregular form can get back to a regular form. But can you retain it? (No). Why because what all you did for those fourteen days was not natural with you, not part of your nature. Do it in a manner where nature cooperates. You cannot do it any other way. That's where the skill is. Slowly, you have to work with your own nature.

If we see ourselves, right from speaking some falsehood casually... We have to be very accurate when we speak. The nature is such that some people speak in a casual manner which is not very accurate. Why should you speak that which is not accurate? Why should it be an estimated speech? Why should there be an approximated speech? Why can't there be accuracy in speech? Just for example, if you say how much time it takes to go to the railway station, you should be able to say accurately. Then you are reliable. If someone asks, "How much time it takes to go to Jay Nagar?", if you say that it just takes 15 minutes and it takes 40 minutes then are you accurate? Your nature is not accurate. To that extent there will be training. Your thinking should be accurate, your speech should be accurate, and your movement should be accurate. Anything you say should be accurate. It cannot be an approximate saying. It cannot be just releasing some kind of wild statements which have no sense, which cannot be seen in truth. To that extent, the speech, the thought, the whole system can be set in order so that you tend to be a very effective person. Effectiveness comes through accuracy. And this accuracy is but part of the nature that you carry in you. You should never speak casually even when you speak with others. Speech has to be accurate. If you wish to praise someone, praise with truth, not with untruth. Let not the praise go beyond the truth. Let it not be untruth. We keep on speaking things which are not accurate. Therefore, our system tends to be accurate.

⁴ Diksha = practice

Therefore, what I wish you say is bring your nature into silence to start with. Ensure that your nature gets into silence. That means when you close your eyes, are there lot of thoughts in your mind? Or is it as much quiet as you are? You are essentially full of silence. The noise around you is the nature that builds around you. Therefore, to bring this nature in tune with the soul's program is what is intended. That's where the story of friendliness between nature and self... Our nature has to be friendly to us. Our nature should enable us to see through better, to listen better, to act better – that is what is called as developing a transparent nature. The soul functions through nature when our nature is transparent. When it is full of confusion, so full of haziness, so full of fog like grey matter, then we ourselves are confused. When you sit in the prayer in the morning and evening, the Master clears that grey matter. The work that he does is to clear the undesirables in our nature. That is what he means by saying, "I shall repair your vehicle."

Everyone's personality is his vehicle. Each one of us have a vehicle. If someone asks you, "Do you have a vehicle?", if you are student of yoga, you say, "Yes, I have a vehicle." What kind of vehicle? (You can say) It is not so good, I am repairing it! Every vehicle requires repair until one becomes a yogi. This vehicle is what he intends to repair. Soul is fine – soul is full of light, love, and will. Soul has three natural qualities – will, love, and light. What is disabling these qualities to manifest? The nature in you. Your nature has distorted itself by your own understanding, speech, and action.

Therefore, to bring friendliness between your nature and your soul, to make them friends is what is important – that is the symbol of Gemini. In Gemini, you have a male and a female together, and they are said to be friends. If they are not friends, the story is different. If they are friends, the story is different. Only when one's nature is completely friendly with oneself, such a person can achieve to his heart's content, to his complete fulfillment. Then the purpose of his coming or incarnating is completed. If the nature is not cooperating so well, your journey is not complete. It is like when you travel from your place to this place, your vehicle breaks down, or your vehicle gets into a repair and your vehicle gives you problems. All the problems that we have are nothing but the problems relating to our personalities. The soul has no problems. The problems that we speak of... Everyone speaks of "No problem" but there are problems! Even before we think of problem, people speak of problem! There is a problem in the speech itself! If someone says, "Can I go to United Lodge of Theosophists to pick up a book?" we say, "No problem!" We start the speech itself with "no problem" because we are full of problems! Anything you ask any person, he starts saying, "No problem", that means there is a problem!

Likewise, this nature is the problematic thing in each one of us, which we have built over lives. If your life is not comfortable to you, you cannot blame anyone. It is you who prepared your nature. You cannot complain about anything. You have to make your nature as that which is comfortable to you in a friendly manner. If this seat is not comfortable, I should make sure that this seat is made comfortable because I need to sit in it for three hours. I cannot sit in a chair that is not comfortable and keep on complaining, "It is not comfortable." Instead of complaining, why can't you make it comfortable? In every aspect of life there is discomfort. With the body there is discomfort; with the spouse there is discomfort; with the vocation there is discomfort; with the society there is discomfort. How did it come through? It came through due to lack of our knowledge. Even if the whole system is irregular, you can still be regular. Even if the whole system is in disorder, you can be in order. The nature gives that freedom. You cannot say, "Everything is in disorder, so I am also in disorder." It cannot be like that. The freedom that the sages speak of is nothing but this freedom with your nature. And then friendly nature.

The initiation in the month of Gemini is essentially an initiation of friendliness. Friendliness with the surroundings or friendliness with the neighbor comes later. Friendliness with your nature is first. "Love thy neighbor" has not become possible over two thousand years. A Master of Wisdom has come and said, "Love thy neighbor". Till date the humanity is not able to love the neighbor. He cannot because inside (us) there are troubles. The nature has to be set right first. Nature should not be seen as your enemy. If you have not tamed your horse properly, it behaves funny. You cannot say, "I beat this horse." The more you beat, the more it tends to be non-cooperative. Likewise, the practices cannot be beastly practices to bring the nature into a friendly orientation to you. This friendliness is the great key to the yoga. The very name of the World

Teacher is Maitreya. Maitreya means an embodiment of friendliness. To him everything is friendly. Even the hardest cold weather that they have in the trans-Himalayan regions is very friendly to him. He does not have to wear any warm clothing. When the inner nature is friendly, the outer nature is also friendly. Only the inner nature requires adjustment. The outer nature tends to be friendly when the inner nature is friendly. Then you don't complain about summer, you don't complain about winter, you don't complain about rainy season, you don't complain about mosquitos, you don't complain about insects, you don't complain about anything! A yogi has no complaints because he is free from all complaints for the simple reason that his nature is so friendly that it is able to relate the surroundings in friendliness. Unless your nature is friendly to you, you cannot be friendly around.

There is a saying coming from Master CVV, "Have a friend in you and be friendly to others." If your stomach is always troubling you, like a Nux Vomica patient, then you cannot be friendly. If your stomach is a harbor of fear, or anxiety, or dislikes, or hatred, you yourself are not at comfort; and you cannot transmit joy and peace to the surroundings. The first thing is have a friendly nature. That friendly nature enables you to build bridges all around. Working with oneself is the great task entrusted in yoga. When you are able to work with yourself, and make yourself very friendly, and are able to keep a smile on you at all times... Unless one is in a serious situation, it is but natural that the soul has a smile on its face. That's why all the accomplished persons have a smiling face. Sometimes we have a smiling face, but many times we don't. A little stomachache is enough to put off the smile, a little headache is enough to put off the smile. Your headache is your headache, it is not other's headache. You may create headache to others with your headache! Likewise, with your stomachache you can create problems to others! When there is a problem in you, problems sprout all around. This law of nature is that we have to accept first. This is what we see with the great beings whom we worship. We speak of Rama, we speak of Krishna, we speak of Buddha, we speak of Christ, and we speak of so many Masters of Wisdom. What is so charming in them? It is their nature which is radiant and magnetic. Soul is the same. What is to be repaired? Nature has to be repaired. Nature has to be made completely friendly to the soul.

You and your nature are the two aspects in you which Gemini depicts. There is only sun sign where you have two verticals. Gemini is the third sun sign in the zodiac. That's why in the month of Gemini the initiation is given by Master CVV. Only knowers know how to initiate humanity, and they do so in tune with the time. Now, we are in the month of Gemini, right from 22nd May. By 29th May, seven days have passed. Therefore, the Master decided that he shall give the initiation of friendliness. "Yoga School Friends Society" – did anyone name their institution with the word "friend"? The Master said "Yoga School Friends" – we are in a school where we take lessons to gain friendliness with our nature. We should not assume that we already are something. It leads to a smoky path and we can never come out of it. We can never come out of that smoky situation when we are already satisfied with our nature. We should never be satisfied unless our nature tends to be foolproof, in the sense, in every state it stays poised. Anything unexpected would not disturb it. No happy moment would make it hilarious. No unhappy moment would depress it.

That kind of nature, most friendly nature, is what the Gemini as a sun sign can bestow because it is one who became two in the beginning of creation, and that is how Gemini came to be. One became two: Prakriti and Purusha. There is no quarrel between Radha and Krishna; there is no quarrel between Shiva Shakti. There is no quarrel between Prakriti and Purusha. They are friendly at all levels, in all states they are friendly, at all times they are friendly. They play their game so well. That is the ideal for us. That is how we have Ardhanariswara. Similar understanding was also there in other systems as well. The Greeks called it Adonai. The Jewish called Jehovah, the male-female God. That is why we also speak of male-female god Lakshmi-Narayana, Uma-Maheshwara, Bhavani-Shankara, Vani-Hiranyagarbha, Arundathi-Vasishta. What is visible is the nature – you are within the chamber of the nature; nature is your envelope. Therefore, to build this friendliness with nature the month of Gemini is chosen because the month of Gemini is essentially a month of universal friendliness.

So, be friendly with your nature to start with. Slowly, your friendliness with your nature would also be responded with friendliness by your nature. This is how the work is done. Be friendly with your nature. And

slowly gain the response of friendliness by your nature. When that takes place, then the yoga is in the process and the Master helps it. Why? The relevance of the Master is that he helps us in building friendliness with one's own nature. You may have been a very angry man, say 25 years ago, and after 20 years of yoga practice, you are not angry. You may have been a man of anxiety 20 years ago, now you are not anxious. Slowly, the adjustment is made. For that adjustment this prayer is made. Don't think it is like meditations as are given in other systems. People think it is a meditation. Here, Master did not call this as meditation. He called it as prayer. And what is that prayer? It is a prayer seeking adjustment to nature. Whose nature? Your nature. Who adjusts? The Master adjusts it. Therefore, you invoke the Master, and let him adjust the nature which is in you, which is troubling you. When the nature is adjusted, everything is adjusted. When the nature is adjusted, it tends to get in tune with the divine nature. The divine nature is full of splendor. The mundane nature has lot of roadblocks, many problems. From mundanity to divinity the nature is transformed. You are not to be transformed, you are the same. It is not the soul because soul is the descendent of the universal soul. You are no other than the Father. Father exists as the son. That (soul) has its nature which is divine, and essentially it was divine with us. By virtue of loss of knowledge, it tended to be mundane. From mundane nature to divine nature, that transformation requires not only the help of the Master, but also our will. If we don't will to change ourselves, the Master cannot help us.

Unless you bring the vehicle to the mechanic, the mechanic will not repair. You either have to invite the mechanic home, or you have to take the vehicle to the mechanic's shed. Going to Kumbhakonam or Nilagiris is taking the car to the mechanic's shed. Or, invoke the Master and the mechanic comes home. That's why he says, "I am master mechanic." He will repair. Let him repair. Where is the hurry? Why can't you sit long hours for reparation? There is a lot to be repaired. And he is so patient in repairing. To him, there is no case which is hopeless. We ourselves feel hopeless, we feel ourselves very helpless but it is not the case with the Master. Even helpless cases he has transformed into very helpful cases.

Master VPS when he went to Master CVV he was in a completely hopeless situation. More than Master MN, Master VPS is very relevant to us. Why because Master MN went to him and in a matter of five years he was called Little Master by the Master himself – it is a different situation. But VPS went with a body full of sicknesses. So full of sicknesses that he was disgusted with it. He thought he would better die. With this kind of body which is full of problems – every day problem, either constipation or diarrhea, or stomachache. He cannot eat anything, he cannot do any work. What kind of body is it? Everything is punctured. He had so much love for the divinity. But it (body) just disables him. He decided one day, "Better I go to Kashi and sink into Ganges." He made the decision. On the way, he went to some house where he received the call from the Master. The Master can implant from a distance. Where he went, there he heard that there is a very mystic yogi in Kumbhakonam. Master VPS was living in Chennai. The person in the house he visited said, "Anyway, you decided to go and sink in Ganges. I don't come in your way because I have been seeing how much you are suffering with your sicknesses. It is your decision and I respect it. But before you do that, there is one mystic yogi in Kumbhakonam. I have heard that he does many miraculous things, which are normally not possible things. He declared that he would grant deathlessness. Why don't you make a visit for what it is worth?" That is how the message came to him through the Omnipresent One because he was so much relating to the Omnipresent all the time, right from his childhood, and he was longing for the divinity and presence of the divinity. That is one part. Other part is a horrible vehicle. When this message came he thought, "Yes, why can't I just..." Anyway, he wished to die. But then came a suggestion, "Let me try and see what happens." So he came to Kumbhakonam. Of course, Master CVV is a very Grand Master. In one sitting everything was set right, including the frozen shoulder on account of a bad accident to him. He had right shoulder broken when he was moving in a bullock cart. The cart fell down, he fell down, and his right shoulder was broken. And it was not properly joined by the then doctors. It was improperly handled. He could not even lift his shoulder. Whenever he was to write something on the board as a teacher, he had to lift his right hand with the help of the left hand and write. That was his situation. Including that, everything was cleared. Why because VPS was so ardent to relate to the divinity. We don't know on whom the grace of the Master showers. So, everything was set in order in the very first encounter with the Master. Just three prayers and all was cleaned. And even on the very day, the Master said, "Eat everything that is served. Don't think this doesn't suit me, that doesn't suit me. Forget all that. I am here. Sit by my side...." It happened in 20th

century. I am not talking about Krita Yuga or Dwapara Yuga. It happened just a few decades before, not even a century ago, may be around this time of last century. And he himself has recorded it. It is not somebody else speaking about someone else. Master VPS himself has written how he was lifted up. "May He lift up the earth to the kings of beauty", like that we make utterances. But a Master could just transform the whole situation in a matter of 2-3 prayers. Thereafter, he lived in good health. There was no bar for him to eat anything. He could eat sweet; he had no complaints about sugar (diabetes). If he ate salty things, he had no complaints about blood pressure. He could eat fried things; he had no problem about cholesterol. He gained the independence. What I mean to say is not about eating sugar or anything, (but that) independence is granted so fast.

Should we not beg the Master in our prayer, "We may not be as fiery an aspirant as VPS. Master, but still please..." That's what we say from time to time, "Master, please rectify." We are very casual even in saying that. And when we say in English we are very stylish. We are full of deficiencies within us which can be rectified by the Master. What is the benefit? The benefit is that we will be comfortable with ourselves. First, we have to be comfortable with ourselves. We cannot go on somehow managing ourselves all the time. How long can you manage yourself when it is so deficient inside? Only you know the inner deficiencies; your neighbor is not interested in knowing. We try to setup to the world something which we are not. We know very clearly what we are; nobody will need to tell us what we are. But when it comes to the world, you just turn it out and try to show the best face. You hide the other face. Isn't it! There is a song in a Hindi movie that the face he puts up is very shiny and brilliant, but inside it is very black. We always try to put the best side of us into the public. Look into and see how best it is inside. It certainly demands repair. Why because we are not poised in all situations. As long as we are not poised in all situations, we cannot be satisfied with our nature. We have to work it out. For that workout, since you cannot yourself do it... If you can repair your vehicle... You cannot repair yourself. Therefore, there is the one who said "You come to me and I will repair for you. Or, you invite me, and I will come and repair for you." Everything is in your mobile these days. The Master comes home, even before the electronics! It has been there from the beginning. "You invoke and I enter into you" – "Miller Form Center". What does it mean? Now you are doing your grinding at home. But do you also get into the grinder. In the morning, when you prepare some powders or some chutneys, you put some pulses in it and put on the grinder. The grinder grinds and you have the powder – a refined one which you can eat without losing the teeth! The Master says, I will enter into the mill. The miller enters into the mill and forms the center of the mill and conduct the milling. What a compassion! The moment you invoke, the Master enters into you, if only you care for it. You don't believe it that's why it doesn't work for you. The Master said, "I will enter into you and take the seat whichever you offer, be it Ajna or be it heart. And sitting there, I personally make a repair." It is a personal 1-1 basis. On 1-1 basis he enters into everyone and causes the needed repair, not only of the bodily situations, the psyche which is the essence of your nature. He conducts repair to your psyche. When the psyche is put to repair your thinking patterns will change. You don't think in the same pattern as you were thinking before. That is the work he does – to make our nature friendly to us.

It occurred to me that this is the reason why the Master chose the month of Gemini (for initiation). Earlier, I also gave some other explanations. Same expressions every time is no good know! Earlier, I said that in the reversed wheel this is the tenth month. In the reversed wheel Gemini is the tenth month. Tenth month is a month of fulfillment. Tenth house in the horoscope is the house of fulfilled. How much a man gets fulfilled is seen in the horoscope in the tenth house and the related planets – the lord of that house, where is he, is he in trouble or is he in good position that he can accomplish? In the reversed wheel of the zodiac, Gemini becomes tenth house. Tenth house means fulfillment. For spiritual fulfillment, we observe chart in the reverse direction. Therefore, it is the tenth house where the fulfillment can happen. And that fulfillment can come only when your nature is friendly with you. You see how friendly Rama's nature was with him. From the point of coronation to the point of being in the jungle in just one day, there was no change in him. Such a shock, isn't it! Instead of being coronated as the prince, on the same day by evening he landed in a nearby jungle. How did he perform himself through all that day from morning to evening? Just no change in vibration, constant vibration. That is the friendliness of his nature. That's why we worship him. Let us try to make best use of that facility so that from being a very complicated nature that we carry, it becomes a very friendly nature. And

when your nature is friendly, friendliness flows through you to the surroundings. That's how it is. That's how he prepares school friends, yoga friends. And then those friends can be picked up by the Hierarchy, (which is) presided over by Maitreya, the lord of friendliness. The true translation of Maitreya is lord of friendliness. He (Master CVV) said, "I will prepare the friends you need. You use them for the divine plan." That's how he made an agreement with the Hierarchy that "I shall contribute disciples who are fit to serve the Plan."

What are we doing? We routinely think of Master CVV and somehow try to manage our family life – sons, daughters, granddaughters, and building houses. That's not what he intended. He intended that each one of us be a world server. Don't think of being a world server unless you start serving your surroundings. It is only through serving your surroundings properly, you are lifted up into situations where you are exposed to greater and greater fields, ultimately resulting in world service. That is what Master Djwhal Khul says, "Out of smaller responsibilities properly performed greater responsibilities will emerge, culminating in the world service." When we are experts in escaping from responsibilities nothing can happen. But the program with the Master is that he opens doors after doors to walk us into a grand planetary light. Such is the scope starting with the reparation of our nature. Reparation of our nature is the fundamental and culminating into world service is the purpose for which the advent of Master CVV has happened. May be this be taken as the fundamental note for the themes to come in the next four teachings.

Thank you one and all. Namaskarams.

Saturday, May 28, 2016, Morning – Part 2



Hearty fraternal greetings and good wishes to all the brothers and the sisters. When there is too much expectation about May Call, the expectation may lead to disappointment. We shall have to have normal temperament and conduct the prayers so that the energies are well received into us. An expectant mind generally obstructs the inflow of energies. When you are expecting a great guest coming into your house,

you stand at the door and you wait for him. And as he comes in, if you don't let yourself out of the door, he cannot enter. You can't stay at the doorstep obstructing the way and say, "Please come, please come", then he cannot come. Likewise, May Call on one side we have the influx of energies which is told to us over 100 years. Every May Call there is influx of energies into us like a huge waterfall, like a Ganga avatarnam⁵. To be able to receive the energies we should not have an expectant mind, but a normal, receptive mind. A receptive mind enables to receive. An expectant mind obstructs the inflow of energies. Every time when we invoke the Master, we should be opening our mind like a lotus. The difference between a lotus and a chakra is, chakra is continuous movement and it is a whirlpool energy; a lotus is an unfolding energy.

Waiting to receive is important than staying in expectation. There is subtle difference. We should let the energy to enter into us and do its work. Since we are walking into the energies of May Call, it is important that we have a normal mind – a mind which does not too much of expectation but an orientation for reception. Otherwise, all the effort that we generally make for the May Call would normally work out the contrary. It is our like our saying that a great event is to happen, an elephant is come into the frontiers of our village or city and perform a great feat. But then as we go there, no feat is done. It fizzles out. It is well said in Telugu but it is not very appropriate to say what it is. When we are in too much expectation... Because I have to gently ward off the expectation which is in the group about the May Call. The expectation is a projection that obstructs the inflow. Let our prayers be conducted in a manner where we stay open to receive.

The process of meditation is not very much understood. We think of getting into something. It is not getting into something, it is letting that something to enter into us. If you open the door, the light comes into the house. Your trying to reach the light is an uphill task. You cannot reach the sun but the sun comes into your chamber. Letting things happen is wisdom. Doing things is not wisdom. Human mind believes in doing things. But in nature things happen. That's why we should be able to wait to receive. "Wait to receive" is the mantra for meditation. Master Djwhal Khul says in his writings that the technique of meditation is negative. Negative means it gives a wrong understanding to us. Anything negative is seen as a negation but it is not true. The technique is negative means a negative state of mind is a receptive state of mind. We wait to receive the sunlight. We cannot go and meet the sun. The sun itself will come to us. So also the Master will come to us. The energy which we call the Master... Whenever we say Master, it is the energy which entered into Master CVV and is conducting itself. Master CVV is a channel to that energy which has descended itself from the most-high planes. He said, "Relate to the energy with me as a channel. I am a means but not the end." That's why the Master also says, "Do not orient to my picture. You can relate to my picture, invoke the sound, and later wait to observe what is happening in you." Then the energy which enters into us as we invoke the sound, "Master Namaksaram. Master CVV Namaskaram" and then the hierarchy of Masters we have. It helps us to receive the energy into us. Just like from local electrical station to our transformer, from our transformer to the main switch in our house, from the main switch in the house into our room, there is the flow of energy.

Wait to receive is passive dynamism. You are alert to receive. You are not pre-occupied. That's what we say during Janmashtami that any moment the Lord may walk into our house. During the midnight hours, the Lord may walk into our house, so we make small, small steps with rice flour, and then make a way for the Lord to enter into our house. He may enter and we may not know. Many times when the energy visits, we do not know because we are otherwise occupied. It has to be not an occupied state all the time. The trick of the mind is it puts you in an occupied state. It has to be emptied, opened up. We have to open up. As we open up, it (the energy) enters into us. Just like as we enter the door to the east, the eastern light enters into us. It is only the opening that is said to be receiving and that is what is called the technique of being dynamically negative. Sri Aurobindo calls it as passive-dynamism. Master CVV says, "Invoke and observe what is happening." We should observe the influx of the energy as it enters into us and as it functions as a vibrating principle in the whole body.

⁵ Avatarnam = descent

I thought I would brief this in the very beginning because we are into the energy now. Last night, we entered into the energies of May Call for the simple reason the constellation of Dhanishta is now prevailing. Master's star is Dhanishta. It is already Dhanishta today till midnight today and then tomorrow there is the May Call as arranged by the Master. And Dhanishta speaks of the Aquarian energies. The constellation of Dhanishta is in Aquarius. Through the Moon, the energies of Uranus are transmitted to us this midnight. That's why as students of yoga or discipleship, we should always note where the Moon is in its transit. For that reason, we are asked to recollect the nakshatra of the day. If you see the nakshatra of the day, you will be able to very easily say in which sun sign the Moon is. Sun sign is a twelvefold division of the zodiac. nakshatra is a twenty seven fold division. It is a more detailed division. Why it is important for us to notice the nakshatra is when Moon is in a particular constellation, it brings the related energies by reflection to us. The beauty of Moon is that it reflects the energies to us. You may not be able to see something from the sky, but by arranging a mirror you can allow it be reflected in your house. When a plant is not receiving enough sunlight, what would an intelligent person do? He would arrange a mirror in such a fashion that the sunlight reflects through the mirror on the planet. Then the plant receives the sunlight. Not only that, direct reception of the energies could be too strong to be received and assimilated. A reflective energy would be much more soothing. The sunlight when you directly receive it during the midday, it is so very strong and it is such a brilliant diamond light that you cannot look at it, you cannot stand under it. But the midnight Moon? Midnight Moon is nothing but the sunlight reflected. Moon reflects the light of the Sun and we have a pleasant impact of it. Likewise, every constellation's energy is reflected by the Moon when the Moon transits a particular constellation. That's why our seers from ancient most times told us to relate to the nakshatra⁶ in addition to tidhi⁷.

Today's tidhi is Saptami (seventh moon phase). Vara⁸ is Saturday. Nakshatra is Dhanishta. Tidhi, vara, nakshatra, yoga, and karana – these are the five which constitute the panchanga. We only know the vara, the day. Most of us don't care to know what the tidhi is. Don't take it as tradition, it is wisdom. When we know tidhi, you know what is the relation between sun and moon. We know the relation between sun and moon when we know tidhi. Let's say, tidhi is Saptami. We say Saptami is an auspicious tidhi. We try to do good things on Saptami. You know why? On the day of Saptami, the sun and moon are in trine. When they are in trine, the energies are better received. On Ekadasi (eleventh moon phase) also they are in trine – the angle between sun and moon. If the moon is not well oriented to the sun, you don't receive the sunrays. Certain tidhis are considered more favorable in the sense you receive more light into you. Why because you are the sun and your mind is the moon. "Chandrama Manaso Jatah", that's how we say in Purusha Suktam. Our mind some days is very receptive, some days it is not very receptive. That's why not every prayer is the same because the mind is differently oriented. The mind is differently oriented on different days because the mind's orientation to the soul is different. Today is Saturday, that also we should carry the awareness with us. Knowledge enables expansion of consciousness.

Today is Saturday means the energy of Saturn prevails. Energy of Saturn is what? We have to study the books! The energy of Saturn is he causes consolidation of whatever you carry with you. The work of Saturn of consolidation while the work of Jupiter is expansion. It is like Jupiter keeps on building, growing, causing expansion. But an expansion without consolidation causes collapse. That's why people who grow fast, they fall also fast. Anything that grows faster, falls faster. Anything that grows slowly, it stands long cycles of time. You see there are temples in every corner of a street in villages, towns, and cities. They don't last long like the Jyotirlinga temple. There are temples which have survived cycles of time. There are temples which have a very short life. Why because the expansion and consolidation shall have to work in union. Just to give an example, you build a brick wall. Just because you have good number of hands, if you go on building a wall of say eighteen feet on one day very quickly, it is bound to collapse. Why because there is no consolidation. There has to be bricks, there has to be cementing. After some, it has to be watered. After say 4-5 feet of wall, you make a concrete band over it, and again start building with the bricks. At every phase, you bind it.

⁶ Nakshatra is a twenty seven fold division of zodiac

⁷ Tidhi = moon phase

⁸ Vara = day

Brick to brick you bind it, and again after every one meter or say five feet, you again bind with concrete, and cure it with water. Such things last long. Otherwise, the walls give way.

The importance of Saturn is of great consequence. The whole work that you have done from Sunday to Friday is consolidated on Saturday. It is said in the Bible that the Lord has worked for six days and on the seventh day he took rest. It is symbolically and mystically said like that. There is no such thing as rest in creation. The Sun cannot say I will rest on Saturday. The Earth cannot say I shall rest on Saturday. It is at poise at all times but no such thing as rest as humans think of. The plant is not at rest, it is in continuous growth. The animal is not at rest. The planets are not at rest. Everything is a continuous movement but in a poised movement that we do not even see the movement. Therefore, the work that we do during the week shall have to be consolidated on Saturday for a further building from Sunday. It has to be like that. That's is how you have to understand Saturday. Saturday is for consolidation of the work done from Sunday to Friday. The six days work is consolidated on the seventh day. And then again there is a fresh beginning on Sunday for yet another step forward. This is how we have to see Saturday. Saturday is therefore considered for review. All reviews for disciples is on Saturdays. From last May Call to this May Call what have we gained in terms of awareness? Have we expanded in our awareness which is reflected by the modified nature in us? I was speaking to you of the nature yesterday. The modified nature – do we have the same nature, same anxieties, same mistakes, same ways of speaking – this is the measure. Did you improve yourself such that your nature gives more comfort to you?

Everyday kindly make note that the planetary energies that prevail. There is a greater detail about it but to start with do not forget the day and the planetary angel that prevails over the day. In fact, it only prevails for a quarter of the day – from 12 'o clock on wards it is a different energy. Every quarter there is a different energy. From 12 'o clock to 6 o' clock on Saturday, you have the energy of Moon. I don't want to bore you with astrology. But make note that today is Saturday. We say "sthiravara" (in our puja). Means what? We don't say sanivara, we say sthiravara. What sthira? Stabilize, consolidate. We just don't use our... How much can be written? Even if so much is written, you should have the inclination to ponder over things. Otherwise, nothing unfolds. That sanivara is sthiravara is known to us, but what is sthiravara we don't care! So we have to consolidate all the discipleship work that we did for the entire week today so that you take a step forward for tomorrow. That is Saturday.

Today is Dhanishta nakshatra. What is Dhanishta? Dhanishta literally means wealthy wind. Wealthy wind brings the best of things to uplift you. It is an airy constellation. Aquarius itself is called an airy sign. Among the three airs, it is considered the spiritual air which uplifts us. That is why have introduced the Dhanishta meditation. Why Dhanishta meditation? Only to uplift you with the help of the spiritual air which is transmitted today. There is the spiritual air, there is the mid-air, and there is the mundane air. There are three types of air. There is air in the region below the diaphragm, in the lower torso. There is air in the upper torso, that is mid-air, from throat to diaphragm. And there is air in the head. The air in the head is the spiritual air. Remember, your head contains all the spiritual potential. Your head has the potential for all light. And your upper torso, from diaphragm to throat, has the potential for force. The head is consciousness. The upper torso is the field of force. The lower torso is the field of matter. Matter, lower torso; force, upper torso; consciousness, head. From the higher circles there is descent of air into you to cleanse the lower circles – "pavamana", we say. Lord Krishna says in Bhagavad Gita, "I am Pavan among airs, Pavaka among the fires." Why does he says so? There are the ones which have the impact of cleansing and setting you in balance. Therefore, the apana, prana vayus⁹ are set to their equilibrium in samana, and you gain the poise. You are poised to move upward. There is apana vayu which regulates the activity below the navel. There is prana vayu which you inhale. There is a small book (in Telugu) on "Pranayama", kindly read it. It would be very helpful. I would recommend to our brothers in Bangalore for translating into Kannada for Kannada reading people. It is a small book. The whole work is the work of air. That is why we say, "Namaste Vayo. Twameva Pratyaksham Brahmasi. Twâmeva Pratyaksham Brahma Vadishyami."

⁹ Vayu = air

With the help of air, the fire in you rises. The more air is, the more fire is generated. Fire is hidden in the matter in us, like the fire in the sticks of fuel. You know the samidha¹⁰. The samidha has fire in it, but is dormant. Likewise, the fire, which we are.... Fire is ultimately Agni, which is Shiva. And we are Shivamsas. Each one of us is Shivamsa. "Sivoham". Like parrots we chant (these)! The most sublime things are said by our seers. We chant them in a very routine manner. "Sivoham" means you are a flame of fire. Where is that fire? It is hidden in the tissues of your body. It has to be generated. How it can be generated? The air can dry you out and make you fit for fire. A wet stick cannot be inflamed. So, the air helps. The air causes a balance between your prana and apana and sets you in samana. Otherwise, mostly we are stuck in the lower torso. We stay below the diaphragm, always oriented to the material things. We are conditioned by the matter that surrounding us, and we are conditioned by the matter of our body. Our body matter... Just like the fire in the stick is conditioned by the material of the stick... How to generate fire from it? There is a way to do it. So, Dhanishta helps.

Dhanishta belongs to the constellation of Aquarius. Aquarius is the spiritual air, Gemini is the mid-air, and Libra is the third air. Passion for things in the objective life is what is Libra. And by this passion we are bound. See, how easily children are bound to certain things. Even from childhood they develop lot of passion and the passion continues with us. We have passion for certain food. We have passion for certain clothing. We have passion for jewelry. We have passion for good appearance. We have passion for so many things, which is the lowest of the three. That means you are stuck in apana. Libra speaks of apana vayu. From there, you have to be lifted up. That's why we say, "May He lift up the Earth to the kings of beauty." We experience the beauty of life only when we live in our head. Please remember that. Only when we live in our head, our awareness is not in solar plexus, but is at least in the brow center. When it is there, then it is a lifted up state. If you function with a lifted up state, then you see the whole thing in a different manner. When you are the foothill you don't see much. When you move up the hill a bit, you see a bit more. When you are almost at the top of the hill, you see better. When you are sitting in your solar plexus, with all your concepts in mind and emotions, then what we can see is very little, what we can perceive is very little, what we can experience is very little. But if you move a little bit up? Just like if you go to Chamundi Hill... since we are now in Karnataka, I speak of Chamundi Hill. If you are at Chamundi Hill, the city of Mysore can be better seen, not when you are on the roads of Mysore. You have an overview. This overview is arranged by... There certain spiritual signs where this overview is arranged.

Aries is a spiritual sign. Aries, Pisces, and Aquarius are said to be relating to the head. What the Master does is from Aquarius to Gemini, he transmits the energy and from Gemini he enables pulling up of the energies from Libra where we are stuck. This is the work – from Libra to Gemini, meaning from solar plexus to throat, from throat to Aquarius means top of the forehead. Top of forehead is the place of Aquarius or Uranus. If you are staying here even above the Anja, you have the best of vision. So, the planetary configuration is such that today Moon is in constellation of Dhanishta, meaning what? You stand the chance to experience the awareness moving to the top of your head. From there, there is the Moon reflecting energies upon us. Beyond that, it is all Brahman. The sign of Aquarius is recorded as bringing energies from seeming nothingness to apparent something, meaning from Brahman to atman. That is how the scriptures say it. We use all these words not knowing what they are. All that which is permeating which cannot be unspeakable, incomprehensible, beyond name, beyond form, which cannot be explained, that is how the Brahman is. It tends to be atman which we call Virat, which we studied yesterday. Virat has ten states. So, that is where... From the state of atman there is a reflection of energies from beyond. From Sahasrara via Dhanishta, there is a head light arranged into the whole system up to Muladhara. When we think of the Moon in Dhanishta, already you are thinking of an arrangement of the Moon light at the top of the head. That's where the Lord is called Chandra Sekhara. Only three deities are given that status of having a crescent moon on the head – one is Chandra Sekhara, another is the Mother, the third is Ganesha. That means they reflect only from there. So, our target is that, our goal is that, our aim is that. To reach that, when we are aware that today is Dhanishta, it enables us to experience the sublime energies, and there can be a downpour like a waterfall of energies from the most-high circles into us. With this awareness if we get into prayer, it would

¹⁰ Samidha is sacrificial wood used as fuel in the fire ritual

have a different impact on us. The Aquarian waters cleanses the whole system. That is how you can see Saturday for consolidation of those energies into us with the help of Dhanishta. And then what do we say, Saptami, the right angle between the soul and the mind.

Today, the Moon is in Aquarius and the Sun in Gemini. It makes an airy agreement. And Master, he wants to initiate through Gemini. That's why he gave May Call as 29th May where Sun is around 7-8 degrees of Gemini. Gemini relates to throat center. Gemini also relates to the inflow and outflow of air in us, the double activity. There is no inflow and outflow of air beyond the brow center. If you observe when you breathe in, through the nostril we breathe in, and the air goes up to the bridge of the nose, which is referred to in the scriptures as nasagra. That's where we have the bhru, the junction between the two eye brows. Up to that point it goes, not beyond into the head. From there, it goes down into your system. And when you breathe out, the air moves out. The highest point is always around the brow. When you observe, the inflow and outflow... the double activity of air relates to Gemini. Anything double relates to Gemini. And the whole nature is made up of it. As I said yesterday, cosmic substance and cosmic nature, Prakriti and Purusha. I was speaking yesterday about our nature... Our nature can be harmonized by relating to the activity of air in us which is conducted by Gemini. That's why Gemini is taken as an important month for harmonizing the double activity. Harmonizing double activity means harmonizing the activity of the soul and the personality. That can be conducted with the help of another center of Gemini which exists in us at the throat. Throat is said to be the Gemini center. At the throat when we make an utterance of the sound "Master CVV" or "Namaskarams Master". You should listen the vibrations of the sound when they impact the throat center. Every time when we make an utterance, you have to listen its impact at the throat center because throat is a junction point. It is a junction point between the head and the upper torso. Throat is a junction point. From the throat above, it is all field of consciousness. From throat below, it is all field of force. When you are working with the force of the sound, when you utter forth a stotra or sukta or a devotional song, every time you should be consciousness of what you are uttering at your throat. It is a discipline because throat center is the means by which higher initiations can be reached. Therefore, when you consciously utter the sound of the mantra, "Master Namaskaram," "Master CVV Namaskaram", "C V V", it makes certain vibrations at the throat, from where the vibrations move into the upward direction, also into the downward direction. It is like when you put a pebble in a still water lake, the ripples go all over. And then again come back to the center. And then again they go back. You have to observe that. As a child, had you ever been at a village where you throw a stone into a still water lake? What happens? From that point, ripples go up to the shore, and again come back, and again go to the circumference, and again come to the center. Center-circumference, circumference-center. It keeps on moving for long time before it settles. It is not one time; it goes and comes back. There are many times... from center to circumference, from circumference to center, they move. Just one pebble...

When you make an utterance at the throat and listen at the throat, there would be vibrations moving in the head, there would be vibrations moving in the upper torso, and even lower torso. These are the movements that you are supposed to observe when you are in prayer. The Master said, "Keep observing whatever is happening in you after you utter forth the sound." The vibrations keep on working for a minimum of fifteen minutes. Don't say only for fifteen minutes. These vibrations would rearrange the matter in you, rearrange the force in you. The matter and the force shall have to be rearranged, that's all. It is all there in us. Just like the matter in an iron piece is rearranged in the presence of a magnet, the presence of the Master is enabled through the sound. And that sound enables rearrangement of matter and force in us. With every prayer, there is a rearrangement of matter and force in you. When matter and force are rearranged, the awareness will find a better expression. It permeates. Each one of us is but a unit of consciousness. We are essentially units of consciousness. It is there but should be enabled to express itself. It is like the electrical energy – it permeates the whole. But there are obstructions in the field of force and in the field of matter. When the matter and force are rearranged, then there is the flow of consciousness without any impediments. The impediments are no other than the impediments of ill-arrangement of force and matter in us. Therefore, this rearrangement is what the prayer does. Just utter forth, sit, and then see how the pulsation is working, and the respiration is working. This activity is always there in us.

The Aquarian Moon enables the Gemini to function better. Therefore, the Master of Aquarius chose Gemini as the sun sign through which he shall uplift the beings who are stuck in solar plexus, which is represented by Libra. Libra means solar plexus. We are all stuck in our solar plexus because we are so much into objective world, a world of matter. And always the thought moves into the world. Even when we do the prayer, the thought moves into the world. It moves everywhere into the world. That's where it requires a u-turn. The thoughts shall have to be given the habit of a u-turn into the upward direction. The energies are moving in the downward direction or into the material world through thought. Therefore, to bring it back into the field of light, study is given. Study of scriptures is to relate to the light. Rituals are given to relate to the light in you. Meditations are given to relate to the light in you. But generally the mind moves (out). It has an inclination to move only into the objectivity. But the Master by his instruction to observe what is happening within us, is instructing us to look into but to not look out. That means instead of dispersing into all the surrounding, you are converging into yourself by this instruction. So, after uttering forth the mantra ("CVV"), observe what is happening within. By regular practice of observing what is happening within, we are turning the mind within. When it turns within and develops the habit of being within, it develops the habit of seeing within.

Libra, as you see the symbol, has an upward line and a downward line. The lower line represents the (objective) world. The upper line represents the subtle world, the subjective mind. The lower line is the objective mind, which always goes into the outer world. There is another line over it with a hump. That line has a hump. That's how Libra is given. Meaning what? That line which is... When you turn inside, the mind gets inclination to move up. That's how the hump is. The hump of the upper line in Libra speaks of the ability to relate to the upper side through the subjective mind. When mind is trained to be subjective and starts looking up within, that hump of the upper line is what the Master pulls up. With the help of that upper line, which is the subjective mind, you are pulled up. The lift-up can happen only with the help of the hump of the upper line. That upper line you have to reach by regularly observe within. That's why objective activity shall have to be completed very precisely. Don't be generally in the objectivity. Then your mind only remains objective. Objective activity is generally reduced to the dutiful action, that's all, nothing more. "Karyam karma", that's how Krishna speaks in Bhagavad Gita. "Karyam karma" means only the activity which you are supposed to do outside, nothing more. What is to be done, only that you do. Don't go on indulging in objectivity. Make it precise. Don't let it expand itself and draw you out. It has to be made precise. In the name of the sense objects, do not expand into the objectivity. Accept as much as it is really essential for you, not more in anything. Turn inward. When you have inculcated the habit of turning inward and observing within, you are available for the Master to repair you. It means that you have made yourself... You are into the mechanic's shed for repair when you are generally introverted. Extrovert you can be to fulfil your responsibilities. We have to be extroverts, meaning turning into objectivity to fulfill our responsibilities because that is our karma. Our responsibility is nothing but the karma that is ordained. Try to clear it on onside. On the other side, turn inward and look upward.

To look upward, observing the respiration is given as a technique from the most ancient times because it is an activity that is happening. Another activity that happens is that the mind keeps on thinking about things, thoughts. Our problem is our thoughts! They are incessantly emerging. They keep on coming. Observe them. That is also observation. Either you observe how the respiration is happening and the pulsation is happening or you observe how the thoughts are happening. (Observe) what kind of thoughts are happening. Thoughts kidnap you and take you with them. But then again you have to bring it back. Observing thoughts is a good game. Observing the various thoughts that happen on you is like observing the movement of imagery on the silver screen. Mind is silver. We have a meditation also like that. It is like a silver screen upon which so many thoughts keep on passing at great speed. Just like in a movie, so many events keep happening in a movie. But the screen is the background for it. Without all this imagery, the screen is a silver screen. Likewise, our mind, when you keep on observing within, the variety of thoughts that keep coming to us, when you keep observing, normally the thought pulls you away but again you come and observe. This is another practice. These two practices are age old practices to move towards the light within. The Master is helpful in that process.

A Master is like a catalyst – it enables the process. We are making a triangle with the Brahman, the truth. We, the individual soul, to relate to the universal soul, we are creating a triangle with the Master to relate to the universal soul. Triangular functioning enables manifestation. Without triangle, nothing works in the universe. All is worked out through triangles. Therefore, this triangular activity... The Master is connected to the Universal Energy. He also connects to you (to this) when you invoke (him). What happens is in your attempt to relate to the Universal Energy, the Master acts as a catalyst, as a helper, as a guide. Your effort is reinforced so that you reach that which is to be reached. Just like when you add some yeast to the milk, it turns out to be yogurt. Milk by itself cannot become yogurt. (With the help of yeast), the milk transforms itself into yogurt. Then you take out butter – all those processes are later. For the milk to become yogurt, there is a catalyst called the yeast. Likewise, in every chemical process, there is a catalyst. If you ask a chemical professor like GSN Murthy garu, he will give us a list of catalysts through which so many process are carried out to get the finished product. And the catalyst remains intact. The beauty of the catalyst is it is not absorbed in the process. It remains intact. It is collected again and reused. So is the Master. The Master remains. But his presence helps in the process of realizing what we are essentially. We realize what we are essentially, and we realize the Brahman from whom we have descended.

From Brahman to atman, from atman to... atma¹¹ is akshara purusha¹². And then kshara purusha¹³, then the identities that we have with our name, form, caste, creed, religion, economic, and social status. We have a different identity about us which is a temporary identity. It is a not a permanent one. We are essentially akshara purushas and have become kshara purushas. If anyone asks, "Who are you?", we at best speak of our given name, and the profession that we belong to, the caste that we belong to, the gender that we are, the nation that we belong to, or the race like Aryan race, etc. I am an Aryan, I am an Indian, I am a Kannadiga, I am a male or female, I am a Brahmin or Kshatriya or Vyasya, I am an officer or a businessman or professional – this is all what we know about us. More than that, what is that you know about yourself? What is that we know about us decides what we have gathered in this life. But we have ourselves formed this body in the womb of the mother. And then we came out and gathered all this. But we are not what we have gathered. We have been there even before entering into the womb of the mother. What were we before we entered into the womb? What for have we entered into the womb? We are only satisfied with our transient existence, ksharatva. That's why Bhagavad Gita speaks of three states, kshara purusha, who eventually through time takes birth, grows, settles for a while, then recedes, and then disappears. Akshara purusha, which we are essentially, and purushottama. Purushottama is what we today call in English as Universal Soul, Viswatma. We are jeevatmas. Jeevtama is also eternal. Then we have our personality. Personality is different in each life. You are not the same every life. In one life, you may be a landlord, in another life you may be an industrialist, in a third life you may be a businessman, in a fourth life you may be a like a professional, in the fifth life... Also sometimes, you are male, sometimes you are female, alternatingly. We gain so many varieties of experiences through each incarnation. But who is the one that entered into it should be known. That is the soul that we speak of – jeevatma.

To ascend from and to not get stuck in the kshara purusha or personality or swabhava... Kshara purusha is nothing but our swabhava. Kshara purusha, akshara purusha, the indestructible one, and its source, that's how the three is arranged. We are triple: there is the Paramatma in us, there is the jeevatma is in us, and we have our swabhava. The place of Paramatma is said to be at the top of the head. The place of jeevatma, as light as soul, is in the head. Then he has built a personality right from the neck. A circular symbol is given for the head and a triangle is given for the body. We are down under in the personality. The ascent is from the personality to the soul, and from soul to the super soul. From swabhava you have to move into the state of akshara purusha who is immutable, who is unchangeable. We are always living in the part which is changeable.

¹¹ Atma = soul

¹² Akshara purusha is the immutable one

¹³ Kshara purusha is the mutable one

That is another dimension of Gemini. Some part in you is immutable, some part in you mutable. There is a changing part in you, there is an unchanging part in you. In you, the two are there. In the olden days they used to explain with the help of a grinding stone. If you observe the grinding stone, one part is stable, the other part is moving. How are the pulses made into flour? With the help of the unmoving part of the grinding stone, the moving part of the grinding stone is causing the flour. If there is no unmoving part? Suppose the lower part is also moving. If both are moving, you cannot grind. That's why grinding stone is given as a spiritual symbol in the olden days. I can explain all spiritual processes using grinding stone, whisk, etc. That apart, you are the eternal one as the soul. You have a personality, swabhava, which is a mutable one. There is a mutable part in you; there is an immutable part in you. If you are in your mutable part all the time, it is like the two (grinding) stones moving – nothing can happen. Stay in the immutable and work with the mutable. That's how Gemini gives the message. If you want to catch a fish, if you are also into the waters which are ever flowing and you keep on swimming and catching fish, it is more difficult because the fish is much more dexterous in water than the human. Assume if you have to catch the fish to eat for the day, it becomes a difficult process! What do you? You stay stable. You stay at the shore where you are stable and then set a bite into the water. Or you stay in the boat and cast a net to catch the fish.

If you are on the stable side you are able to fulfill your work in the world which is ever moving because the five elements are in constant change. That's why weather is never stable. Can you have a stable weather? It keeps on changing from morning to night, and again through the night. The world is made up of five elements and therefore it is an ever changing world. In an ever changing world, if you are also ever changing in you, then you are not able to relate well and experience. If you are stable, you can experience the beauty of the change that is happening. If we are not stable, we cannot see how the dawn is, how the noon is, how the dusk is, how the waning of moon, waxing phases of moon is. All this ever changing scenario is a like a movie for a seer. The whole creation is seen as an engaging movie. Why because he stays stable. Unless there is a stable state in us... We have to locate ourselves in the stable state in us. There is no stability in the field of force, in the upper torso. In the field of matter there is no stability. The stability is only in the field of consciousness. See how (stable) the electrical light is? And if you make a (oil) lamp, even if you set a chimney around it, it is not so stable because the force of air causes the flame to flicker. But an electrical light? Even if you put the electrical light angled towards the air, it does not flicker. In India electric lights flicker due to our inefficiency in arranging our electrical connections! But the electrical light is stable. The flame is unstable. In the field of force, we are not stable. That's why men of force are not stable. That's why don't believe so much in power because power is a force that always consumes the person who is in it. Power always puts you to tremendous movement. The force of air, the force of fire, the force of water, they are very great forces.

In the upper torso, from diaphragm to the throat, is a field of force. If you are in that field you are not stable. If you are down under the diaphragm, it is still worse. The only place where we can be stable is when we are in the head. Therefore, contemplation of light in the head, and contemplation of the pulsating principle in the head. The pulsating principle can be very happily experienced at the forehead. Then it is being like in the sixth sky. That's how a bird of stature is always very high in the sky. Small birds which are after food, they are only up to the height of the tree. They stay on the tree, look for food, take some food from the earth, and again go to the tree. But then an eagle, it is up there! It is generally up there and only when it needs some food it touches down. Normally, birds do not stay on the floor. They stay at least on the tree. We are just grounded. Humans are so grounded while we have the ability to be in the sixth sky.

The seers are those who live in the sixth sky and relate to the seventh sky. When they are called upon to do some work, they relate to the five skies, which represent the five elements. The five ethers are represented by the five elements – akasha, vayu, agni, jala, and prithvi – these are the five ethers. The sixth ether is where we are supposed to be is our ajna. That is our abode. If you sit there, you are stable. If you sit anywhere else in the body you are not stable. So, sitting in a stable throne you can rule your kingdom in a good manner. Sitting on a stable throne, a king rules the kingdom. But if he himself is not stable, he cannot rule. So, since we have in us the two states – a stable state and an unstable state... From the mutating, changeable state we have to shift to the immutable state. That is what the two pillars represent – Jaya, Vijaya. In our system

we say Jaya, Vijaya – one is stable another is changing. In between the two you reach the Lord. That is another step. This Jaya, Vijaya is what we call as Castor and Pollux is some other system, as Jachin and Boaz in the Masonic system. We say the two pillars of the temple, two pillars of the entrance we have to go through. So, taking to the stable state and relating to the immutable enables you to master the mutable part of your life, the changing part of your life.

Our life is in continuous change because we cross station after station from being an infant to a child, then to be a youth, a middle-aged person, and then an old-aged person. It is a travel. In this travel, we can be... If you are stable, you are able to handle your life very well. Therefore, to be able to be master our own lives, the Master intends to initiate us in the month of Gemini so that you realize the two aspects in us, be stable, and handle the ever changing things. We don't have to be moving along with the moving things. If you are to move from one place to another, you don't have to get disturbed. Normally, we think of settling in one place. But then Master changes you from that place. He wants to see if we are masters of change or not. Some changes always happen. A change in health can happen. Are you worried? Why should you be worried? If you are stable... I am eternal, something is changing in me, let it change. The identity with the stable part in you generates tremendous confidence in you. If you identify with the changing part in you, you suffer the impact of the change. If something is changing in your form, including greying of the hair, we are worried. If the hair is falling, we are worried. If the knee is not bending, we are worried. Let it be! If you get some sickness, don't think you are sick. Your body is sick. This distinction has to be established in us. Outer life changes are there, inner life changes are there. Outer life, you are well settled in Bellary. It is your native place. Your father lived there, your grandfather lived there. Then you are transferred to Mysore. If you are not disturbed by such a transfer, you are stable. Then again you are transferred to Bangalore, then you are transferred to Goa, then you are transferred to Chennai where you have to sweat! All these are changes, they are there in life. Wherever you are, if you are stable, then you are a yogi. But if you have preferences of places, preferences for so many things, then you are in the changing things. Inside if there are some changes why should be worried, outside if there are some changes why should be worried is a question that a Master of Wisdom asks you because it is all meant to be changed. We are all living in a changing world. The change is happening within you, around you, but you can still be stable.

The stable part in you is nothing but your cerebrospinal column. That is the unchanging part. The most stable part in you is your cerebrospinal system. Nothing disturbs it. The rest changes. There can be changes in the flow of blood. It has no impact on the central being that you are. You need to get this more and more into you so that you remain unperturbed with the changes within you and around you. One of the weapons of the Lord is mace. The mace is nothing but the cerebrospinal system. He holds it. When you see in the hands of Lord Vishnu a mace, you should feel "I am very safely held by the Lord. I don't have to worry". Each one of us is essentially the consciousness that resides in the cerebrospinal column. The rest is a built-up around it. The built-up around it, it grows and grows, and then it suffers some changes, and it also decays. So, if you are in the unchangeable part in you, you can experience the change around you. If something is moving around you, it does not affect you. But if you are in the movement, it affects you. That is the message of Gemini. One pillar is stable, the other pillar is mutable. Soul is stable, personality is ever changing. And you feel the change more and more when you get into the later part of life. You cannot stand well. You need a stick. You cannot see well. You cannot listen well. So what? So what is only for those who stay in the central column. There are persons who function regardless any deficiency. You see Suradas, no sight yet he could live well. There are people who didn't have enough. They are bodily deficient but they did great things because they are stable inside. This stability is what the Master intends giving us. This stability is essentially we are. We walked into the unstable part of our being. There is a stable part of our being. There is unstable part of our being. That is what is said in the scriptures as "Nityanitya vastu vivekam". You can speak of it but when it happens you should recollect it. When it happens to us, if you are able to recollect and stay stable, then yes. The proof of the pudding is in its eating. In an event, how much are you disturbed, how much stable are you?

The atman is ever stable. Swabhava is ever changing. So, in an ever changing world, remaining stable enables you to experience the world in its fullness. If you are regularly attacked by the changes, your

emotions... Anger changes you a lot, desire changes you a lot. A strong desire causes tremendous movement of energies. Anger does it. Fear does it. Dislike does it. If you are proud, you are in a changing situation, you are in slippery ground. If you are prejudiced you are in a slippery ground. Prejudice means opinions about people that this person is like this, this person is like that – it is all your opinion. It may not be true. Don't be in opinions. They are ever changing. Pride causes slippery ground, prejudice causes slippery ground. Jealousy is another slippery ground. Hatred is still worse. All that malice that we entertain in ourselves is the slippery part in us. Therefore, stay in your stable part then you can see how much jealous you are. If someone is better than you in one aspect... Always someone is better than you in one aspect. There can be healthier persons than you. There can be more beautiful persons than you. There can be more rich people than you. There can be more intelligent people than you. When you see them and develop jealousy... That's what Krishna tells Radha, "Why are you jealous if I speak to other ladies?" By just speaking to another lady, one's own lady feels jealous. Why should you be? If three of us are there and two of them are speaking and the third is not allowed to enter to relate, do you feel anger, do you feel ignored? When you get such feelings you are into slippery ground in you. There is a slide in us, and very quickly we slide down. Therefore, the sign of Gemini is a message. That is what I set on the book Mithila. In you there is a slippery side, in you there is a stable side. Stay with the stable side, handle the slippery side. If you are stable, you can handle better, and you can help better.

To review the morning talk, Saturday should enable you to stay put in the stable side of you. That is what the Saturn does. We are all afraid of Saturn, isn't it? We are all afraid of Saturn because we have so many limitations of slipping down. What does Saturn do? He always put you to a kind of turmoil through which you gain stability. He teaches you well. He teaches you in a hard way if you do not learn in a soft way. Jupiter teaches in a soft way. When you do not listen to Jupiter, the same Jupiter, the same Master comes as Saturn and teaches you. It is a matter of teaching. He teaches you until you gain what is to be learned. Until you learn, he teaches you. That is Saturn's work. On a Saturday day, we have to think of joining the stable side in us. That's how it is.

Anyway, I did not complete the whole configuration. I spoke of Saturday, I spoke of Dhanishta, I spoke of seventh moon phase. Then there is a planetary configuration. This May Call we have an excellent planetary configuration. That is why Master EK recommended to all his followers to daily look at the chart, meaning the daily chart of the planets. If you see the chart, certain times the planets are in excellent agreement with them. Not that they otherwise disagreed, they are always in agreement. The only thing is that at certain times they make certain aspects where Earth receives very harmonious energies. We are into such a situation since about 3-4 days until the end of this May Call where there is a grand trine between Pluto, the Lord of Death, Jupiter, the Master of Wisdom, and Mercury, which represents our viveka¹⁴. Mercury is in Taurus making a trine with Jupiter and Pluto. Jupiter is in Virgo and Pluto is in Capricorn making the big trine. It means something to us. If we are really aspirants we always to have to look for knowledge in thousands of ways.

Luckily, this time, it is Master's will that you will be given astrological chart. The Divyakala group from Hyderabad is supplying the daily chart (to you all) in the afternoon. We have a daily chart in the prayer hall. There is a daily chart in the World Teacher Temple in Radhamadhavam. We are now also supplying the daily chart to all of you through Whatsapp, which you may not look at because you don't know the fundamentals. I don't complain if you don't know. But it is about time (that you learn) because astrology is a way. Master EK recommended to daily look at where the planets are and what aspects they are making. When you do that, you know certain things are prevailing at certain times. If you know that you are profited by it. Your very awareness of them relates them to you. When I say Pluto it is the Lord of Death. He is in Capricorn. Mercury is in Taurus, in degree trine, very precise. And the two are in trine with Jupiter who is in Virgo. It is an excellent opportunity where you get the energies of discrimination, distinction by which you are able to understand the whole process of life and also of the creation. So much is offered by that grand trine.

¹⁴ Viveka = discrimination

That is also there by the yoga of the day. So many things converged into this May Call. This is how we need to keep our awareness open to see through many ways to gain the knowledge and relate to that.

So essentially, you have to always hold in you the changing part in you, and unchanging part in you. The unchanging part is eternal. The changing part, however much you address it, however much you dress it, it keeps on changing and one day it collapses. I don't say neglect it, but let there not be too much attention to it all the time. Too much attention to the changing part is not helpful because it is a passing thing. For a passing thing, why do you give so much importance? You have to give importance for a permanent thing. Stay in the permanent aspect of you and enjoy the passing thing relating to you. That is the message of the day. And in that there is also the message of the Master, in the sense his work is to enter into us through Aquarius, top of the forehead, to initiate us from the throat, the Gemini point, so that we are lifted up from the mass of our material. Our energy is totally preoccupied with material. From matter, you are lifted up to the force, up to the top of the force center, and then you are allowed to relate to the consciousness in you. These are the three centers: Libra, Gemini, and Aquarius. Master's energy is transmitted from Aquarius, which we receive in May Call through Gemini, meaning the throat center. As we utter forth the sound and allow the energy to function in the upper and lower torsos. We just observe, we don't do anything. Allow the energy to make the needed adjustments. You don't need to do anything. Having entrusted your vehicle to the mechanic, you let the mechanic repair it. That's what he says, "You let it to be. I will repair it for you. Just sit quiet and observe how I am repairing it." So, this kind of process is what is to happen today, this evening, and tomorrow in greater measure. And it will daily happen if you are regularly relating through the prayers in the morning and in the evening. May that be so with all of us. Thank you for your quiet listening and whatever you retain with you, you may try to practice. If you just listen, you may not retain much. If you make notes, you retain a little more. If you re-listen to it, it is still better. Anyway, it is up to you to recollect. To retain is your job. Only to transmit is my job.

Namaksarams Master.

Saturday, May 28, 2016, Evening – Part 3



Hearty fraternal greetings and good wishes to all the brothers and the sisters. There is a very good cleansing in the ambience – the rain helps us to have an outer and an inner cleansing. And now we are into a very comfortable weather. It should enable us to gain the needed stability.

As I have been speaking to you, the nature in us is not stable, (it is) unstable. It is ever changing nature. But don't think that all nature is unstable and ever changing. There is a part of nature which is stable, there is a part of nature which is unstable, and there is a part of nature which is very quixotic, very erratic. Just as we see with the nature with the children – the girls who are seated in the right side (of me) they are more stable in nature than the boys whom we see sitting on my left side. It shows that generally the male nature is less stable than the female nature. This is one understanding. If there is more and more stability in us, we are fit to experience the beauty of awareness and existence. When there is no stability in us, we cannot experience anything. Inner stability is a great quality which enables us to experience. I was speaking to you in the morning about the inner movements. When the outer movements are all quietened, then only you can perceive the inner movements. Most of the members who are in prayer, they do not perceive the inner movements because their mind is moving in the outer world. It is always in movement. Therefore, the first step is to make an "enter into". That's what initiation is. The very meaning of the word initiation is to "enter into". To enter into our being is the first step. That is the first initiation. As long as you cannot enter into you, you have not done anything in terms of the so called occult or spiritual practice. It has to be very necessary that we enter into and then observe the movements in us. As we observe the movements, slowly all the movements culminate into one movement, that is pulsation. The deeper you are in your stability, it has a natural tendency to move up and stay stable at the brow center. When the inner movement is also stable, only then the light is experienced. There has to be outer stability. There has to be the inner stability. And then you have the light, as I was speaking to you about the electrical light which is so stable as compared to the oil lamp. It is a flickering flame while the electric light it does not flicker. Just like in the older days, we had petromax light¹⁵ where we have the flame, with the help of which the mantle is lighted. Once the mantle is lighted, the light is much more brilliant, much more stable and there is no flickering in it.

Likewise, in us, the ability to sit is most important in the path of Master CVV. Just like Ramana Maharshi says, "Oorakundappa". "Oorakudappa" does not mean you are physically stable. That itself is difficult as we see with many, even in the elders. They move this way, they move that way. And sometimes they open their eyes to see around what others are doing! Like that, all the outer movement, it is mostly outside. The most important part of yoga is that you should be able to sit regularly. Try to sit as many times as possible and see how stable you are in yourself. "Sthira sukhamasanam" is the dictum, instruction of Patanjali. You should be able to sit stable, you should be able to sit comfortable. Sit comfortable; sit stable. Initially it is physical. Then sitting stable in the mind. That means you don't let the mind to wander around. Normally, (there is) lot of wandering when we close our eyes because we are accustomed to that kind of wandering over years. That's why we cannot really stay stable within. To stay stable physically is one thing, to stay stable mentally is another thing. There are emotions that cause lot of movement inside. There are thoughts that keep coming and then you are put to movement.

When the inner movements cease, you have only one movement. That is the natural movement in you, which is your pulsation, not even respiration. Respiration becomes so subtle when the movements tend to be still. When there is a very fast movement of thought, there is fast movement of respiration also. If your thoughts are very speedy, your respiration is also speedy. When your thoughts slow down, your respiration also slows down. That's how initially people do programs of meditation to still your mind, to reduce the speed of your mind. They recommend that you apply your mind upon respiration and you tend to make slow respiration. When the respiration is slow, the speed of the mind also slows down. When the speed of mind slows down, respiration slows down even further. They effect each other either way. When you are in anxiety, the mind is at great speed, so you come to the point of even gasping. When you have lot of anger in you and you try to express, the whole system changes. All negative emotions cause tremendous movement within you.

¹⁵ Petromax light is a pressurized kerosene lamp

Therefore, the very path suggests that you slow down the nature's movement in you. For that what is important is that you sit long hours, though sometimes it is very disgusting in the initial years. Sit down, and then see how the movement of your energy is in terms of emotions, in terms of thought, and then apply your mind upon respiration because it is one rhythmic functioning in you that is happening. Make the respiration as slow, as deep, as uniform, and as soft as you can. Then the mind slowly cools down. Today, you tell each other "cool! cool!" What is cool? The cool comes only when the mind reduces its speed and comes down to state where it is almost still. When the mind is stilled down with the help of respiration, the respiration is also stilled by the mind. They are complementary to each other. Just like when you are in great emotion, the speed of your thought causes a very speedy movement of your respiration resulting in gasping problems. When there is a shocking news, your mind is agitated and it also agitates your respiration system, and therefore you get into a gasping situation, and you cannot get the breath.

Therefore, these two in us – the movement of mind, the movement of respiration – they are interdependent and they are complementary to each other. One can destroy the other, one can vitalize the other. The respiration can vitalize the mind. The mind can strengthen the respiration. Good respiration is very important for vitality. We don't really breathe well. We only breathe one fourth of our lungs. If you breathe well, you get more pranic energy and you are more vitalized. When you are more vitalized, your mind is also agile, alert, and is able to comprehend better. Likewise, when mind is cooling down, it also helps respiration to find its right rhythm and both the mind as well as the respiration get back into their source which is called pulsation. Pulsation is the innermost movement in us. Spandana is what we call pulsation (in Sanskrit). Spandana is the inner most movement in us. When you get to spandana, and you relate to the spandana, then what happens? You are at the temple door. You are entering into the inner chamber and relating to it, which is called the temple that exists in you. Relating to the pulsation, when you stay quiet, the movement is not as before. That's why this is said to be the fourth step in yoga – pranayama meaning prana regulated. Pranayana is not breathing exercise. It enables us to reach a state where the pulsation is at work and the respiration and the mind are very subtly existing and you don't perceptibly feel the respiration. It should happen to us if our nature is really quiet. And for yogis, you don't even feel their pulse. They are so deep within themselves that when you touch at their wrist and you try to find their pulsation, you don't find because they go deep down into subtle pulsation. They get into subtle pulsation through the pulsation with which they associate. Our awareness is generally in mind. It keeps moving out all the time. What is it that is moving out? It is mind as the vehicle, we the awareness are moving all around. We have to bring it back. Just like a wandering boy, at the end of the day, somewhere in the midnight he comes home. Likewise, consciously we have to bring it back. That is the first step in yoga. To bring it back, we grip the respiration in us. As we grip respiration and conduct slow respiration.... We need to have time for this. Yoga does not happen as such unless the processes are adopted to. So, bring it down and then relate it to respiration and slow down respiration, then the mind also slows down. The slowed down respiration and the slowed down mind find their birth place in pulsation.

Pulsation is the doorway into the inner man. You all know that there is an inner man and there is an outer man. The inner man is akshara pursuha, the outer man is kshara purusha. The outer man withers away and dies. The inner man does not. If a part of you is in the outer, a part of you when it is stuck, you are also stuck with it. When you are coming out of say a house where there is fire, if some part of you is stuck at the door, what happens? You are burnt up. So, we should be able to withdraw in a manner where you would be able to enter completely into the inner chamber relating to you where your original existence, the akshara purusha, the subtle pulsation. Akshara purusha's nature is stable; kshara purusha's nature is unstable. Akshara purusha's nature is stable and he tends to be stabler and even stablest. When you enter into your own being, the awareness takes to a different state of quietude. When you get the habit of being there all the time, then you are able to experience certain perceptions which were otherwise not available to you. We speak of extrasensory perceptions. These extrasensory perceptions are possible only when you have developed the habit of sitting deep down in your pulsation – only when your nature, which is unstable, has gained some stability. That means your nature is cooperating with you.

Unless your nature cooperates with you, you cannot gain the independence which I was speaking of yesterday. The independence is from yourself. You should be liberated from yourself. That's all. Not from anything. A part of you is bound, a part of you is unbound. The one in bondage shall have to withdraw to relate to the unbound part in you so that you remain intact within your own being. Long years of practice of sitting is therefore recommended. "Aditya varne tapasodhi jato" – the more you do tapas, the more the light manifests and you therefore... The ultimate step in all yoga leads you beyond pranayama. That's where you are withdrawn into your own being. When you are withdrawn into your own being, it is called pratyahara – absorption into your own being. Your tail is no more wagging now! Just like the dog's tail always wags! It cannot stay stable. Only when there is fear, it turns it inward. Likewise, in yoga practice we bring it back. That part of us which is projected into the objective world is gradually brought back into ourselves. And we comfortably sit inside relating to the muse of the pulsation. That is how it is said from Yajurveda you have now come to Samaveda. You do your obligations outside but when there are no obligations at a particular point of time, you should be able to withdraw at will and stay within. This has to be done as a practice. Then we move from being in janoloka slowly to tapoloka.

When we get inside, we first time meet with certain forces within ourselves. Within ourselves, right from the heart center to the throat center, as I explained to you, the upper torso is full of forces. The lower torso is full of material. The head is full of consciousness. Consciousness, force, and matter. From matter we have moved into the force center, where the force of the air enables you to move up. Until you get into the chamber of your heart with the help of respiration and pulsation, you would not be getting into the inner chamber. Once you get into the inner chamber, there is a vertical ladder. When you are deep down into your own being, then you relish prayer, you relish relating to the light in the head – not until then. This is what we call *ruchi* – the taste for the life which exists in your head. "Sirshnoh Dyauh", as I explained to you, (the head is) full of electric light. Sitting quietly and relating to the light in the head is one practice. Taking the help of respiration and getting into the heart, enter and sit there, and through a tunnel which is in an upward fashion, assume that the light is getting into you, and you follow that path of light and move forward with the help of (that) light or with the help of the Master. Either way, the destination is to come to the brow center. You can straightaway close your eyes and imagine that your two eyebrows are like the two skylines, over which there is the sky, and you get the light of the sky at the forehead. You can visualize the light of the sky... *Kash* means light. So, *akasha* is full of light. Above the eyebrows, you have such a permeating light. Relate to it in its junction point at the brow and keep looking at it. When your thought takes you away, come back and set it over here. When your thought again goes away, come back and set it over here. Again the thoughts go away, but set it over here. This is a patience game.

The patience enables the fixation of the awareness at the brow center. That's why we say "abhyasa." Abhyasa is practice. Abhyasa is associated with Saturn. Persons who have strong Saturn are able to regularly practice. Regularity is the fundamental quality of Saturn. He gives the stability – "sthiravara", as I was explaining in the morning. He gives stability to the unstable energy. That's why initially this step has to be achieved. Once you are able to sit (there) with taste... As you close your eyes, above the center of the eyebrows, see that it is blue sky. Just relate to that blue sky. As your awareness is fixed over there, your pulsating principle also moves over there because the pulsating principle is but an offshoot of the awareness principle. There is a silver thread which we call the awareness principle. And there is the golden thread which we call the life principle. One is *prana sutra*, another is *chaitanya sutra*. When you are fixed with the light at the forehead, when you regularly practice it, and you are gaining stability, your pulsating principles also comes and joins there. The other way is you take to the pulsating principle, conduct pratyahara, and through pratyahara you reach the brow center which is called *dharana*. When you are able to hold your awareness at the forehead, it is said that you are in a *dharana* state, meaning you are able to hold. This has to be practiced. For it to be practiced, you need to cut down, you have to tailor your outer life.

If you are excessively with the outer life, the awareness moves out. That's where the statement (that says), "make your outer program a minimum program." Don't spread it. And all that program, let it be a meaningful program, a program of welfare so that you are not dispersed too much. The work that we do in the outer world shall have to be for the benefit of the surrounding beings. That is the only work that is intended by the

creation. If you are to do any work outside, let it be for the benefit of others. Only for that, you move out. Let it be for fulfilling your obligations – not more. Don't spread too much into outer activity. A great personality is considered to be a hindrance for yoga. Suppose you happen to be the chief minister of this state, you are always demanded by the outer life. Or you happen to be a governing head of a district or province, like a district collector, you are always in demand. Or if you happen to be a police officer – such a difficult job these days. We only blame police but if we see their plight, they are in such a horrible condition. They are pulled hither and dither. And daily they are not allowed to function. With that kind of situation, yoga practice is more difficult. Therefore, do not think of excessive expansion into outer life in the name of business, in the name of vocation, and all that. Concise it to your purposes so you have time to practice.

You should find time to practice – it is your problem. That's what the teacher says: finding time to sit and to practice is your problem. It is not the work of the Master. If you come and sit, he is available to work with you. He cannot run down to city market. If you come into your own being, the Master is there to help you. That's where we have to be very choosy among the activities that we have – what is essential, what is non-essential? Non-essential activity has to be gently and slowly tailored. And when you are regular with the prayer, the Master also helps you. We have many instances like that. If you are too much involved with the society, normally what the Master does is, he causes a transfer (or relocation) to you, where you don't have any associations unless you start fresh associations. It happened to many. That's why the transfer (relocation) becomes compulsory. Since you have developed too many roots into objectivity, sometimes if you are regular with the prayer, for your own benefit, he causes change of place. The change of place enables you to start afresh. There was an insurance agent in Visakhapatnam – I may have spoken of it to you. He was not only was doing insurance business, he was also doing lot of real estate business also. He was also doing some tires business, selling of tires. An insurance man is a very market oriented man. So, he was also selling many products, and he developed many roots into. And when he wanted to take the path of the Master, and when he asked me to take him to Master EK, I said, "If you take to the path of Master CVV, he has different ways of cutting you off from the society and you should be prepared." He said, "No, no, yoga is more important than all this." We say, but when it happens we are like fish out of the water! So, I took him to the Master. The Master gave him the mantra. Touch wood! Within one week, he got the transfer from Visakhapatnam to Bellary. He was so much disturbed because real estate business is there, tires business is there, some other business is there. So many entanglements and you want yoga! So, the Master decided to pull him up and re-plant – uproot and re-plant. It was such a shock to him. It took almost one year for him to absorb it. Nevertheless, he had to move. There is no alternative. Sometimes the Master is very stubborn. He stalls all your efforts to stay put in the same place, with all your influences – they don't work. Your prayers, they don't work. Nothing works. You have to go. Eventually, having been transferred to Bellary, he was more and more into yoga and he led a full life. And he departed in a satisfying manner. Why I say this that too much rooting into objectivity is not helpful for a yoga student. He should instead root-in, not root outside. When there is success outside, you are demanded more and more in every profession. The more and more you are demanded, the more and more you are expended. Then you can no more do internal practices unless you are of extraordinary quality. As I told you in the morning, Ambarisha, who had been the king emperor for seven continents, could still be eternally linked with the divine. It is a very unique situation and an exception. The general rule is that the more you are entangled into objectivity, the less you are within your own being because you are spread everywhere. Therefore, you have to make sure that you find time for prayer.

Prayer is a process of entering into oneself and observing the movements within so that the inner movements also are stilled down then you are in a still, blue sky. Then you are said to be in a different plane of existence. And it is so tasty that you would like to relate more and more to it. If you read the stanza "Mandara makaranda madhurya..." because your mind has tasted that clean blue light, it would like to associated with it because it finds much solace over there. Just regularly, busily participating in all the activities of the World Teacher Trust may not be very helpful. Please remember that. You are put to lot of activity from morning to evening. Where are you? You are in action – Yajurveda. You have to get into Samaveda and then Rugveda. You have to be with the song of the breath, which leads you to the light of the sound. Yajurveda is the plan of work with the help of your limbs. With the five limbs, you conduct it. It is OK but do a meaningful work. Do

not keep on moving like the rolling stones. We have a saying, “Rolling stones gather much matter” – it does not gather light. The more and more you are with the earthly things, you only gain more and more earthly aspects. Therefore, from plan of work, you shall have to move into the plan of work. From there, there is a promotion to the song of breath, that is what is called as Samaveda. The song of breath when you regularly relate to, it leads you to the light of sound. What is that light of the sound? The pranava, which is heard in the inner chamber of your heart when you are at the subtle pulsation. Prana leads you to pranava. Or the other way is... There are two techniques of relation which are given in scriptures from ancient most times. The other way is you relate to the clean, blue sky at the forehead above the brow center. Then when you are in deep relation with the sky, the quality of sky is sound. You will listen OM even without uttering OM. Uttering OM is kindergarten. Listening OM is being in the university, meaning it leads you to the universe when you are able to the listen to the ever self-uttering pranava in you. It can happen when either you enter into sushumna through your heart center or you stay stable at the forehead.

There is a stanza in Gajendra Moksha (in Bhagavata). You get a sareera¹⁶ which is avyaya. Avyaya means not expendable. A body of light which is gradually takes birth and it finds its own growth, its own limbs. Just like in the mother’s womb, you enter as a point of awareness, build a bubble, and slowly solidify it, and then grow from that bubble a tail – the cerebrospinal system – and develop all the angas¹⁷. The light that you see regularly at the brow center, or the light that you see between the brow center and the heart, when you are associated with it for long years.... That is what is said to be twelve years by Master CVV. For twelve years if you are able to associate with the light within... See in the evening prayer we say, “May the Light in me, be the Light before me.” But we don’t care to see if there is really light in us! Do we? We mechanize everything with the help of mind. It is mechanics for us. Evening mechanics is (saying), “May the Light in me, be the Light before me.” We just to say it and never get worried about “Where is the light in me? When do I find it? What should I do to find that light?” Where is that fiery aspiration? When that happens, you slowly you get more and more related to this light in you. And when you are relating to that light constantly and consistently, stably and comfortably, slowly the point of light which you see... Point of light is what we utter in the morning – “From the point of Light”, we say! That light slowly vivifies itself into a [?] It takes material from this very body.

Within this body, as I explained to you in the morning, there is the needed fire and the related light. In a samidha there is the fire hidden. Likewise, in the seven tissues of the body, the fire is hidden. This is all collected so that the seventh tissue, which is shukra or spermatozoa or ovum, slowly takes to the eight tissue in you. It develops the eight tissue. Development of the eight tissue is a matter of celebration for a student of yoga. From seven tissues, you gather the fire and the eighth issue is given birth to by your regular meditation or prayer, whatever name is you give it. That’s why our ancients have said tapas is the only way. Tapas is the only way. Tapa itself is fire. The process that generates fire in you is called “tapas”. There is a Sanskrit scholar here, he can explain (it) to you. Tapas means it is a process of generating the fire which is hidden in you in your tissues of the body. In the blood cells it is there, in all the seven tissues it is there. It is all gathered and that is what we call as the kundalini fire. This when it generates, only through tapas it generates, and it forms a body of light. That is what exactly what Master CVV has promised that “I shall bestow on you in a rapid manner a body of light.” For that he said, “I make also adjustments to your planetary karma.” We are so much worried about our horoscope all the time! We only look for Saturn transits, more than the Jupiter transits. Why because we are worried of our own limitations. Saturn exposes all your limitations. That is his work. Eventually liberates you from your limitations by giving the right discipline. Therefore, when this work happens... The Master says, “I will adjust your planetary karma. Your planets are in my hands, not in your hands.” – your planets, meaning your planetary configurations (of) which you a particular chemistry – “I take charge of it. I would make the needed adjustments.”

There was one great astrologer and philosopher during Master CVV’s time. His name is Poturaju Narasimham. He has later became a very important medium of the Master. He was very friendly with

¹⁶ Sareera = body

¹⁷ Angas = limbs

Sarvepalli Radhakrishnan. They were colleagues. Potaraju Narasimham was the talk of the town in Chennai during those days for his knowledge of philosophy. And he is no less than Sarvepalli. And he, by virtue of the grace, could get in contact with the Master. Potaraju Narasimham, who was fondly known as PN, he was as much an astrologer as he was a philosopher. Normally, philosophers do not get into the other branches of occult sciences because they ideate with the Brahman straightaway. But he learnt astrology and he was an authority in astrology. One day he wrote a letter to the Master that this is the present progression of my chart. The progression of my chart shows that in this year it is very likely that I meet with death. Then the Master wrote back saying, "Your planets are no more in your hands. The moment you invoked the sound 'CVV' they are in my hands. They do not work according to the program which is ordained on account of your behavior. They work according to my path(?). Therefore, do not worry about your death, number one." Number two, the Master said, "You and your wife will survive me", meaning you leave only after I leave. One of the beauty of a sadguru is that he does not let any of his followers to pre-decease him. He won't let (it happen). Longevity. What for longevity? Longevity for practice. Health which enables you to practice and then Eshwarta, gain mastery. When you have become a master of your own life, you are a king of your life. So he doesn't let that those who ardently follow him to pre-decease him. The Master said, "You would survive and you would even continue the yoga after me. So, think not of..." These letters are published. They are there in Kumbhakonam. Why I say this is, the moment you take sincerely to the prayer of the Master, he is willing to adjust your planetary karma, meaning your personal karma. That's what he says, "I would neither purge karma nor do I postpone karma, I neutralize." Karma is neither purged nor postponed, it is neutralized.

Therefore, the practice of sitting is important. This is why whenever I meet for May Call or December Call, I make such an emphasis up on it because it is the central theme for man to gain liberation or independence. That's why this sacred land of India always emphasized upon tapas. Every time the student knows something and reports to the Master, the Master says meditate more. He will not say, "Yes, What you say is OK" but (he will say) meditate more. Recitation we do like parrots. The intent shall have to be taken. Therefore, take seriously with this prayer. Sit quiet. Invoke the name of the Master and allow the Master to work with you and see what is happening within you. Do not see outside anymore. Let the wandering dog be the tamed dog that sits within the compound. A tamed dog doesn't go out and generally move in the streets. It does not. A wandering dog never sits at home. A mind which is always wandering in prayer is a wandering dog. It has to be tamed through regular prayer. "Abhyasa" and "vairagya" – these are the two words. Both Panajali uses these two words and Lord Krishna in Bhagavad Gita uses these two words. Vairagya means viraga with the objective – you should get "It's OK, it's enough." When we don't feel enough, we are always running after things. Enough is enough. Now, I am prayer. I turned inward. The Master visits me. With the help of Master, I set things right inside me. With this attitude if you regularly sit, it has to be a practice to regularly sit, that is "abhyasa". It must be very regular. It is essential. You have to supplement it with a detached attitude towards the outer world. That's what Master Djwhal Khul uses a phrase "detached attachment", meaning you are with everything but you are not stuck with anything. You are with the profession, you are not stuck with profession. You are with family, you are not stuck with the family. You are with the body, you are not stuck with the body. You are with the society, you are not stuck with the society. You are with the relatives, you are not stuck with the relatives. You are with the friends, you are not stuck with the friends. You are so well associated with everything yet there is a kind of detachment. That is "vairagya." Nothing in your life program shall obstruct your program of prayer. This has to be ensured to gain the final independence.

With that attitude of vairagya, and when the abhyasa is fairly well settled, then slowly when the adjustments are all completely done, there is stillness within. It is in that stillness within that you experience the akasha. And relate to that akasha. We have to go up to that point and stick to it. Each time you utter OM, get to forehead. The purpose of OM is to lead you over there. It is a ladder from the infernal regions to the blissful regions. With the help of the sound of OM, or with the unuttered sound of the exhalation, move upward. Many times I explained don't say "Aaaaam" (with the mouth) – don't bark! You have to sound it well. The sound has to happen as a nasal sound. The air should pass through the bridge of the nose. It should make a knock at the brow center, just like knocking at the roof with OM. When the air passes through you have to see that it is gently knocking over there (brow center). For that the vibrations are helpful to stay put

at the brow center. One OM is enough. Don't be casual with OM. Don't be mechanical with OM. Just sit quiet. (Utter) OM. Then in that blue sky, you can make the utterance of (the sound key) "CVV". Then the Master descends. His work is only to help us if we make a very sincere call. It has to be a very sincere call. Otherwise, it would be the story of the boy and the tiger. The boy and the father went to a jungle. The father wants to cut some wood for the fire (in the forest) so he set the boy on a tree, and told the boy that in case you see any animal like a tiger, call out for me and I will immediately come (to rescue you). He said if the tiger appears, say "Dad, tiger" and I will come. Just for fun, the boy said, "Dad, tiger". Then the father came running. The boy was not serious. There was no tiger. The father smiled and went away. Then again after sometime, the boy did the same thing. There was no tiger, but he still said, "Dad, tiger." Out of love, affection, compassion, attachment, so many things that the father would have towards his son, he came running. The boy smiled and said "there is no tiger. I only said." Third time, really the tiger was there and the boy called out, "Dad, tiger". The father thought the boy is not serious. Like that, when we casually make utterances of "Master CVV" or any sadguru, when you are casual in your invocation, he will say, "This fellow is not serious." He is not serious. With shradda, with bhakti, with complete intent you have to say "Master CVV Namaskaram." Don't be casual. Say that (sound key) after settling yourself.

In the sixth chapter of Bhagavad Gita, Krishna suggests settling at the brow center. Upanishads speak of settling in the heart center. You can settle at the center of your choice. Enable the functioning of the energy in such a fashion that he (the Master) stills you within. You are stilled outside, you are stilled inside. That is Tapas. In that stilled state, there is the formation of the golden body which is called sookhsma sareera. Gradually, as it grows in its vibration and radiation, it tends to be a body of diamond light, kaarana sareera. In those bodies, you can live longer. Chiranjeevis¹⁸ live like that. This is what the Master promises – "I settle you in the akshara part of you, and will not leave you in your kshara part." If you let yourself into the kshara part, every time you will experience death and birth. If you are into the akshara part, even if you take birth, you don't have the experience of garbha naraka¹⁹, nor do you have the experience of naraka yatana²⁰. Both are not there. For the enlightened beings, the entry and the exit are not painful experiences. For purposes of work when the enlightened beings descend, they impose themselves on the body that grows in the womb of the mother. Master CVV explained that the one who fulfills in yoga... Not only his yoga... The yoga that the Master gave is no different from Ashtanga Yoga except that he speeded up the process with the help of a sound key. And that sound key has come to him. Therefore, the processes happen in the same manner. Once you are into this body of light, you move into that body of light and no more reside in the body flesh and blood. Giving birth to body of light, moving into it or taking birth in it is called dwijatva. That is what is intended by upanayana which we are doing to some boys. Upanayana is not just a formality. It is a great initiation. The aim of upanayana is that you walk near to the light in you, and you form a body of light within you, and enter into you, then you are called dwija, meaning you are born for the second time. "Dwi" is relating to number two; "ja" is birth. No one can call himself as dwija, even if he is born in a Brahmin family, unless he has gained the body of light. Only those are called dwijas. Dwija is different from any person who is born in a Brahmin family. One need not be born in a Brahmin family to be a dwija. There are many seers who have gained that body (of light) and they became dwijas. It is the fundamental right of every human being. To learn certain sciences like uttering Vedas or certain other things, you need certain eligibilities. But for bhakti and yoga everyone is eligible.

Coming back to the central theme, try to sit like a lion in the cave. A lion generally does not wander. You may see a tiger wander but a lion does not. A lion is generally in the cave. When it needs food, it goes out and finds a prey. Once its stomach is filled, he will not hunt anymore. He will come back and he does his respiratory activity. A very high-breed dog also stays at home with its four legs, like a lion, and keeps on respiring. That is our symbol – a lion or a dog. When it comes to dog, it is Dattatreya, we say. Whatever it is, you should be able to stay within the compound of your body. It is called the compound of the temple because eventually the body you build would be a temple through which you do lot of service to the society. A man

¹⁸ Chiravanjeevi = immortal being

¹⁹ Garbha naraka is the pain during the time of staying in the womb of the mother and taking to a birth

²⁰ Marana yatana is the pain at the time of death

who has a body of light can do human service. The great seers of this land did service which lasts for centuries. Shankaracharya or Paramacharya, as I spoke to in the morning, or the Masters... Sitting in Kumbhakonam, with the help of the body of diamond light, he (the Master) has spread all over the planet. You don't have to move. Your energy moves. Shiridi Sai, sitting in Shiridi, moved all over the country, and he is moving out also. The Master moved to every continent.

Why I am saying this is the importance of building the eighth tissue which is called ojani. From ojas you get the tejas. From tejas you get brajas. Like that we say when we speak when we chant about Mother Gayatri. When brajas comes, you settle in the abode of devas. Deva means the lighted field that is your head. This is our program. My job is to remind our syllabus and see that we follow our syllabus. Do not dissipate into so many things and lose time because when the time approaches... Most of us are in the second part of the life. People above fifty are many here. And there is no guarantee that we would be in this body for another fifty years. So, even before this body dissipates, you shall have to make haste to prepare this body of light. Let that be the priority of our life. By that we survive death. As long as you are working to survive death, to transcend death... Not to postpone death like Hiranyakasipu or Ravana who wanted to live in this body of flesh and blood. They wanted that they shall not die in this body. But the truth is if you gain the body of light, you shall never die. That's how the seers are – they are eternally there. All the seers are eternally there. All the Masters of Wisdom are eternally there. They may take to a body of flesh and blood, conduct certain work and depart, and live in the body of light. That's how people like in kaanchana dehas, in vajra dehas. Vajra deha means karana sareera. Kaanchana deha means golden light. For what? To serve the plan of God upon earth. For that we need to build it so that we are a useful instrument in the hands of God. To that end we have to work.

Therefore, stay put like a lion in the cave in the inner chamber of your being – either at the brow center or at the heart center. Be a simha but not a grama simha. You know grama simha? The wandering dog is called grama simha. Simha is the lion that stays in the cave. The sound of simha is associated with “So-Ham”. “Simha”, “So-Ham”, leading to “hamsa”, and then “hasaum”. There are so many modifications with these two sounds. “Sam” is the sound of Purusha. “Ham” is the sound of the nature, Prakriti. That's how we have “Sahasra seersha purushah” that's how we start with the sound of “Sa.” When it comes to the Mother, we say “Hiranyavarnam harinim.” That is “Simha”, “So-Ham”, “Hamsa”, “Hasaum” – all this is nothing but the transformation of the energy that takes place in you, of which I will speak tomorrow. But note that if we have gathered to relate to Master CVV, we have unconsciously decided to take to the prayer which does the needed transformations. When the transformations happen only then there is the transcendence. Once the transcendence happen into the blue sky of our being, then there is the transfiguration, meaning from this form a body of light is figured out. That's how there is initially transmutation, then transformation, then transcendence, then transmutation. These are the steps of yoga. We cannot be just as-is and where-is condition! The processes should happen and the whole work of yoga is the work of fire. Only fire transforms. Therefore, enough fire should be generated when you are in the prayer. Strictly speaking, when you do the prayer of the Master, lot of fire generates and you will feel heat in the body. Master was so very enthusiastic that many would sincerely practice and they would have lot of heated bodies and therefore he suggested drinking lot of buttermilk. The mediums were recommended to drink much buttermilk. Drinking buttermilk without enough fire generated in us, at best will set the stomach in good condition! The Master himself was taking jugs and jugs of buttermilk. We used to have the bronze vessels in which we carry the water. Every one hour (he used to take) one full flask of buttermilk. And he says that this yoga generates enough fire for transformation. May that happen with us and may we continue with this work.

On May Call and December Call, I have nothing to say but this. At other times, I may say about so many other things of wisdom because wisdom is infinite. There are so many vistas of jnana which we can deliberate and feel joyful because jnana purifies. There is nothing which is more effective than jnana to purify the whole being. Jnana is always enticing, interesting, and elevates us from our mundane state. But then yoga is the process of transformations. It is intended for transformation and if we are with the Master he gives you yoga and also concurrently gives you jnana. He teaches from within. That is the beauty. All that one knows is taught from within. Once you are at the akasha, you listen to the sound – “akashavani”, we say. Even Kamsa

could listen to the akashavani. Don't we see in the story of Krishna that Kamsa has heard akashavani. Kamsa heard it, Devaki heard it, Vasudeva heard it, meaning of what stature they are? Had we been there on the street, we would not have been able to listen to the akashavani. But they heard akashavani means they are such statured ones and yet one preferred not to follow the path of dharma, and meet with the death. So, therefore the practice relating to prayer... That's why we have been doing long sessions of prayers. If you see over (the last) fourteen years, the duration of prayers is increasing in Bangalore. So also everywhere. The idea is not only in gatherings we do it, even at home do it. Do it for long hours. Stabilize your being in the forehead, meaning your awareness. When I say being, being is nothing but the pulsating awareness. You are not your form. Jeeva is a pulsating unit of awareness. Like the bird, it is awareness in pulsation. That is what we are. This form changes every time, but not the light relating to you and the principle of pulsation. So, be a pulsating principle, live like a bird in the sky relating to you which exists deep down in the heart or in the brow center. Stay there and be quiet. To that end we have to work. Do not lose patience. Patience is the fundamental quality because we know when we sit nothing happens, and mind goes and picks up all problems, and comes and discusses them during the prayer hour! All our problems it brings. But again you have to recollect that you are in relation to the light. This practice has to be done regularly.

Arjuna himself says in the sixth chapter (of Bhagavad Gita), "What you speak is, I don't think it is possible." When you speak, it looks nice. It is easy to speak but to gain that state is very difficult. A man of the caliber of Arjuna says, "All that you say is like holding the air in the fist." Can you hold the air in the fist? You cannot. Likewise, we cannot hold on to it. Why do you say such things which we cannot practice? Because Arjuna is our representative before Krishna. Krishna says, "Don't say that. There are two things to gain it: one is abhyasa, another is vairagya." Abhyasa meaning persistent working with the process. That's what a sadguru always seeks from his followers, he doesn't ask, "How much have you earned? What are the properties you have bought? Did you develop your properties? Did you buy some land? How are your children? Are they studying well?" More important for a sadguru is, "Is your abhyasa happening unimpeded?" That is the fundamental question a true teacher asks his students. Since many teachers know this doesn't happen, they don't ask these questions! Is abhyasa happening without impediments? Have you developed enough vairagya or you still toying with your so called apparent problems? These are the questions. If you look back into the dialogue between the teacher and students, they care more for such aspects. In those aspects how are you? Is your prayer moving in such a fashion that you are self-forgetful? Other things are not important for a teacher. Therefore, this practice if you pick up early... There is always a signboard on the road, "start early and reach early." Those who start early, they have enough timespan to reach it. But those who are sincere, if you are sincere, though you started late, the Master gives longevity. This is another dimension. It is so with every sadguru. If you are sincere with your practice and you are progressing, he will arbitrate with the angel of death. He is working... In the meanwhile if the body is gone, again you have to be re-born, again get in touch with a yoga practice, and restart again. That's also Krishna says in sixth chapter (of Bhagavad Gita). Therefore, the Master says (to the angel of death), "Don't let yourself in when someone is regularly practicing. You need my consent before you snap his life thread." This is exactly what Lord Shiva does to Markandeya. He arbitrates with the Lord of Death, he says, "He is in the process of gaining immortality. He is working for it. Why do you now come and take away his life?" And then Lord also gives a commandment, "Whoever is working to gain immortality, don't come in the way of his practice. If he is otherwise busy, apply the law. Apply the law when he has other priorities. When he has only this as his priority, then don't let near him" That's what the mantra of "Urvaruka" is. Let him ripen like a cucumber on a creeper. A ripened cucumber which is on the creeper is almost detached. Just touch it and it comes to your hand. There is no process of plucking it. When someone is in the process of ripening, even the Lord of Death waits, and much more so when you are in the yoga path guided by a sadguru or if you are relating to the divinity in whichever form it is. When you are in that process of gaining the body of light, the longevity and extension is given. When good work is being done, even in employment there is extension of service. These days, nobody would like to continue because service has become such a complicated employment. But here you are recruited into greater service.

That's why this is one of the fundamental objectives pronounced by Master CVV, which we come up to this evening, is starting from the unstable, binding nature to an unbinding nature. The ninth nature is completely

divine. Thereafter there is nature as the force in the three gunas: rajas, tamas, satva. This is the field of force of nature. Beyond that it is pure consciousness. There is the field of force. Then there is the field of matter. That's how nature arranges in nine steps. The five elements build the visible world. And the force runs this fivefold nature with three qualities – rajas, tamas, and satva. Beyond the five and three, there is the ninth one. That is the pure consciousness. That is what we call as the Mother. It emerges from its background which we call satyam, sundaram, sivam. We are ten. There is the pure existence in us as the tenth state. Ninth state is its pure light. Existence, its qualities, stable light, and permeating light, like akasha. Akasha is always akasha. Akasha also has three states – akasha, maha akasha, para akasha. In three steps there is akasha. When you get into unchangeable nature, then only you are said to be free from the eightfold nature which is ever mutating. Force keeps on moving. Matter keeps on mutating. So, in this changing world you can remain as an unchangeable one. That is what is said as “sthita pragnatva.” In the very second chapter (of Bhagavad Gita) the Lord speaks of “sthita pragnatva”, which truly speaking is, setting a goal which we have to reach eventually through the knowledge of Karma Yoga, Jnana Yoga, Karma Sanyasa Yoga, Atma Samyama Yoga. That's how it is arranged.

I would not like to take more time except that we have to relate to the Master and set the nature within stable. And keep the example with you of this tamed dog or the lion in the cave versus the street dog. The nature should not move like a street dog. Street dog has no plan, no program, no rhythm, just keeps moving. A tamed dog has a program – it has to guard the house, it has its place to stay, it has a place to eat, it has a place to excrete – everything is orderly. From disorder to order. There is a nature which is disorderly. As you move into the orderly nature, from there you move to a stable nature. That's how it is all nothing but moving into better states of nature. The whole creation is made by nature only. So, stabilizing this nature, we gain to that state of the ninth nature where you gain the needed independence. Even then, you have to stay there – you have to be ever linked with the existence which is the background for the awareness. That's how all seers are eternally linked through tapas with the divine. When there is a work they finish and come back and be in tapas. The ideal that is set for the beings in creation, not only humans, but for beings in creation, the ideal is set as Vashishta. You know why he is called Vashishta? He is the stablest one. “Vas” means to reside. He is the best one that demonstrates the kind of stability. That's why we always speak of “Vashishta, Gautama, Kumbha Sambhava, Agastya.” Our job is to see them as our ideals. All the Masters of Wisdom have gained that stable nature. We also have to gain that so that we rejoice well the human life which is capable of experiencing every plane. The divine cannot experience the mundane, the mundane beings like the animal cannot experience the divine planes. Man can be either way – he can relate to the divine planes, he can relate to the mundane planes, he can relate to the Absolute and tend to the Absolute. Such is the scope for which a Master of Wisdom is willing to help us. That's where they are eternally regarded as the Sons of the Mother. So many things are there but fundamentally let us take every time we meet for either May Call or December Call, the resolve to be stable, to gain stability. Nothing should disturb us. That stability shall have to come to us. May the Master bless us to that end.

- Swasti. Thank you.



Sunday, May 29, 2016, Morning – Part 4



Hearty fraternal greetings and good wishes to all the brothers and the sisters. We are into the hundred seventh May Call. Hundred six years ago, in 1910, Master CVV introduced into this planet and into the planetary beings a new impulse that has come from the most high circles. And that impulse is intended for quicker transformation of the planet and the planetary beings. From that day onwards there have been rapid transformations on the planet and in the planetary beings. And there is a collective progress that humanity as such is witnessing as also the planet. Planetary transformations can only be visualized by the initiates. Individual transformations can be gauged by men of intelligence. In all these hundred and six years... This is the hundred and seventh May Call. Hundred and six years are over. There has been a great change that has happened to this humanity in varieties of ways. The way of life is tending more and more towards light.

If you see how the progress has been made since 1910, the progress is enormous in terms of science, in terms of also religion, in terms of understanding, in terms of facilities, in terms of all that we see around. And ever since the advent of the airplane in 1910, man started flying with the help of machines. And the prophecy of Master is that the men fly even without the machines. That is the future that men will enter into a state where they can disappear in a place and reappear in another place, which is now being shown as fiction in Hollywood movies. Fiction of today is science of tomorrow. Many things that the Master said have come true. He has predicted about the electronic age, and then lifting up the existence into the etheric plane. And today we are more and more perceiving the subtle existence, more than before. As I frequently say, we can see the mail without the paper. And the mail appears and disappears at will. The mail which you see in mobile, in your iPad or in your computer, all that information can just appear with a click and again disappear with a click, but it is there. This understanding was given by the Master CVV as the work of the energy that descended into him in 1910.

During the midnight hours of 30th March 1910, the energies entered into this planet and Master CVV was awaiting to receive those energies for distribution onto the planet. The Master was aware of the descent of the energy. Therefore, he was awaiting the reception of the energies. The energies have been transmitted from the most-high circles, which in our parlance say Brahman or Absolute. From Absolute, the creation has

its own formations. Up to the physical, there are formations. There is a channel through which the energies reach up to the Earth from time to time. These energies have to be recollected by us. Their descent has to be recollected by us today and every day when we are in meditation. With Master CVV as the channel, we receive these energies from the most-high circles. What we call Brahman can be related to the sahasrara in us. The energies which hover over sahasrara or on the top of the head can be related to the energies of the Brahman or the Absolute God from where the impulse has come for quicker evolution of the planet and the planetary beings whose progress is not in tune with the plan. Therefore, these energies have been given an impulse. And it was first received by the supra-cosmic intelligences whom we call Mitra and Varuna. Varuna has become a vehicle to these energies. Mitra and Varuna in the supra-cosmic plane are known as Vashishta and Agastya in our parlance. In the cosmic plane we have the brahmarshis. Agastya and Vashistha have come from the same source. If you wish you can google and read the stories of Vashishta the seer and Agastya the seer. They have come from the same source to conduct two different aspects. Varuna works with the nature. Agastya works with the nature for its transformations. And Vashishta works for the beings, being well posited within the formations to gain the optimum joy of existence, the bliss of existence as we call it.

This bliss of existence is the very purpose of being in a form. The souls we are, we are all descended from the Paramatma. Jeevatmas are all descendants from the Paramatma. We are given a form which is called the temple. We have a sloka in Sanskrit which says “Deho devalah proktah jeevo devah sanatanah.” Jeeva is eternal and is a descendant of the Viswatman or the Paramatman. From Paramatma there is the expression as an amsa. That expression of amsa is jeevatma. And jeevatma is proffered bodies, is given bodies. The formations are there at most subtle planes, at subtle planes, and at gross planes. In us, there is the potential for the subtlest form, the subtle form, and the gross form, which the scriptures explain as kaarana sareera, sookhma sareera, and bhautika sareera. Today in English they speak of the causal body, kaarana sareera, and etheric body or the subtle body, sookshma sareera, and the physical body, the body of flesh and blood. Each one of us, especially the humans have the potential to develop the other two bodies with the help of this body. Developing the other bodies with the help of this body would enable us to experience subtler existence and the most subtle existence. Otherwise, we would only experience the physical. We regularly read in the hymn Purusha Suktam, “Padosya viswaabhutani tripadasya amrutam divi” – there are three dimensions which are amruta meaning undying, undecaying, immortal. Divi – divine meaning full of light. Divine is the word derived from “divi”, meaning the light. Those who are embodied with it are called devatas. So, deva means a form of light. There are potentials in the body to develop the other bodies like the subtle body and the causal body, sookshma sareera or kaarana sareera. This potential is always there. But this is not being developed by the humans because they are very much oriented only to the physical. They are only oriented to the physical, gross matter. They are not oriented to the subtle matter, sookshma padaardha. And then subtler matter called causal matter. Then there is the jeeva as the resplendent soul who is a descendant of the deva.

So, there is on one side preparation of souls, on the other side preparation of formations for the souls. The two works are entrusted to the Aswins whom we call Mitra and Varuna. We regularly invoke in our prayers Mitra and Varuna, but we are not really conscious of the profundity of these cosmic principles. The cosmic principle Mitra is what we are as the soul. The cosmic principle Varuna is the formation around the soul. So, Mitra, Varuna together they build the whole creation with the help of the Adityas, the Rudras, and the Vasus. That is how the scriptures speak of. There are the two Aswins, and then are twelve Adityas, eleven Rudras, and eight Vasus, together they are thirty three. That is how we speak of thirty three cosmic intelligences that build the whole creation, and also they build our forms. We exist in the form and we identify ourselves with the form. We least remember that we are indwellers of the form. We are dwellers of the form and forms come and go. And the forms can be of physical nature, they can be of subtle nature, they can be of causal nature. The lower the nature of the form, the greater is the conditioning. The grosser is the nature of the form, the greater is the conditioning. The subtler is the nature of the form, there is the kind of independence of freedom that we speak of. That is what the Master says that “I shall let you into the form where you have independence.”

The "Declaration of Independence" is being released today on the May Call day. Yesterday we have made certain releases. Today, we are releasing the "Declaration of Independence" as is given by Master CVV on 1st July 1910. On 29th May, he introduced the energies into the surrounding. That's how 1st July becomes very important. 1st July is date on which he declared independence as it shall happen on this planet for the humans who have otherwise been prisoners of this planet. We have not been able to release ourselves from this planet. We are called in the scriptures that we came here as pilgrims. We have come to this planet as pilgrims and we have eventually become prisoners. We have not been able to get out of this planet. It is like we all go to a picnic spot and there you are stuck. You are not able to return back. That's how we are. It happens. Sometime people go for a picnic and then they walk into some funny home, a kind of phantom house, a ghost house, and there they are stuck there, and they cannot come out of it. Likewise, we as souls are essentially solar in nature. And we have taken to the forms and then we have come to visit the planet, experience the planet, and get back to our home which is in the sun. But we are stuck here. This is how from ancient most times we are told that we just came for an experience here and we have to fulfill our experience in the picnic spot and we have to return. What happened is that we have not been able to return. Therefore, the one through which we have all come, the Brahman, the Viswatman, he decided to send certain extra energies, which would help us to lift up ourselves and move forward into the planes which are subtler than gross. Therefore, the work has been entrusted to Varuna, the cosmic principle, which enables working out the formations of the souls. All forms that we hold are but the vehicles through which the souls function. The birds have different kind of forms. It is a soul with a different form. Like that, different animals have different forms. The trees have certain forms. The trees grow vertical but they cannot move. The animals can move but they cannot grow vertical, they grow horizontal. The movement of the animals is horizontal. The movement of trees is vertical. The vertical ones cannot move, they are sthavaras. The other ones, jangamas, they move horizontal, but they cannot move vertical. And the humans have both possibilities: they can move horizontal, and they can also move vertical. But what is happening with the humans is that we are more after the activity like an animal, only making horizontal movements. Horizontal movements mean parallel movements on earth. Like the creatures that crawl on the earth, we are always on the earth, moving only around the earth, on the earth. It is a horizontal movement while we have the potential for the vertical movement by which we gain the other bodies which exist with each one of us. We have a potential for a vertical movement.

As I read out the morning meditation, the ascent of man is eagle. The descent of man is serpent. Serpent descends and crawls on earth. The same serpent as it takes to the other side... That's why we have the story of the serpent and the eagle in Mahabharata. They are two opposite activities. Serpents move on earth, crawling on earth. The eagle moves vertical, in the sense it has a spiral movement by which it reaches the seventh sky. The man who reaches the seventh sky is also called an eagle, or a seer, or the most accomplished being. That is how the brahmarshis and maharshis are. Each one of us have potency to be a rishi, a maharshi, and a brahmarshi. There is rishi, then there is maharshi, then there is rajarshi, then there is brahmishi. These are all gradations of enlightenment. These enlightenments are possible for us. But we are stuck with the material. We prefer to crawl on earth, improve our properties, take care of our properties, and become slaves of our properties that we build around us. Are we doing any great work by always relating to earthy things while we have a potential to relate to super-mundane things? There is a potential for super-mundanity. And even spiritual practices are made only to settle well in the mundane life. What for is that? What is meant to ascend is also utilized for spreading in the horizontal manner, and expansion in a horizontal manner. I try to buy one house, then the next house, then the next house. If you are an agriculturalist, you keep on acquiring the other acre, then the acre before, then the acre that side. To keep on spreading on the planet is not the purpose of man. Purpose of man is as much to grow vertical as he grows horizontal. No one tells grow horizontal. The scriptures never speak do not prosper on planet, it doesn't say. The scripture also says there is the other dimension, also prosper into the light. Grow as much into light as you grow on earth. The tree it spreads through its roots into the earth, but at the same time it also grows vertical. The only difficulty with the tree is that it cannot move like we move. But it grows regularly vertically. Its target is to reach light. So also the human can reach light which exists more in his head. The light is in the head. That the Vedas clearly speak.

Since three days I am repeatedly saying “Sirshnau dyuav.” Within the sirsha, there is the light. We have the force in the upper torso and material in the lower torso. If we are only oriented for material prosperity, we are only living predominantly as stomach oriented beings. The lower torso is represented by stomach. What is “Ranga”? We do not know. When we say Ranga, we say it is Krishna. But “ranga” means light. The very meaning of “Ranga” is light. So, “Ranga Ranga” means you are orienting or recollecting the light aspect in you. “Vithala” means white light. Ranga means light. Varieties of lights are there in us. We are a seven colored being; we are a rainbow being. Just satisfying ourselves with the mundane things... The mundanity is considered as brownish and the feelings of emotions that we carry is considered as grey. But there are other radiant colors. Violet, indigo, blue, green, golden yellow, orange, and red colors – they are gradations of light that we have which are but expression of one white ray “vithal”. “Vithal” in Sanskrit can be related to white in English. Most of the words in English have come through Sanskrit. White is vithal. Krishna is also Vithala. Krishna because you cannot perceive with this mundane equipment. Krishna means that which cannot be seen. In the night, this eye cannot see anything. This eye that we carry of flesh and blood cannot see anything in the night. But you can develop an eye which can see in the night hours the light. The light of the night can be seen by the seer’s eye. That’s how Hanuman in Lanka during night hours makes an excellent search. Seers see the light much better during night than during the day. That’s why in Ramayana, it is said through a metaphor that Hanuman entered Lanka like a cat. Cat means what? It can see in the night. But we don’t wish to be cats! We wish to be persons that gain insight and vision. That’s is how it is said. We are given three eyes. The left eye is for sight to see the mundane world. The right eye is the insight to see within. Insight means to see in; it is meant for seeing in. We have the right eye, we cannot deny it. But we are not using it. It should give us the insight. We have the third which gives us the vision, it can see through, it can see far. Like that, there are facilities in us, potentials in us.

To enable these potentials to be stimulated, the energy descended through cosmic principle Varuna. Most of us do not know though we regularly read so many things repeatedly (like) Ramayana, Mahabharata, Bhagavata, but we don’t get into the intricacies that the scriptures present. Therefore, we are only with that with which we already are familiar with. We do not add anymore to the knowledge that we have in relation to Ramayana, or in relation to Mahabharata, or in relation to Bhagavata, or in relation to Bhagavata Gita. We assume we know and therefore we do not make any further contribution to the knowledge that we already know. The knowledge that we know shall have to be regularly improved upon on a daily basis. Just like you plan your mundane life for regular improvement... In mundane life, how much are we occupied to improve our things? We try to continuously work to improve things around us in the physical plane, but do we work in a similar manner to improve things in the knowledge relating to the subtle and subtlest planes? We do not. That’s where the hunger for knowledge becomes necessary. When we know certain things, we are more enlightened and we get the expansion of consciousness. The energies that have been transmitted by the cosmic principle, they were collected in the Mandala in the cosmos which is called Saramaya Mandala, which is what we call in English as the Sirius system. It is called the southern star while we have the Pole Star as the northern star. We have the two names very familiarly used in our worldly parlance. We have shoes with the northern star! We have hotels with the name southern star chain, like that! What is southern star? Southern star is the Dog Star which we call Dattatreya. We are familiar with many concepts but we not even know the surficial understanding of it. To us, Dattatreya is very familiar. But what Dattatreya represents we are least worried because there is no inclination to know. To know is the best quality that one should carry with him. It is with each one of us but we misuse it than use it. To know – I want to know what is happening in the neighbor’s house! I want to know what is happening with a person whom I do not like! I want to know what is happening with a person whom I like! And I want to know about all things which are not essential for me. It is misuse of our inquisitiveness to know. “How far have you grown in your practices?” we do not ask. We only ask, “How is your property? Is your farm OK? Are you growing enough crop? Have you purchased more land? Did you buy more jewelry in Sravana masa?” But buying gold has another dimension of buying golden light in us. The month of Sravana or Leo is meant to gain more golden light in us. That was how it is intended. We degenerate everything into the physical state. Buying gold in Sravana masa is not so very important, gaining some golden hue in the heart center is more important, which we don’t!

Why I wish to say is, Saramaya Mandala, the Dog Star... Why are there dogs around Dattatreya? We speak of the four dogs. Don't think there are only four dogs. Once we saw with four dogs, but there can be many dogs. The dogs are the guru. He is the guru. Dattatreya is the cosmic teacher. When the creation was made, the teacher also came to be. Sirius system is the system from which we receive all gurus to this planet. From the south. Sirius is in the south to us. That's why all gurus are considered to be those who abundantly carry dakshina as their quality, meaning compassion. One cannot be a sadguru unless he has adequate compassion in him. He is a man of power but he is a man of love and compassion. And the power of love antidotes even the biggest power. The best power of the planet or the creation can be anti-doted by the power of love. Therefore, the teachers descend from the Sirius system. In fact, Sirius is the teacher to our planetary system. Great Bear is the father to our system. Saptarishi Mandala is the father to our solar system. To our solar system, the father is the Great Bear. The mother is the Pleiades, the Krittikas. And the teacher is the Saramaya Mandala or the Sirius. These are details are in our scriptures but we do not bother to know. Your inquisitiveness enables you to know, not otherwise. Use your inquisitiveness to gain a little dose of knowledge on a daily basis. That would be much more helpful for expanding our awareness than indulging in knowing about all those around you and silly details relating to them. If people gather, we only speak of sicknesses. In the groups, where aged persons people meet, they are preoccupied in discussing the sicknesses. "Ah! I have some blood pressure. I am taking some tablets." Then the other person asks what for are you taking the tablet. He says, "I have blood pressure. How about you?" Then he says, "No, I have sugar (diabetes)" Then someone says something else. Then there is an excellent discussion about sicknesses for hours. About sicknesses, so many unnecessary things, there is inquisitiveness to know. But the quality of inquisitiveness, which is a divine quality of mind, shall have to be utilized to gain a little more knowledge on a daily basis. When a bit of knowledge is received by you that itself causes a kind of vikasa. Vikasa means it is an aspect of expansion of awareness. Your chaitanya finds a kind of unfoldment. More and more you try to know, more and more it unfolds. Which way you unfold? You unfold vertically more than unfolding horizontally. We can know what is happening in the United States, in Russia, in China, in Japan, Australia, in India, in Andhra Pradesh, in Karnataka, in Telangana, and what Mr. Modi is doing all the time. This kind of knowing it only keeps you on the ground. You continue to be a serpent.

All our speeches are also in relation to the mundane things, isn't it! When speeches are utilized for mundane things only, they are related to in scriptures as the tongues of the serpent. Don't think that the tongues of the serpent are venomous. It is not the tongues that are venomous, it has two fangs through which it injects poison. But the tongues are double tongued. The serpent tongue is double tongue. We too have double tongue. As far as we are mundane in our speeches we certainly carry a double tongue. A double tongue of a serpent need not be so much feared, but the double tongue of a man, or woman, or human as such... As long as man is mundane, he has a double tongue to him. It appears as one tongue but each one has a double tongue. We speak something to sell to the surrounding and we carry something else with us. We say something before a man, and after he departs we say something else to another man relating to him. That's what we do. We speak something before, and we speak something else behind. Why is this? We are mundane. As long as we are mundane we have double tongue. We cannot deny that because if we look into our own conscience we can find this mundane aspect that before a person we speak in one way, and behind the person we speak in another way. So, can we say that we have only single tongue? No, it is a double tongue. Why double tongue? We are serpents. Why are we serpents? We are crawling in the mundanity; in the field of matter we are just crawling creatures. Therefore, we cannot say that we are growing in terms of... The knowledge helps us to move in a different direction than the horizontal direction. What happens is when you move in the vertical direction is that the tongues of the serpent become the wings of the eagle. What a difference! What is the work of the wing of an eagle? It enables the eagle to move upwards. Wings are the means by which you reach to the height and thereafter the wings rest. So therefore, we have all the regulations relating to the speech, etc.

Why I am saying all this is the Sirius system which constitutes our teacher... He is the teacher to the entire solar system. Remember! Sirius, the Dog Star, or Saramaya Mandala, which you can see in daskhinayana²¹.

²¹ Daskhinayana is the apparent southern coursing of the sun

From India in dakshinayana you can see the Southern Star, not in uttarayana²². In dakshinayana you cannot so much see the Northern Star, you can see the Southern Star. From there you get... The impulse, as I have been speaking, is received in the Sirius system, Dattatreya Mandala which is a Mandala of gurus. We speak of "Guru Mandala Rupini" in Lalitha Sahasranama. Guru Mandala is nothing but Dattatreya Mandala. Its other name is Sarameya Mandala. From there, the energies are conducted to our solar system. The impulse that has come from the most high, the Brahman, via Varuna to Sarameya Mandala were transmitted into our solar system by a planetary principle which is inter-solar planetary principle. There are three inter-solar planetary principles working for us. We limit our knowledge only to nine planets. But today there are twelve planets at work. But if you get into details it is said by the Masters of Wisdom there are seventy two planets working for the solar system. What do we know? We know the seven planets and the two shady principles as Rahu and Ketu, so we think of seven planets. So, let us take along with these nine planets, there are three other chief principles which are inter-solar systems. That means they work in between solar systems. Just like there are administrators who work within the nation, there are administrators who work internationally. Likewise, there are inter-planetary work which are conducted by the Masters of Wisdom. Within the solar system, inter-planetary energies are conducted by the seers. Those are called Masters of Wisdom. They are the seers. And then there is another dimension where there are inter-solar transmissions. It is beyond our comprehension. Those are being conducted by three planets today which we recognize as Neptune, Pluto, and Uranus. In the Western astrology, they recognize Uranus, Varuna. There is a planet Varuna which is noticed. Ever since (it was noticed), that energy is functioning for us. There is a planet called Neptune which gives you bliss. And there is planet Pluto who is death to death. He is a Saturn to Saturn. Neptune is Venus to Venus, from joy to bliss it leads. Tanmayatva comes from Neptune. Uranus is the planet, he is the transformer. Just like the turbo-transformer you have! He is fast in transforming. He is an inter-solar principle, which functions as a representative of Varuna whose energies are sent via Sarameya Mandala to that which we today call as Uranus. Uranus and Varuna, one is the energy and the other is the form relating to it.

This Uranus has conducted these energies from the Sirius system to our solar system. In our solar system, we have all these zodiacal signs. In that through the Leo system... The Central Sun in Leo constellation is named as Regulus. Uranus entrusted the energies to that Sun in Leo system through which the energies entered into our solar system. When they are being introduced into our solar system, they were transmitted to a comet which we call Halley comet. We do not know the complete descent of the energy which we call Master. At least on May Call day, I should recollect it for you because we are totally grounded people, we only observe that which is grounded. We do not observe that which is most high. How it has descended from Brahman to supra-cosmic principle Varnua, one of the Aswins. From Varuna to Sarameya Mandala. From Sarameya Mandala to the principle of Uranus into our solar system. And in our solar system through the Sun posited in Leo as Regulus; through him into our solar system. From Sirius to solar systems of Leo, from there to our solar system. And into our solar system, the energies conducted by the comet Halley. As it moves in our solar system, it came very near to the Earth around 1910, around last days of March, 30th. The tail of the comet touched our Earth at Kumbhakonam during the midnight hours of 30th March. That is recorded. Most proximate it came. As it came, the energies were entering into the orbit of the earth. And there is a touchdown of the energy. To receive this energy, which has come from most high through all this vertical channel, there was a knower sitting, awaiting to receive it. You can imagine what kind of awareness the Master is. Knowing the whole plan, he was waiting to receive it. If someone announces that he is coming home, don't you await to receive him? The Master is of such a stature... Many people say that he got enlightened after he got married for the second time! Such statements are great insult to the Master because he knew that the energies are now visiting the planet and he is sent to receive those energies. His true abode is, as I speak to you frequently, is the ashram of Agastya which is posited in the Nilagiris. Agastya's ashram is in the mountain of Durga in Nilagiris. It is there in scriptures that Agastya lives in Durga Mountain in Nilagiris. Fortunately, it has revealed itself to us so we are trying to play like kids around that mountain! So, it is from that ashram from Agastya, Master CVV being a very advanced initiate from that ashram... because Agastya himself, as I say, is a seer of very great dimensions. He condescended to stay on our planet but he is a

²² Uttarayana is the apparent northern coursing of the sun

cosmic seer. In his ashram, one of the advanced initiates is Master CVV. Therefore, the plan was known much before so he was residing in Kumbhakonam.

The Master was residing in Kumbhakonam until the energies descended. He lived a very splendid life – a life of fulfilment. He was very splendid right from the childhood. He was adept in English. The way he writes, it is very admiring. This declaration which we distribute to you, it is very simple English. Master CVV's English is the simplest presentation of thought. We speak of clarity of presentation. No bombastic language, no classical or Victorian style. Be it in English, be it Tamil, or be it Telugu, (it is) simple! So, he was master of languages. He gained much knowledge by eighteen years. He was married. He was from a family of great affluence, he was adopted into that family. He was best using his affluence in an appropriate manner. He was frequently offering large dinners. He was associating himself with topics relating to wisdom and of music. Master was also known to be an excellent singer. When he was singing at the banks of River Kaveri, people were just awestruck. Just as we hear in the case of Lord Krishna, when he plays the flute the fauna and flora they were all absorbed. In that manner, cows were looking in standstill position to listen to the music – cows, birds, and also humans. He demonstrated many talents until the energy visited him and lived like an ideal householder. In every dimension of life, he was demonstrative. He was just not a common person. He was the mayor of the city of Kumbhakonam. Just because you are into some spiritual practice, it is not necessary that you are very humble. He was not a common person. He was the mayor of the city and he was the talk of the town. He was most sought after by the king of Thanjavur. Thanjavur king was always looking for the company of Master CVV. That was the magnetism he had by birth because he is something that has come for a purpose and waiting for the purpose. In the meanwhile, he lived a very splendid, glorious, joyful life.

As the energies came, they came like a thunderbolt. It is not easy to receive those energies. It is comparable to reception of the energies of Ganga by Lord Shiva, something like that. When Ganga was descending from the highest circles... It is energy. Don't only relate to the river, there is always the influx of energies, which only Lord Shiva could hold it because he had the ability. The story of Gangavataram is very beautiful. Very beautiful in the sense Ganges thinks that no one can hold when it falls. Today, we speak of shaktipatam – some feeble current passes through the body which is perceptible to some and not perceptible to others. There are people who do shaktipata, and then after being asked, "Did something happen?" People put up a perplexed face – they don't know if it has happened or not happened. For the sake of modesty, they say that it has happened. Mostly we do like that! "Did the prayer do some good to you?" if some stranger or a friend or a relative who is not in this system, if he asks you, you say, "No, no. It does lot of vibration inside!" Why because if you say nothing happens, he will ask you why do you do that? Even though we do not have the related vibration, we keep on telling people, "Ah! it is happening! That's why I am regularly there." We mostly do things to sell for others. We want to sell ourselves to others. Therefore, we pretend! There are lot of pretensions. Pretension will not allow the influx to happen. Therefore, when Ganga was descending, it knows it is descending from the most high. And it knows its power. Therefore, it told Bhagiratha find out someone who can hold me when I fall upon earth because earth cannot. It is such a tiny thing for the power of Ganges. Earth cannot receive it, that's how the story is. Therefore, Bhagiratha was recommended to meditate upon Lord Shiva to receive the influx of energies of Ganga. Lord Shiva was compassionate and he accepts. Bhagiratha says, "Ganga says that it is very difficult to hold the power of its influx." Lord Shiva smiles and says, "Let it come and we will see." As I frequently say to our friends, Lord Shiva is called Vyomakesh. "Vyomakesh" means his hair, the jatajootas he has, they can spread into the entire Akasha. No one can measure the length of the jatajootas that he carries. Such is the description in scriptures about him. "Vyomakeshanamah, harikesayanamah" – "Harikesayanamah" means the hair of Lord Shiva is described as greenish and so long that when he unfolds them they can, like sunrays, (extend) from one end to another end of the horizon. So, he unfolds his jatajootas and makes them like a lotus. When Ganges falls, he covers the whole stream of Ganges with his huge jatajootas that Ganges is imprisoned in his jatajootas. When Ganges is imprisoned, in relation to the jatajoota of Lord Shiva it remained thumb-sized. You have to picturize in your mind. A huge influx from heaven to earth, a stream of light, a beam of light, when it enters into you, the very jatajootas of Shiva cover that stream, and in relation to his jatajootas, Ganges remains to be angushta maatra, and is totally imprisoned. And only when Bhagiratha prays saying it is meant to flow to earth. So he prays the Lord asking for release. Lord releases Ganges only when Ganges has become

humbled. Shiva humbles Ganga before he lets it out because he would like Ganges to be humble enough to flow on earth. Then Ganges becomes an admirer of Shiva. She falls in love with Shiva. That's another story. Then it is released. Still again the instinct of pride always remains. All beings have the same problem. Unless they are connected eternally with Brahman, pride always comes. When it is still carrying some stream of ego, as it is flowing through the ashram of Jahnu, he just received it in his ears, and doesn't release it until it is further humbled. It is humbled and it comes out as Jahanvi. Like that, we have the story.

Why I am saying this story is the energy that came is of that dimension. To receive such energy imagine what kind of being should be there. Therefore, the energy of Agastya.... Agastya is known for supernatural deeds he did to save the planet and the planetary beings. So, he (Master CVV) received it and he contained it in him, that's the beauty. Just like Lord Shiva held Ganges in his jatajoota, Master CVV held this energy in him. When the descent happened, that day there was a thunder and lightning in Kumbhakonam. They saw that a lightening has come and a thunder has fallen on the house of the Master. And people ran to his house to see if something... Naturally, when a thunder falls, it makes a huge hole into the earth and the house is destroyed. That is why we keep an antenna on top of our house to dispel any likely thunder falling on a house. We do that, especially when we are fond of our houses. Therefore, people in the Dabir Street, they ran to his house at midnight hour when the thunder is so loud, deafening sound and a light. It was well picturized by our brotherhood from Bangalore. We have a small movie in which it is very well picturized. Normally, in the midnight hours, everything, the doors would be closed, the windows would be closed. Those which are exposed to the road, the windows would be closed, the doors would be closed, and people would be sleeping inside, not in the frontal side of the road. So, when they went, the window relating to the front room was open and they saw the Master sitting in the same posture (as the statue here) in deep contemplation and he was completely filled with light. And the light was emitting from him. They could not speak to him. The residents of the Dabir Street could not speak to him because he was in deep meditation in veerasana posture. They saw and they were surprised. Normally, they expected something else – some kind of damage to the house, or some kind of damage to the people in the house. It is normally a calamity. But it is not a calamity but a great initiation. Next day again the people visited him and asked him, "What happened to you last night? We ran to your house and we saw you filled with light and you were emitting light and were in a very deep contemplation." The Master said, "The purpose of my incarnation, it begins now. I have come only for this purpose. And then slowly in due course, I will introduce what I received to you all."

When this energy visited him, for sixty days, he did experiments with this energy. He did experiments till 29th May. So, 31st March and then 30 days of April, then 29th May – exactly 60 days. We can say for one rutu he experimented with this energy. When this energy visited him, there were visits from Himalayas frequently to the Master during those sixty days. His wife, Smt. Venkamma, was observing all that. During the night hours, there used to be lighted beings, very tall, they were flying through the air, getting into the house through the window, and regularly conducting some discussions with the Master. The World Teacher, Master Morya, Master Kut Hoomi, Master Mahachohan, meaning the master in charge of civilization, Manu, so many have related to the Master during those days. It is generally said that many maharshis from Himalayas have visited but if you have insight, the books written by Master Djwhal Khul give you the details who are all that visited. That is what I have recorded in the book "Aquarian Master." Please read Aquarian Master with some degree of sincerity, respect, and veneration. Just don't read it away. It is by the blessing of the Master, this process has all been revealed and it is affirmed by the writings coming from the Masters of Wisdom. Therefore, it was recorded. So, that kind of energy was of such consequence that the Hierarchy visited the Master during those sixty days, many of them. Later, they formed into triangles to meditate with this energy. They received this energy and they meditated with this energy. That's how they formed into triangles. I wrote all those details. It is about time that you read it. It was given in 1993. It was given out in 1993 and we are now in 2016.

The Master contained the energy and assimilated the energy into him. He made many experiments with the energy. He had conducted certain inter-planetary transactions with the energy. He had conducted certain communications with the planet Saturn, and with the planet Venus. He wanted to establish, with the help of

the energy, the ability to transcend from this mortal life into immortal life. Mortal life is terminated with death. But then there is continuation of life if you happen to walk into immortal part of life for which the energy is sent. He understood the very purpose of this energy is to push up, lift up, and pull up the human beings on this planet and also to lift up the planet. It is for the planet and the beings on the planet that the energy was sent for lift up. Therefore, the Master decided after sixty days of experimentation that he wanted to transmit it into the planet sitting in Kumbhakonam. It is not just for the five, six, or seven persons who were before him. On the first day of the transmission, which is 29th May 1910, it said that there were about seven persons who received it. The work of the Master is planetary. It is not meant for a local situation. Whenever he gave a prayer, he was invoking and then transmitting the energies all over the planet. And he saw how the energy was moving on the planet with him as a channel. That's why he wrote saying that this energy will first go to Europe, then go to South America, then go to America, and then come back to India – like that he said. Later, people asked him, "It descended in India. Why can't it first transmit itself in India?" He says, "India is not ready." Kumbhakonam till date is not ready! Therefore, he could see how this energy transforms. He said very clearly, "This energy is inter-penetrating energy. It can get into anything and everything. It penetrates and causes the needed modifications," which he calls as adjustments. It penetrates and transforms. He saw that the energy is entering into the mineral kingdom of the earth, into the plant kingdom of the earth, into the animal kingdom of the earth, into humans as well. Not only that, he also realized that the energy as it entered into solar system, it is also functioning through the planets. Many of the planets today are given different functioning. That is what exactly Master CVV said, "I have given different functions to planets." When he says like that people were thinking he was crazy. When he says "I", it is the energy. The different functions that are entrusted to different planets of the solar system, you can see in the book "Uranus" which came out. In that, you can see the additional functions, the new functions that are entrusted to all the planets, without exception. Through Sun, through Moon, through Mars, through Mercury, through Jupiter... Uranus is Jupiter to Jupiter, Sun to Sun. That's how it is said. We are less aware of Uranus in East, especially in India. But the entire human kind who are connected with spiritual practices are more aware of the working of Uranus.

It is the Uranus that conducts the fast changes that are happening. It breaks useless traditions, it upholds the values of the traditions. He destroys the old structures, and gives afresh new structures which are simple and facilitating. There is a lot of work which happened ever since and change has become rapid on the planet. That is the energy which we are trying to receive every morning and evening through prayers. Unless we have the comprehension or hold this dimension of the energy, we would be very casual in our morning and evening prayers. When it is of such a magnitude, a limitless energy is channelized and it is enabled to be received by us by the Master. So when we relate to this energy, the Master said, "Past is past. There is a fresh beginning." This fulfills you in every aspect. It fulfills you in your mundane life, it fulfills you in your immortal life. He did not say that only divine is important. You are fulfilled so you move up – fulfills you in the mundane aspect of life and lifts you up into the divine aspect of life which is three times more. This dimensions of light we can experience in us as we are, and the related bodies can be formed. He said, "I have come to give you vehicles with which you can fly." Those were the times when people were excited about flying. 1910 was also the time when airplane was invented. 1910 was also the time when radio was invented by Madam Curie. There were many events that happened in 1910 which you can go through in the book "Aquarian Master". And how this energy has transformed the milestones that have happened all through till date have all been explained in the book. The fission of the atom resulting in the atom bomb was also a contribution of this energy with the help of finding out Uranus and Radium. There are so many things already recorded in the book. For want of time, I am not narrating them.

Many changes are worked out. The First World War and the Second World War to cleanse Europe. Lot of cleansing the energy does, in us also lot of cleansing it does. And then there are inventions after inventions. Until the revisit of Halley comet in 1988, there is a further push up of the energies. That's why the year 1988 is considered to be the year of harmonious convergence. Thereafter, there is the emergence of this electronic systems, computers, to make the globe as a village and getting into the policies of globalization. All these thoughts that are worked out through the governments to make the human kind as one family and the globe as a village, all these expansive thoughts started happening, and the borders are being eliminated. But the past energy is working hard to retain the borders. European Union was a vision of Napoleon Bonaparte who

was an initiate. Napoleon was a disciple of Master Morya and Master St. Germain. He wanted to unify Europe as per the initiation he received. But people were not ready. Though it was unified, again they divided and they have their borders. Then again Alexander also once tried. Then Hitler tried. Don't think Hitler is such a villain as depicted by the ignorant ones. He had an inspiration to unify Europe but it took a wrong turn somewhere on the way. That's why you would do well to read the ideas of Hitler in the book he wrote, "Mein Kampf." If you read that book you know what inspiration he carried. And those who listened (to him) were inspired. When the man was talking, there was so much light transmitted through his eyes and through his speech that people were getting inspired. At some point, it got distorted. It is a different story. But so many things have happened on the planet ever since, in Europe, in America. And now this electronic age has come to be, and things have tended to be very light – the metal has become very light, the utensils we use have become very light, the vehicles that we use have become very light, the bodies are light. That is the beauty.

The bodies which are made from 1910, successively for every generation there is a different model of bodies that are being prepared. Just like we have new models of cars which are capable of speedier run, comparing with our Ambassador, Fiat was better in speed. But today, the vehicles we have today are speedier and lighter. So also the human bodies. The bodies after 1926 were different from the pre-First World War bodies and the later bodies are refined. Then 1945 there is a distinct change in the bodies. Then every twelve years there is a change that has happened. Again in 1957 there is a distinct change. There is a change in 1974. Then there is a change in 1988. The pituitary in us is adjusted. While forming the body, the formations of human form are conducted under the guidance of Manu Vaivasvata. It is said that the Master has an agreement... That's how he calls – "I have an agreement with Manu. I have signed a contract with planet Saturn." I will speak all those details in the afternoon because at least on May Call day we have to recall to our memory the dimension of the Master; otherwise we reduce his dimension in us and make it so small that we even tend to forget that we relate to him. It is a grand work which is very mystical until the science relating to it is unfolded in us. Everything remains very mystical until the science reveals it. It is a very well-known statement that fiction of today is the science of tomorrow. When Jeus Vern (?) was toying with the idea of an airplane, he was preparing and trying to put it up and it falls. The friends around him were always laughing saying, "How can it fly?" You have to study the stories of scientists. There were giants of science in 19th and 20th century. They were all inspired by this energy of Uranus.

Ever since 1875, there is the emergence of the energy of Uranus on the planet. Therefore, new ideas. The coronation of Queen Victoria and the descent of the energy of Uranus are coincided. That's why from there, there is the process of putting an end to imperialism. Until then there were empires; from 15th century to 18th century, people built empires. There is the British Empire, Spanish Empire covering the entire South America, the French Empire, and the German Empire. Everyone was occupying and having imperialism. When Uranus visited, it has caused death to imperialism. Then small, small kingdoms (happened). There is lot of story relating to the energy of Uranus and the energy of the Master and what it does. When it is working for the planet, for the solar system, what are we as an individual? Too small! But it is willing to work with such a small pithy beings to transform in an agreeable manner.

The Master is seen in the Hierarchy as a great scientist while he appears as a mystic to us. He is a scientist to the seers and a mystic to us. Just like Vishvamitra was a scientist but a mystic. Such is the dimension of the work. Such is the energy that we invoke. Therefore, consciously invoke "CVV". If you are casual, it will be the story of the tiger and the child, which I narrated yesterday. Normally, we are not so very focused when we invoke. Once in a blue moon when we are focused, he won't respond. When you are casual, the energy will not work. When you are focused, as you invoke, there is a distinct functioning happening in you which you yourself can experience. It is like putting on a machine. Just like when a pump-set is on, the water is pumped up with the "boom" sound. That kind of charge happens (in prayer). That's why you cannot open your eyes (when the prayer is happening). You cannot open your eyes only because there is an inner charge that is happening. The Kundalini is charged and it keeps moving and causing the very agreeable, humming sound, which we call OM. Very agreeable, humming sound happens from muladhara to sahasrara in a manner that you cannot open your eyes. Throughout the channel, just like the pipeline takes the water up to the overhead tank from the well down below, the water is pumped up to the overhead tank. Sahasrara is

your overhead tank. Muladhara is there from which everything is pumped up. When this pump up of this energy is happening, there is a humming sound with its related vibrations happening on either side of the spinal column and the cerebral system. In the cerebral system there would be vibrations. On either side of the spinal column there are vibrations. This is what he calls as movement. When this movement is happening, you cannot open your eyes. If you are able to open your eyes at will (during prayer), it means nothing is working in you! If you are sleeping in the prayer, nothing is working in you. That you are sleeping or not is very well known by you. In four ways the head falls! When the head falls, nothing works because the entire work is to reach up the energies to the head. When it is working appropriately, you don't really move. You are just like that. And you cannot open your eyes. Don't pretend that you are not able to open your eyes. We are self-deceptive. We are very self-deceptive because we have the habit of deceiving, and it works on us also!

Don't be self-deceptive about prayer. Be ardent in your invocation, and be focused in your invocation. And then offer yourself to the Master and then say, "Master, please rectify, develop. I don't see anything happening with me." When you have this ardent feeling then... That's why every now and then (during the prayer) "Master Namaskaram" mantra is invoked. So, keep doing it and allow the transformation to happen in you. You can be electronic. Not only your ticket is electronic, your documents are electronic, your property title deeds are all electronic, your share certificates are all electronic, all your entire information is electronic. But one thing you forget that you can also be electronic. When you are electronic, you can be printed just like through the printing machine you take out the electronic ticket, likewise we can print ourselves. Being electronic, from time to time we can print and then you demat. Demat means what dematerialize. Now, there is a tendency to make everything demat, meaning dematerialize all the paper. And then storage, such a great facility! In a small chip... In earlier times to record these teachings, we used to have huge number of cassettes. And each cassette is 30 minutes or 45 minutes or 90 minutes. Today, hundred hours can be stored in a small chip. Everything is made small. Everything is electronic. So, man tends to be electronic – that is his prophecy. And I will prepare you to be electronic. You gain an electronic body with the help of which you can manifest and demat – you can materialize and dematerialize. That is what Krishna demonstrated in his life long, long ago. We know Krishna was materializing and dematerializing. The seers also materialize and dematerialize. The Masters also materialize and dematerialize. It is a science of yoga. The Master says, "I have quickened the process." This energy has quickened the process. So, you can be gaining the electronic body or etheric body which we call golden body or diamond body. That is the purpose of this yoga he says. While it does multiple manifold functions on the planet and it also unfolds you in a manifold. So, sky is the limit for these unfoldments. So, you have to regularly relate to it. May be that be so with all of you. We have exceeded the time so I am concluding. We continue in the afternoon with some more details. These are all repeated from time to time. And repetition is necessary because forgetfulness is our forte! We are very strong in our forgetfulness therefore when it is recollected it is very helpful.

Thank you one all. Namaskarams.



Sunday, May 29, 2016, Evening – Part 5

Hearty fraternal greetings and good wishes to all the brothers and the sisters. In continuation of the morning pravachanam, please remember that when we do these prayers relating to Master CVV, we should also have a notebook to make note of the thoughts that we sometimes receive during the prayers as instructions or as some intuitional thoughts that would unfold wisdom in us where the Master gives direction to study certain scriptures or Itihasas or Puranas, not the entire scriptures but certain parts of the scriptures. He gives many instructions from within.

The beauty of the Master is when you regularly relate within invoking him, he relates to each one of us on a one-to-one basis. He has a facility to relate to everyone on a one-to-one basis and therefore he says my method is direct. "My method is a direct method that I relate to you directly and instruct you from within and guide you, mold you, and transform you in far as you follow the instructions." The instructions are varied and many. He instructs you. Do not take the thoughts that you receive in the prayer in a light hearted manner. It has to be made note of. It is an important instruction of the Master to make note of the instruction that one receives in the prayer. You may recollect after the prayer and make notes. That is how each one is guided by the Master directly. And in so far as you are able to follow those instructions, a bridge is established between you and him, a communication bridge, and you would be able to receive many instructions that cause unfoldment in you and also that clear many of your tasks in life. We do get many tasks in life according to the program in which we are. In fulfilling those tasks, the Master is very helpful. That's why relating to the Master in the prayer and making note of the instructions he gives is of great importance. It does wonders. And the dairies are very useful because sometimes you directly get knowledge in a seed form. And this seed unfolds itself into a huge branch of knowledge. Sometimes, you get certain experiences of different colors taking manifestations in you. That also you have to make note. Sometimes you happen to listen to certain sounds. Sometimes you would have certain visions. These are very common when one is very regular with the prayer. When one is regular with the prayer, the Master supplies a sound note by which transformations happen. He supplies a color whose velocity in you causes certain changes. He also gives you certain visions. And he gives directions. Those directions have to be followed. Sometimes he may say visit such, such place or visit certain person. Or he may even fore-caution of the visit of someone to you of whom you have to speak certain things. Such directions also happen. And we do not quote the name of the Master. With utmost confidence in the Master we follow and do it. And many times they come true. It has been an experience.

Therefore, awaiting for the instruction of the Master is also there along an appeal to the Master to make needed rectifications in you. The basic purpose of prayer is to get the rectifications done in you so that energy is rearranged by the energy that is introduced by him. The Master introduces the energy and the energies keeps on transforming. As I said in the morning, when the work of transformation is happening you cannot open the eyes. Even if you wish, you cannot open the eyes. And many times you are not there in the prayer. It happens. Only after all the adjustments are done, you are back again into your individual consciousness. Just like when an operation is done giving anesthesia, and after the anesthetic effect is done, the patient comes and asks, "Did the operation take place?" because he does not know what happened. Similar things happen in the prayer. When he makes very deep adjustments, you are not there. He makes the adjustments and you feel the lighted part of it in the sense you feel much light with you and the heaviness in you is gone, or the heaviness of the thoughts, or the heaviness of problems, they are all warded off. The instrument is gradually prepared to get ready to receive more and more light. When it starts receiving light, you get the light and sound show in you. The light and sound show happens. It is similar to what is already explained in our scriptures, especially in "Ramanajeneya Samvada".

There would be many inner experiences which you would make note of and which would not speak out. Normally, little experience you would try to tom-tom it all around. The instruction of the Master is that you keep it in the record in your notebook and let that notebook be also maintained in a secrecy that no one has access to it. Why because the Master would like to prepare us in matters of confidentiality, secrecy, and silence which are important instructions as we walk into the fields of light. You cannot irresponsibly speak of the Master. You cannot speak of your experiences even to your dearest ones until the whole process is

complete. Therefore, keeping this notebook is an indication to the Master that you are willing to take the instruction. Now you can also use the mobile as a notebook. Immediately after the prayer, you can sit quiet and make note of certain very significant thoughts you receive in the prayers. That would be the way by which he guides you. A true medium receives the program of the day from him, in the sense whom to speak, what to speak, even the lectures can happen in that manner. The Master can give the seed thought for which a lecture can be delivered for one and half hour. For one and half hours a lecture happens without any preparation only because you are supplied a seed thought. Not only that, sometimes he gives copious dictations which transform into books. There are books received by Master EK as a dictation from Master CVV. One (such) book is "Spiritual Astrology". Another (such) book is "Spiritual Psychology". Likewise, when you get into this kind of contact with the Master, inspirational writings and inspirational teachings happen, and that is where you tend to be more and more medium of the Master. The Master slowly transmits his presence through your speech, through your actions, and through your writings.

He slowly prepares the ardent students to be his mediums through whom he functions. And these mediums are not gullible people who are unconscious of what they are doing. There are many mediums upon whom there would be a noble soul presiding and he keeps on saying things which come true for people. But by themselves they are not as knowledgeable as what is being said by them – "This I don't know. I received this. I transmitted this." That kind of mediumship is considered to be a negative mediumship where the person who is working for a higher soul is not elevated, is not enlightened. He remains where he is while he is just used for a purpose. But in the case of the Master what he says is in the process, the knowledge in you grows, the comprehension in you grows, the awareness in you expands and eventually you would be as much as a Master as I am. This is the very keynote of life of Master CVV. When the Master was doing extraordinary deeds in Kumbhakonam one of his followers who has been an expert in reading Kaka Bhujamga Nadi, he was verifying the story of the Master in Kaka Bhujamga Nadi. There he found that the Master is no other than manifestation of Brahman. There are no past lives and then his purpose is to transform everyone who relates to him to be the Brahman, to be embodiment of the Brahman, meaning a realized soul. Such is the purpose with which he has come. Therefore, as I read out to you in the morning in the declaration, he clears many things relating to us, neutralizes lot of karma relating to us, prepares our instruments, and ultimately makes us as one more outposts for transmission of light. You receive to distribute material resources, you receive to distribute the spiritual resources, meaning wisdom. You receive to distribute on a daily basis. And you receive and as you distribute. In the process you tend to be more and more transparent and resplendent. That's how the work happens. For that one important instruction is to make notes. Make note and follow.

The knowledge that you receive can be of two types: one is speculative knowledge, another is instructive knowledge. Instructive knowledge shall have to be put into practice. Speculative knowledge is given to gain expansion to your consciousness. Speculative knowledge means, for example, you would know how Uranus is functioning in the present days, and how Jupiter is functioning. As I explained to you yesterday evening, the grand trine between Pluto, Mercury, and Jupiter, what does it mean? What does it mean, he gives you an explanation. The interpretations are apoorva, the explanations are apoorva. You get a new dimension because that is the very specialty of Uranus. Uranus is considered to be the brain to brain. That's how Alan Leo speaks of Uranus. It is a brain apart from the brain which you receive; it is a planet of intuition. And the Master is a Master of Uranus. He is an Aquarian Master. He was born in the full moon hours of Leo where moon was in Aquarius. And he was born in the town which is called the angle of Aquarius, Kumbhakonam. Arakona means the angle of the sun; In Arakonam there is a sun temple. Likewise, Kumbhakonam... because his job is to handle the Aquarian energies that are transmitted, he took birth in a place where the energies would be received. See, the touch of the Halley comet happened at Kumbhakonam. Earlier also when the Aquarian Age came it was only in Kumbhakonam. If you go to Adikumbheshwara temple (in Kumbhakonam), they give this story of how the energies of Aquarius, Magha energies, were received at the place where the temple is today as Adikumbheshwara and those energies have collected and formed into a lake which is called Mahamahem where people go annually and take bath, just as people go and take bath in Kumbhamela. Even in this cycle, the energy has again descended over the same place, which was foreseen by the initiate and he was residing in Kumbhakonam to receive those energies.

So, the energies that he supplied, the best benefit that you get out of it is you get intuitional thoughts. That's why when you interpret a scripture, you interpret as if it was never said before. If you interpret Lalitha Sahasranama, if you interpret Vishnu Sahasranama, if you interpret Bhagavad Gita, if you interpret any episode of Ramayana or Mahabharata, it is a different presentation. It is not as before. That's the beauty, it comes afresh because knowledge is always limitless and a fresh dimension of knowledge is given and it causes enough inspiration and even elevation to the persons who relate to such knowledge. If you see the work of Master EK, there are so many dimensions which he presented in his books which are never before. Even the writings that came through me or the teachings that came through me, the entire West feels this is never before. Even the interpretation of the Parables of Jesus Christ, or interpretation of Mayan civilization, or interpretation of Jewish civilization, Egyptian civilization, it's never before. You see these "Occult Meditations", in these meditations there are so many things which are never said ever before. He speaks of Saramaya Mandala. That Sarama is no other than Serberus. Like that, he connects between Sarama, Serberus, Sirius and unfolds wisdom. He brings out wisdom through intuitional ways. And the medium also tends to be intuitional in his work. That's how even in the followers of Master CVV when they do give homeopathic remedies, they receive intuitionally the right remedy and there would be very fast cures that happen. The homeopathic dispensaries that are run by the World Teacher Trust, you have the picture of Master CVV and Master EK, and then they invoke the Master and start giving medicines. It is the experience of every homeopath that they intuitionally get the right remedy. And it is given. A disease which was not cured over so many days, so many months, is just cured with one dose. There are many such things that happen. Why because Uranus starts working with you and intuition starts functioning. In your own profession, you would attend to the profession with a different dimension. I have such experiences with my profession. Riddles which could not be solved even by the best of the brains in the professions could be very easily solved as if it is nothing – so simply, to the bewilderment of clients and the professional colleagues. Likewise, cures also happen. In anything there is the brain behind the brain that guides you and you are intuitionally guided. To get into that state, regular prayer.

As I said in the morning, enter into you, relate to the movement that is happening in you. The outer movements I spoke of; the inner movements I spoke of. But when you get into the field of light in you where you are experiencing certain light, certain colors, certain sounds, slowly you are entering into the area of divine nature. There is the mundane nature part in us, there is the divine nature part in us. The nature, when you ascend into light and sound experiences during meditation, it means you are into the buddhic plane and you are not anymore relating to the objectivity through your meditations. A man who walks into the buddhic plane is said to be the one who entered into the heart chamber. When you are into the heart chamber, the outer life is closed for you. You are open for the inner life. That's why it is said in Masonry, you close the outer temple and you open the inner temple. The inner temple when it is open, nothing related to the objectivity is thought of for the moment because the mind turned inward and it has become an antarmukha contrary to bahirmukha which it had been over all these years until we walk into the technique of prayer or meditation. This atarmukha manas... Even when you make the stotras you have to turn inward and perceive the feet of the Master, either in the heart chamber or at the forehead and visualize that you are making worship of those padukas, either with akshitas or with flowers because it is all mental. Likewise, all worships have to be more antarmukha. When you meditate upon Lord Krishna or do some stotras visualize that the Lord is present within you, and within you, you visualize yourself and also visualize you are doing the pooja as you do outside. While a stotram is happening you don't have to do any upacharas outside. Turn inward and then relate to the deity. Every deity is nothing but a form of light with different color note with different sound note. But it is all sound and light form. So, while you do that to the deity in you, you can also visualize yourself as sitting before him and then you are doing the worship. So also with the Master. When you do that, when you are more and more habituated to be within you, and relate to the lighted form in you, or light as such in you...

Master CVV speaks of relating to the light in you, the sound in you. The moment you utter the sound, the light manifests. The beauty of the sounds we utter in the Vedic system or in the stotrams given by Veda Vyasa or Sankaracharya, the sounds that are arranged are so potential when you properly utter them, every sound brings out its related color note. That's the beauty. And since sounds are uttered at the throat, you

find, what you call explosion of lights into your head. Frequent explosion of lights into your head – different colors at different times, like fountains they keep happening. Just as you go to a park where there is a sound and light show, according to the sound there is a dance arranged of the lights. You would have such an experience. When you are into such experience, either through prayer or through worship, then what happens is your nature would not be as mutable as before. Your nature is not as changing as before. From an unstable nature through the regular practices of prayer you slowly walk into stable nature where when you enter into the buddhic plane. And in the buddhic plane there is such a huge entertainment for those who turn inward and relate. Therefore, the taste is developed and people keep on relating. In so relating, more and more information comes for practice, more and more information comes for enlightenment. You would know manifold wisdom.

See, I myself is an example to you, not to boast of myself – an accountant is able to deliver so many facets of wisdom in all these years, just an accountant. How is it possible for an accountant to do it? I am not a scholar of Sanskrit, I haven't studied Puranas nor Upanishads. I have not been a particular student of all those scriptures. But then you are taught from within. We know with Ramakrishna Paramahansa, he did not open any book but all that he taught is Vedanta. Who taught him? The deity to whom he related within. By reading books we don't become wise. We become otherwise! By relating to the inner light, yes, the knowledge keeps on coming. And that knowledge is retained with you. As I read in the morning, it cannot be acquired from outside. It is revealed from inside because Eshwara is in you. Eshwara is in every one of us. There are many true statements and that they are true would be known to you as a firsthand information. It is not that somewhere something happened to someone. It starts happening to you so you get more and more affirmations of things. Varieties of things are taught, varieties of things unfold. In that process what happens is the nature which is otherwise so very tumultuous, with all its ebbs and flows, it stills down. The higher nature is the nature which stills you down, it gives you poise, it gives you peace. That's why we relate to Mother Saraswati, Mother Parvathi, and Mother Lakshmi. The idea is you get to ghanarupa, not chanchalarupa. "Vignana ghanarupa" – through knowledge. The knowledge consolidates your energy into a rhythmic energy. It is a rhythmic energy, it functions in tune with nature. Slowly you would reach to such states where you can notice the full moon even without looking into the panchanga. You can notice ashtami without looking into panchanga. The way it relates to the soul in you, you would know may be this could be ashtami.

Asthami tidhi which is not considered auspicious for objective functioning, it is very auspicious for yogic functioning. Half male, half female is ashtami because half moon is visible and half moon is invisible. The visible part is the Mother. The invisible part is the Lord. The Lord is invisible. He can be made visible only through the Mother. So Ardhanariswara tatva which exists in you as yourself can be better experienced during the ashtami day. You see how we celebrate Krishna Ashtami and Durga Ashtami. One is shukla ashtami that is suddha ashtami, the other is krishna ashtami where they take different positions. That which is lighted part in suddha ashtami gets into invisibility and the other part gets is lighted in krishna ashtami. And the two happen every month. Jagarana is also meant for it. Most of us don't know why we do jagarana for kartika purnima or Maha Shivaratri. These are the popular days for doing jagarana. The energies are rearranged. The chemistry is rearranged because in hours of sleep you are awake while you generally sleep in those hours. For rearrangement of energies only these days are selected. Likewise, ekadasi also people do jagarana. There are many ways of doing jagarana. The idea is relating to the divine you make a reshuffling of your energies. Then they tend to be flexible. Man tends to be flexible, adoptable to the unexpected situations, unexpected times, and unexpected places.

So, this kind of work slowly enables to stay put when you are in prayer, there is no more internal movement, there is no more external movement – there is only a column of light which we experience within. The light and sound show also stops. That's also a movement. Then you can experience the entire column of light in you which is described as the dhyana sloka of our Shiva puja. When we do Shiva puja, we say "Apatala..." like a spatika linga you see a column of light and a globe of light on the top of your head. That is what Master CVV calls as a state of stability. In that stable state, you stand eligible to receive communications from the higher circles. It is no more from within. You keep on receiving information from the higher circles. I have been speaking about the ashrams of Masters. Then you receive instructions from various dimensions. You

make note of them and you start functioning. Your life in the meanwhile completely changes because you are no more relating to your daily routine with great focus; it happens. The daily mundane life, it happens. You don't need so much effort to work with it. It is just like what you call, the fish taking to water – it goes faster. When bullock cart is passing over the field, it goes faster because it is all soft. The outer life is ironed out and things get fulfilled. Your family requirements get fulfilled, your children's growth is fulfilled and they settle in their own lives while you walk the path of light. That's how Potana Amatya demonstrated his life. That's how Master demonstrated his life. That's how Master MN demonstrated his life. That's how Master EK demonstrated his life. There is no effort to live the outer life. When we are associated with greater responsibilities, the lesser responsibilities are taken care of by the nature. That's how he elevates us. And in the process there would be a grand adjustment of planets; there would be different functioning of the planets in us. So much is intended by this prayer by the Master. And he himself said in eleven years that I found in varieties of ways this prayer helps, but you can continue with this work and find some more things than what I have found. It is for the future generations to evolve further with this prayer and get more and more knowledge from these prayers. See how it happened with Master EK – how many dimensions he demonstrated. And how it is happening now. Things happen very intuitively and we tend to get more and more humbled. Until we get into the stream of this energy, they look to be fictional. Once you are into this energy, they tend to be so true. You see an example in Mr. Joshi. Can a bank officer be doing all these things? There are many bank officers but the moment he got in touch with the energy, he jumped into it. As a consequence, he has been able to manifest so much of work while working in the bank, while accepting every transfer that is given to him. Lot of work is manifested. He continues to manifest because he tasted the energy. Everyone is expanded to his maximum potential.

Connection with the Master is available in oneself. The Master is available anywhere between the head center to the heart center. In connection with the Master, you keep on doing things in an impersonal manner. You would gradually walk into a state of impersonality. Impersonality means there is no such thing as I like this, I don't like this, I prefer this, I don't prefer this. There are no preferences, there are no choices. A neutral state of living happens. There are no extreme likes, there are no extreme dislikes. There is no such thing as my people, or other people. You come out of all these things. These are all limitations, circumscriptions. From my family, most of our brothers have walked into my group. "My" itself is an illusion. This is Master's group. Master is Eshwara. We all belong to the Master, the group belongs to the Master. Master means not Master CVV. I always caution you about this. Master means there is only Master in this universe whom our scriptures call Master, Eshwara. Eshwara is all permeating. He is Omnipresent, Omnipotent, and Omniscient. In that state, he leads us. Do not build a cult because the work of the Master is not to build a cult of Master CVV or a cult after Master MN or a cult of Master EK... Whenever a teacher comes and teaches, they build a cult around him. But the work of the teacher is to relate you to the Omnipresent One, the Master of the Universe. The Master of the Universe is also there on this earth and is also there in us. In everything – he is inside and he is outside. That's why he is Antar bahischa. He is available within. He is also available outside. When Master CVV speaks of the Master, he is only referring to the Eshwara, that's all. He said Master in English because that was the fashion in those days. And anything he gave was in English. The mantras also he gave were also in English. So, Master does not mean a particular name and a particular form.

When we say "Master" at the beginning of our prayer to whom are we referring to? The universal energy which exists in you, in me, in all others, in the fauna and flora of this earth, and that permeate not only this earth, this solar system, and the whole universe. When he is within he is called antaryami. Outside the form he is bahiryami. That's why the Mantrapushpam says "Antrabahischa tat sarvam". Samudremtam means what? I don't want to teach Sanskrit here. "Samudra" is not ocean when you know the true knowledge. "Sa" + "Mudra" means it is beyond all formations, cosmic, solar, and planetary. These formations happen according to patterns. These patterns are mudras, impressions. If you set your hand on something, there is an impression on it. Beyond cosmic patterns, solar patterns, planetary patterns, he is still there. That which is permeating this whole universe is also in the smallest form. So, where is it that you do not find him? You should have the eye to see. You should have the orientation to see. It is to that Master the first salutation is offered. "Master Namaskaram" and then "Master CVV Namaskaram" – by that what does it mean? He is a channel of the Universal Master to cause the needed adjustments in us according to a theme which is

conceived in the highest circles. Where is the religion in this? Where is the cult in it? Where is the sect in it? That is the reason why he is so much found acceptable in the West. He is accepted in South America, nine countries. He is accepted so much in Europe, in all the west European countries. He is accepted in the North American continent. He is accepted in Jewish country. There are followers everywhere on the planet. Why because you are directly linked to Brahman, that is his work. There are no other intermediaries – no priest between you and the Lord. He doesn't also stand in between. He says utter the sound CVV, I connect you and leave you to it, just like a priest who conducts a marriage. What is it he is doing? He connects the bride and the bridegroom. Thereafter, he has no role in between them. After the marriage, the priest cannot come and stay in the house of the newly married couple! He cannot go for honeymoon with them! And the priest cannot say this people after I have connected them, they are no more relating to me. Is it not foolish!

A true teacher does not stand between the jeevatma and the Paramatma. A true teacher is not an impediment; he is a facilitator. Please note that. Many teachers stand in between as an obstruction. They want their followers to only go through them. That means they are bottleneck. Such bottlenecks, the neck would be broken by the Master because the energy is such. It doesn't let anyone to stand in the way of the functioning of the Universal Soul. That's the beauty. That's why he himself declared "I am just a medium of the energy." That's why the ones who transmit this energy do not aggrandize themselves. At best they present the picture of the Master; not present themselves excessively. Why because it is the Eshwara himself functioning through all this. And you are a facilitator for the connection between the jeevatma and the Paramatma. You connect it. That is the work of every sadguru. See, Rama has learnt from Vashistha. Did Vashistha play any further role later? Unless asked, he did not interfere with the work of Rama. For everything, going to Vashistha, just as the fashion today with all our so called followers of any sadguru, for anything they refer to the teacher. Then what happens to your abilities and capabilities to handle a (particular) situation? None of the seers who were enlightened by their teachers later went on following their teacher like a tail. You study the stories of the seers. The seers also had their gurus. But once they are given the technique and they work with it, they tend to be in direct connection with the Brahman. They do respect their teacher, but not every time going to the teacher. This is the fashion of Kali Yuga that we want to show that our allegiance to a particular teacher. Allegiance to a particular teacher is not cherished by a true teacher. Allegiance to Eshwara is very much cherished. If you don't relate to Eshwara and just go on moving around the teacher, that kind of a follower is a nuisance to the teacher. You are asked to move around Eshwara but you start moving around the teacher. The teacher gets disgusted because the disciple is not following what the teacher said.

See, if you have two followers with you, let us say two assistants, two juniors to you. One junior does whatever work you tell him. The other junior doesn't do whatever you say but keeps on moving around you, praising you. Whom do you like? If you are a fool, you like the second one! If you are a fool, you like the one who praises you but doesn't do anything and is a burden to you because you have to feed him, you have to feed his family also. That is his surrender! The teacher says surrender to Eshwara. But then he finds it convenient to the teacher and says I surrender to you. What are you surrendering? Surrendering all your luggage! But the other one accomplishes whatever you say. If you are a true teacher you would be more with the one who fulfills, not the one who is an idle worshipper. That's why the Master was very particular that this is a science, not a religion. The path of Master CVV is a scientific path, not a religion. He says, "The Master exists in you and you can relate to him in me and I will arrange for it by rearranging the energies in you so you can easily relate the Eshwara in you." Then what happens? Directly Eshwara starts functioning in you. And you tend to be closer to Eshwara. That's how it is said. In your prayers, you always keep relating to him, and visualize him either as resplendent light, or as a humming sound, or as an expansive sky, or in the form of the deities that we have. A form will eventually have to disappear.

The worship of a form is a facility but is not the final. It is a facility. When the light of the form which you contemplate in you, when it grows in its radiation, slowly the contours of the form disappear. Only light remains. It was asked in the twelfth chapter of Bhagavad Gita. Arjuna is a good representation of humanity. He asks, "Should I mediate upon the nameless, formless, incomprehensible, unqualitative Absolute Brahman, or should I meditate in a form which is of great attraction, is full of magnetism and radiation?"

Krishna says, “If you follow the first one, avyakta. It is very difficult. You get frustrated. Through the form you can move.” That’s how in the twelfth chapter of Bhagavad Gita he says. But what happens when you go through that, slowly the form disappears and the light remains. If it is a small light, you can see the frame around the light. If it is a flash light, you cannot see the frame around the light. The flash light, its radiation is so much that you cannot see the frame behind it. You can (experience this yourself) by looking at the flashlight. You get blinded for some time. Where is the question of seeing the form by which this light is arranged? But if it is a small light, you can see it. So, in your contemplation upon light, slowly you would ultimately result in that kind of a light...

When I say light don’t think of these lights – it is awareness as light. Like the expanse of blue. It is called expanse of blue because when white is in its profundity it appears as blue. Sky appears as blue because it is white only but in profound depths. We don’t know the other end of the sky. Because of its profundity it becomes blue, otherwise it is white. White is initial; blue is final. That is the reason we have Lord Krishna and Lord Rama depicted in blue. And the Mother depicted in blue, meaning the profundity. Even when you meditate through form ultimately you have to relate to the light. So, relating to this light in you, the Master in you, enables you to relate to that light which is beyond the triplicity: iccha, jnana, kriya or rajas, tamas, satva, beyond that, you contact shuddh chaitanya. This shuddh chaitanya relates to you in your prayer, which is in you in your upper part of your head. In the upper part of your head, there is all that is there in the sky – the nameless, formless light. That light slowly relates to you through the triangle of rajas, tamas, and satva into your buddhic plane, where you remain. These are all the natural unfoldments when you do the prayer. Therefore, there is no need to refer to books and narrate things. Referring to books is very seldom done in our teachings. Why because the facility is (there where) you are directly informed. And whatever you speak, when they are related to the scriptures, you find affirmations in it. That happens with the prayer.

Do not be satisfied with yourself by mechanically attending to prayers. Don’t be mechanical. So, prayer has to be with much intent. As I said, you should experience movements in you. And these movements, when they are happening, you would be disabled to open your eyes. That’s the test. On a day like this, it happens for a longer duration in a group. Normally, in a group the group LCM²³ is worked out. According to the group LCM, the duration of the prayer would be. If it is individually, it can be for long. And on such days as May Call day or December Call day or equinox or solstice, the time and the nature is in such cooperation that the prayers happen with greater depth. That’s why it is recommended that we note the equinoxes and the solstices: three days – the day before, (the day of), and the day after. Then you have two equinoxes and two solstices. So, four events. $4 \times 3 = 12$ days of great consequence. Then you have new moon and full moon. That makes another 24. Then you have transit of sun from one sun sign to another sun sign, which is very important. Then you have eighth phase of moon. By noting these days, you are also relating to the planetary drama that is being played around our earth. As I said yesterday, we keep also relating to their movements. Likewise, important conjunctions, important trines that happen. These are all how from within you get information. How much can be written? The seers of the olden days, they did not believe in writing everything. By contemplation only, everything will be known to you. That’s how the seers, they went on contemplating. He received some information, another received some information. When they compared, it is almost same. Then they transmitted to the general population. When two, three, four, or five seers found the same information through their contemplation, then they transmitted such information to the general public and through their writings. They did not believe so much in writing. Only Veda Vyasa has written much. What did Vishvamitra write? Did Vashishta Maharshi write anything? Did Agastya Maharshi write anything? We don’t find their writings. We only, sometimes, name some stotras after them, that this is given by him, and this is given by him. There is no proof of it. They only know every man is capable of knowing himself by inner contemplation.

And the work of Master CVV is to lead us within and find the other dimensions relating to us. We are satisfied with one dimension relating to us, while we have three other dimensions. We have the potential to gain a golden body. We have also potential to gain a diamond body. Anjaneya gained like that – kaanchana sareera,

²³ LCM = least common multiple

vajra sareera. Every adept... Why mention Anjaneya? He is too grand an energy. Every adept whom we worship, they have these three bodies. The very purpose of working with the divine side of life, be it with bhakti, be with jnana, be it with yoga, it should ultimately result in finding the other dimensions relating to us. We are also four-armed, as I said yesterday. We are fourfold. We are units of pure existence and we are units of pure awareness. And then we enter into thought plane and then action plane. We know only thought and action, we don't know the other two. That's why we only have two arms. The angels have four arms, meaning they are the realized ones. The other two arms of the angels function as the wings. That's why meditation today is: "The tongues of the serpent tend to the wings of the eagle." The wings are the two additional hands with the help of which you can... with the body of light you can move around.

Let me conclude the talk with the final accomplishment which the Master has promised. He said, you keep on working with this prayer. What happens is you perceive this. And he gave two other instructions, other than making note of what you listen in the prayer. He said, "Try to see the One Master in everything", which is the concept of Bhagavata. That's how Bhagavata starts. There is nothing else. All that is visible is Visvam. That Visvam is no other than Vishnu. It is the form of the One. He says, in everything see the Master. In things you like see the Master; in things you don't like see the Master. In persons whom you don't like, the Master is there. Otherwise, how can he (the other person) exist? Without Eshwara nothing exists. When Eshwara has no objection to exist in him, why should you have any objection for his existence? Let us say, we don't want someone's presence around us. The Master arranges their presence all the time until you get out of that sickness. He always presents to you what is disliked by you – only to train you that you overcome this sickness of disliking, the sickness of discomfort. See, you don't want the berth near the toilets when you travel in a train. If you have that strongly in mind, he will arrange that you get berth only near the toilet! You don't want side berth, you will get side berth. You don't want upper berth, you will get upper berth. You don't want to be transferred, you will be transferred. If you want to be transferred to a particular place, he will transfer you to another place. To be in association with Master EK, someone was fondly hoping to move from Hyderabad to Visakhapatnam. Instead of putting him to east, the Master has put him in Pune – get lost! It can happen. Like that, he does the contrary only to teach you. Why should you have that limitation? Am I not there in Pune? Am I only in Visakhapatnam? That's why, whatever is not wanted he brings it and teaches you that you get to a neutral position. Similarly, what you want strongly is also... Get out of sickness of wanting. Get out of sickness of not wanting. It is a great dimension. That means you are lifted up from positive and negative desire and you relate to the Master in every situation and accept it and move forward without causing further consequences to you. When you dislike some persons, places or times, in those dislike hours you do certain things which would bring consequences. So, he puts you to a neutral state. If someone is transferred to a very distant place, the only answer I give is, "Go and join. It is Master's wish." One of our members, he was asked to join in a place where daily there would be huge bears walking through the roads. People would not like to go to such places because you stand exposed to a bear sometimes. When you are following the path of the Master, it is the will of the Master. It is there in our tradition. You take it as Eshwara sankalpa. Through that you are offered certain gifts.

A Master of Wisdom says, "Whatever you see as a problem, behind that problem there is a great gift if you know how to accept the problem." Behind every problem there is a gift. The divine intends to pass on a gift to us, before that he passes on a problem. It comes as a problem. When you properly attend to it and solve it, then a gift comes out of it, an enlightenment comes out of it, an unfoldment comes out of it. This is how he neutralizes our likes and dislikes. This neutral state is the most important state because that's where you stand in satva. You remain satvik when you are out of strong likes and dislikes. Then in that satvik state, the manifestation of the energy is far better. And as the manifestation of the energy continues to happen, as I said, there would be more and more warming up of the body. By this warming up slowly, as I explained yesterday in bits and pieces, there is formation of a new tissue called ojani. That leads us into a state where you perceive much within. You can read in Lalitha Sahasranama, how the Mother reached the Lord. And I also spoke of ojani, tejas, brajas. You get to a state where lot of tejas manifests in you. It is with the help of the tejas, everything is pulled up from within your system and gathered into a lighted form. When this lighted form happens, this form instantly settles in the forehead. And eventually when your prayers reach very advanced state, you walk into that form, and you see this form as distant from you. You move into that just

like you move into the new vehicle, and look at your old vehicle. When you are into new vehicle, you have not yet sold your old vehicle, when you sit in the driving seat of the new vehicle, when you look at the old vehicle how do you feel? "Oh! Poor thing. It served me all the time. I am thankful to it. I must find a good buyer to it." We want to sell! Here there is no scope to sell! But you see your own body of flesh and blood appear to you in your state of meditation. That should happen. Then you are said to be moving into the body of light. Staying in the body of light, you look into the body of flesh and blood, sitting there in contemplation. But you are here, looking at it! Or lying on the bed in sleep hours, you consciously move out and you see your body of flesh lying on the bed.

That is what happened to Ramana Maharshi. In his 16th year, he went into a great fever. Then he came out of the body and he saw on the cot, in the corner of the room, his body of flesh and blood sleeping. Then he understood that he is not Venkataraman. Venkataraman is the name given for this incarnation to that body. He is not Venkataraman. Therefore, he immediately made haste to get away from the house because he found himself a different identity. He moved to Arunachala to make further penance to realize Brahman. After realizing Brahman he came back and sat where we call Ramana Ashram. He settled there after he realized Brahman and he has become a Maharshi. But he had this initial experience that he is not his body. We only lecture that we are not this body but to have a tangible experience of it is different. That's how in these continuous meditations or prayers, you form the body of light and you move out to your ajna center in your thumb-size form. You visualize it, you enter into it – all this process is also explained in the story of Dhruva. People don't read – they are all there. Dhruva also experiences himself as the four-armed god, as Vishnu. He moves out and he finds another Vishnu. Read well. That is what we have to form then we are called twice-born, dwijatva. That is the instruction of the Masters of Wisdom that you are born in the hours of darkness in the body of flesh and blood. You have to be reborn in light. You are born in darkness, you have to be reborn in light. Until you are reborn in light, death and birth keep on happening like this. The wheel of birth and death continues with us until we are reborn in light and develop the body of light and move into that body and then consciously depart from this body. This is what Master CVV gave as a promise. This is his promise – "I shall personally, on a one-to-one basis, guide you, if you care to get into this. And give you the freedom, the independence, from the wheel of birth and death." You exist in the body of light. Once you are into the body of light, you have many more potentials, many more possibilities. And you can also enter into a body of flesh and body without experiencing garbha naraka, and depart from it without experiencing marana yatana. That's the beauty of the body. That is how the kaarana janmas, meaning the divine beings, when they manifest, they don't experience the garbha nakra and marana yatana. They enter and they exit – it is a facility.

For example, all the Masters of Wisdom whose images we display here, they are all in the physical body. You know, they maintain the body with the knowledge they have, they live in one body of flesh and blood for 1,500 years. The body of light is always there. They keep on moving here and there. That's how a sadguru, during night hours, he has much activity in relation to light. For a yogi, the night is the day. Whatever is the night to us is a day to a yogi – that is how Bhagavad Gita speaks of. Why so? He rests his body on a comfortable bed and through his... With contemplation and the process of meditation, he moves up here. With his pulsation he moves out with sutra atma while prana Sutra, the thread of life, continues its connection. He moves distant places. He appears to people in dreams and then gives them instructions. Don't we experience those things? Sadgurus appear in dreams and guide. Why? They have gained the body of light. Some of them have even gained body of diamond. Your work goes into greater dimensions when you gain these bodies because better vehicle means more responsibility and more work. Coming back to them, they have one body of flesh and blood which they change once in ten centuries while our bodies they don't even stand 100 years. Even in Vindhya Range you have the seers with 300-500 old bodies living in them. We don't know much of India. Not only in Himalayas, in Vindhyas also they are there. How? The way they work with their bodies is different. What they eat, what they breathe, what they relate to is different. They are in the body of flesh and blood. They also have a body of golden light. They also have a body of diamond light. Three bodies when you gain you are called a Master of Wisdom, an adept. You work in three different fields and you permeate the whole planet. So, into that process the Master initiates us.

The Master's promise is to grant you a golden body in 12 years. Whosoever does this practice regularly, in 12 years he grants you this. It happened for Master MN. There are examples. It happened for Master EK. Only when it happened, he entered into work. In 1953 Master EK received the energy from Master CVV. In 1965 he gained it. Thereafter, he started his work, moving to Visakhapatnam. Master EK sitting in his room used to tell us what was happening in Belgium, what was happening in Germany, what was happening in the United States. Next day you would find it in the news. How is it possible? And he was also telling us, "Now, at this moment certain beings are coming from Venus to us. Let us be in prayer." How would it be possible? There are so many dimensions relating to this prayer. You get into such expanse of knowledge and your potentials grow to such great extent. This promise has to be... He fulfills his promise and it is for us to work it out. And it happened to Rama Kotayya. Some of those whom I know. There may be many. When you are in that field, you know who they are. Why because there you have a different name and different form. Just like we know from the story of Giri Sarma that his name in Djwhal Khul in the other field, while in the worldly parlance his name is Giri Sarma. Likewise, the Masters also live in different abodes on the earth, where they live they have a different name. People don't know that they are great Masters. But who know them as great Masters, they do not know where they are. This is a facility of working that they have. In to this band of workers, Hierarchy we call it, he says, I would admit you so that you can work for the benefit of humanity, work for the benefit of planet, while being in continuous touch of the Master of the universe, Eshwara. If you wish, through your meditation, you can identify with Eshwara. At other times, you keep doing the work of goodwill. That is all what is planned through Master CVV.

The energy that came through has come to help quicker evolution of the beings. For quicker evolution of the beings, the being is not targeted, the form and the nature of the being is targeted. For you to make a quicker travel, what is to be done is to give a quicker vehicle. You are the same driver. Earlier we were moving at 25-40 km/hr speed. Today, at what speed do we move outside Bangalore? Inside Bangalore, we have slowed down! Outside Bangalore, we move at 100-120 km/hr (speed). You are the same driver. What is the difference? Your vehicle has changed. That is what Master CVV says, "I target your nature and the related form." According to your nature is your form. I make such a reparation to your form and your nature that you develop another vehicle from this vehicle and enter into that vehicle which has very different dimensions of movement." Once this is formed, then you are a medium to Eshwara. The Lord can express through you. Don't think it is some Master that expresses through you. There is no vampirism. Each time there is an expression, it is the divine itself that expresses. It is the general superstitious belief is that his guru is hovering him and he is speaking through him, like that it is thought. It is not like that. When the teacher connects you to the Eshwara in you and gives you the technique, and when you associate with Eshwara, Eshwara himself flows through you because he needs channels to evolve his own children because all the beings are his children and he has to work out to retrace them and give them the right direction so that they move forward. We are all stuck here. From the state of being imprisoned, we should start our pilgrimage. We have made a forward journey and we are not able to make a backward journey. That's where this impulse helps to find progressive moment. Then we find our destination. And we also know where we go. Don't we know before we buy a ticket where we go? We also know whom do we meet. The general belief is that at the point of death, two angels of death will come with some... It is not like that. When you are in the yoga practice it is all different. You know where you go, you know whom you meet. And you also know what work you have to do. Just like when you come to Bangalore you know when you leave, by what train you leave, by what flight you leave, you know where you go and then what is the work that you have to do. Likewise, vertically also this knowledge happens. That's why he says, "Meet verticals." "Horizontals meet verticals" is a meditation. And then move in the vertical manner. This vertical movement is most important and the prayer is a means by which you ascend. As you ascend you see better. Generally as you ascend, you try to take a higher seat in your own being even during the worldly living. Be seated in the heart or be seated in the brow center even while you are at work. Don't again fall down to solar plexus.

Maintain that all is Eshwara, Eshwara is in me, Eshwara is outside. And there are the beings who relate to you. So, we relate to them while being connected with Eshwara. While we stand in connection with Eshwara, our relating to beings will be in right angle, we do not hurt people. It would be neither acute angle nor obtuse angle, it is the right angle. We meet everyone in right angle so that we don't create consequences that bind

us. When you forget this connection, your nature prevails. Until your nature is transformed into divine nature, you have to be in constant connection with Eshwara. That is what we call as being in touch with the Master at all times. The trick is that when we say “Master”, we have a different understanding. But know that when we say Master, we are only referring to Eshwara. Let it be so with all of you. May you be benefitted by this May Call. By 108th May Call... Next May Call is 108th May Call. It is a nodal point in terms of numbers. 108 has a dimension. So, by next May Call let much happen with each one of us that we make vertical progress besides the horizontal progress. I don’t want to arrest the horizontal progress but preference is vertical. Let us vertically progress and reunite here for 108th May Call. May that be so. May the Master be with us at all times. May he protect us, may he direct us, and may he illumine us. These are the three functions – to give right direction, to protect us, and to illumine us. We pray that he does it for all of us.

Thank you one all. Namaskaram.

Monday, May 30, 2016, Morning – Part 6 – Question & Answers Session



Now we have some lighter session – light meaning less heavy because light has two meaning. So, let it also bring some light as we relate to these questions. I will try to answer as many questions as possible until 8:45 am because it is now 7:25 am.

Question: Master, we always feel we have the intent and strong desire, but still our swabhava or karma takes over them and we become inconsistent in our prayers. What is the way to overcome this?

Answer: You should have enough will. That is what we call fiery aspiration. You have to ask yourself if this is your priority or not. You have to sincerely ask yourself if it is your priority or not. Don’t deceive yourself. Ask yourself. It is like Tyagaraja asking himself when he was offered many opportunities in the royal court of Thanjavur to sing so that he lives a very splendidous life. He asked himself seriously.

(You have to ask yourself), “Don’t cheat me. Don’t put me into illusions. Don’t deceive me. Are you really interested in this or you just keep it as a fashion that I am also in it?” You have to be sincerely questioning yourself. It has to be a very incessant questioning. That’s what I always tell people. Be incessant in your self-questioning. You have to be incessant. Incessant means it is knife like – you cut open yourself and see do

you really want this or you don't want this. You better tell me once for all. You talk to your swabhava (nature) as soul. One has to be regularly introspective. Every night there has to be self-introspection. Every morning there has to be self-introspection. For a disciple, self-introspection is the fundamental. Otherwise, the mind puts you into an illusion and dilutes your practice. Even those who regularly pray also do not get into the depths of prayer. The depth happens when you have self-introspection. "What has happened today?" you have to ask for yourself at the end of the day. Is the prayer a farce? Is it a joke? Is it some kind of mechanical functioning or did it give you any kind of inner entry into your being? Did you experience any movement? If not, you have to ardently pray for it. Only introspection in the night hours, and also in the morning hours. In the morning hours, it enables us to prepare to be much more ardent in fulfilling the instructions of yoga. In the night hours, we reaffirm our intent. This is how you have to keep alive your aspiration in a fiery manner. "Adha yoga anusasanam" – that is how yoga says, meaning "now" instructions of yoga. "Now" means when? When you have enough fire. When there is not enough fire, it doesn't give way because it is not your priority; you have other priorities.

Is food not your priority? It is such a priority that you don't miss breakfast, you don't miss lunch, and you don't miss dinner. Isn't it? Do we ever miss... Even in the train we eat. Even in the flight we eat. If you are in travel, in the train we eat. If we are in the flight, we carry our breakfast and eat in the flight. Or if you cannot carry, you will eat what is given in the flight. You make sure that you have your dinner, you make sure you have your lunch. You are so consistently eating. "Why can't you be equally consistent with your prayer?" you have to ask yourself. Is not prayer as important as food? Just as food nourishes the body, the prayer nourishes the soul. Therefore, you have to be very self-introspective. Otherwise, time passes by and nothing happens. We are in a club then. All the card players gather in one place – it is a club. All people gossip in one corner of the room – that is also a club. Some others gather for playing billiards, it is a club. You verify your own routine. What are the things that you are regularly engaged with? Are they more important than prayer? This kind of fiery aspiration is the only means to enter into yoga. Self-deception destroys you. You are neither here nor there. Don't let your swabhava to deceive you. For that, the key is self-introspection in the morning and evening, that is as you wake up and as you sleep.

In fact, Ayurveda says you should have one hour in the morning only for you. Where is that one hour? Only on the basis of work on hand we plan our wake up! We don't wake to have one hour for self-introspection. If not one hour, start with 15 minutes. Then make it half-hour. Ayurveda also says be with your life partner in the very morning for about half-hour to review the family affairs and see how the direction is, how are we proceeding because the life-partner is a co-traveler to you. It is a partner for life. So, a time is to be given to be with the life-partner for say 15 minutes over a cup of coffee or tea, another 15 minutes for self and try to rearrange life with this as a priority. You see what your priorities are. When you have other priorities this will not happen. Consistency is at stake when you have some other thing as a priority. If you think that this is a priority, I shall realize the truth in this life come what may, when you have this will the life organizes itself because this is the most powerful thought. Self-realization is the most sublime thought. If you hold on to it, the life rearranges itself. Everything is rearranged in tune with it.

We think that once life is organized, we get into the practice. People buy so many books and store in their library. They would like to read when they retire. You will never retire. By the time they retire they will have other priorities developed. Likewise, we daily postpone what we have to practice. Instead, if you have the aspiration ask yourself, introspect yourself. If this is priority, let it be the first thing. I don't take even food unless you do this. My father told us when we were children, "Don't eat unless you pray." Suppose one day you have not prayed, don't eat. That's how he used to give the needed push. According to him, a day that starts without prayer is a wasted day in life. Without worshipping the Lord, do not eat. The tongue should first learn to worship than eating everything and anything. It keeps on eating so many times but how many times does it worship? If you don't contemplate upon the divine... Let not the day start with other things. Let it be started, as you wake up, relate to the divine. A day is wasted when you haven't prayed. Let not the tongue look for food until it sings the glory of Lord. Like that you have to discipline yourself. No other would discipline you because imposed discipline would not stand. Self-generated discipline stands. That's why knowers do not discipline from outside. They only demonstrate. Those who are inspired by that demonstration would

also fall in line with it. There are no commands in the field of spiritualism. No one commands. No one instructs. No one influences. They just demonstrate their life. When there is a role model, and those who have some inspiration, will tune in with that role model and they also try to work out like that. That's how the whole groups keep happening. But you cannot progress unless you are consistent. For this consistency to come, there has to be regular self-introspection. Otherwise, time is gone. You have to tear open yourself, your swabhava, and see what exactly you are doing, what for you have come, why are you into all this, is it casual or serious? Then you organize your day in such a way that you do not miss your prayer and you do not miss the Master during the day.

Question: Master, as you mentioned yesterday, we either cannot close our eyes beyond few minutes or get into sleep whenever we sit for prayer, which means prayer is not happening. What is the salvation for us? What are the steps for us to get over the limitation and have the blessings of prayer?

Answer: When you fall asleep (in the prayer), you have to get into repentance. It is a kind of self-admonishing. It should go to such extent that you fall at the feet of the Master and pray, "Please let me be in your presence. Let me not sleep like a log of wood. Please help me. I wish to get into your presence. Please do not put me off with this sleep coming from my tamas." Sleep is tamas. When we have tamasic energy in us, we fall asleep during the prayer. Therefore, you pray ardently to the Master with an attitude of repentance. There has to be a very strong self-admonishing. Instead of admonishing others, you have to admonish yourself – "Such a useless being I am that my nature does not let me to be in your presence. You have to help me to see that my nature at least lets me into the prayer and slowly..." Because this is the work of nature, swabhava, that it doesn't want you to get into it. I always say swabhava is your spouse. The wife doesn't want you to pray. What do you do? Still you have to find the way to pray. The husband doesn't want you to pray. What will you do? Still you have to find the way to pray. Mira was denied prayers by her husband. But she continued. Likewise, there are many stories where the lady obstructed. There are many stories where the husband obstructed. But they never stopped because they have...

The spouse is nothing but your nature. When your nature puts you to sleep, you have to admonish yourself. Don't aggrandize yourself and satisfy yourself that I am doing prayer – admonish. You have to talk to your nature. Talk to your nature with much seriousness. Use all your first ray energy. "Be careful!" like that (you tell yourself). But it doesn't care you! It says, "Ah! Come on boy!" Our nature is undoubtedly more powerful than us. That's why we are like this. Otherwise, we would have been very shiny ones. So, whom are you to speak? To the one who has a very cooperative nature. The Master is the one who has the most cooperative nature. Just like Lord Shiva has Parvathi, Vishnu has Lakshmi, Chaturmukha Brahma has Saraswati, it is always the nature in complete cooperation that helps you to experience the best. So when your nature is not in cooperation, you fall at the feet of the Master. It doesn't matter even if you weep before him mentally, "Why am I bestowed with this kind of nature?" The answer is nothing is bestowed. That is what you have prepared for yourself. So you cannot come out of it – (pray) "help me!" That is where they help.

The very fundamental thing is that each one is bound by his own nature. It is explained in Bhagavata in the very first canto that each one of us is bound a python. Once the python binds you, you cannot wriggle out. After it binds you, what would it do? It tightens its bind so that you die. A python doesn't bite but it has a different way of putting you off and eating you away. That is what with us as swabhava. That is how Bhagavata, in the very first canto, says that a man who is bound by a python cannot help another man who is equally bound by a python. Therefore, do not resort to help from those who are also bound. Who can help you? The one who is unbound by a python and who makes python as his vehicle. Such one can help. A Master of Wisdom is that. He is the one who has overcome his nature and his nature is in full cooperation. His nature is transformed into a divine nature. So, when you relate to the Master and weep before him, pray before him. Do all kinds of prayers, petitions. I wrote one book "Prayers". Kindly read it. The book of "Prayers" which I gave is only in relation to this – how the nature always tries to devour you and how you have to wriggle out of it. It is your own nature, you cannot kill it. You have to transform it. You have to tame the bull. That's how we have all the sun signs. You have to tame the horse in Aries. You have to tame the bull in

Taurus. You have to tame the double nature in you in Gemini. You have to tame inconsistency in Cancer. I don't want to get into astrology. The idea is you cannot tame your nature – he can tame. Therefore, weep before him, prostrate before him, and keep on making petitions to him – “Master, please!” This “Master, please” is the best mantra for everything. “Master, this is worrying me, please help me”. Worry comes from the nature only. There are some people who are not worried even if there is a problem. There are some people who are worried even when there is no problem. From one end to the other. What is the difference? The difference is the nature. The only solution to overcome the nature... Not that I deserve but since you have compassion. The beauty is we don't deserve. We don't deserve compassion because we did so many things out of arrogance and ignorance. We don't say that we deserve compassion, therefore please be compassionate to us. We say we are most undeserving and you are most compassionate one. Since you are most compassionate one, and you serve your compassion regardless of our merits and demerits, please do that for me. That's how the prayers are.

Unless prayers are at their ardent level, meditations cannot happen. Ardent prayers lead you to greater meditation. You see Annamayya. See how he completely humbles himself so that the grace visits. We come like lords for prayer, “Where is the Master? Let him come and make adjustments in me!” This kind of attitude doesn't work. Bhakti. So, let the nature be tamed by the Master. Submit yourself to the Master. Don't think of only six in the morning and six in the evening. You can do many more times submitting your nature when you are in leisure hours. Just submit, “Master, I have a termagant wife with me. I have a strong headed husband within me.” The lady can say like that. Some ladies can have strong-headed, stupid-like husbands. They can't say that! Some men they are henpecked. Some ladies are so termagant that nothing can happen. You have to follow what the lady says. These situations do prevail in the human society. So, that is what I say is our nature. Once our nature is tamed... Tell the Master, “My nature is horrible. It is like a stud bull. It is like a wild horse. It is frightful like a crab. It is poisonous like a serpent or a scorpion. It moves without a purpose.” All these things are there. The twelve zodiacal signs speak of the twelve different natures. All the twelve signs are with us, so twelve kinds of natures with us. First recognize that you are different from your nature and submit your nature to the Master as regularly as possible, and in the sleep definitely. Don't sleep away. Sleep submitting your nature to the Master. Even in those hours, he will work for us. Let it be so.

Question: Namaskaram Master. Now a days, we all behave very well and impress people who are outside the house, but we don't behave and treat the people inside the house in the same way as we treat and talk to outsiders. Is it correct?

Answer: It is very common. Our true nature comes out with the most proximate. You cannot afford to do that outside. That's why you contain it. Sometimes, it is also not contained and you invite problems. (When you are) at home, your nature is at full expression. There are no consequences because people at home bear you. Thanks to you, they gain the quality of forbearance! When there is a fellow of nuisance at home, what happens at home? Others at home learn forbearance, patience, and tolerance. Indirectly, you benefit them. But you cannot do the same thing in the society outside. You can be speaking very roughly with your spouse. You cannot do that outside. Why because it has consequences. If you do it at home, it doesn't have so many consequences except that you may not be given a cup of coffee. It is a very temporary, small affair and it may not even have a consequence. That's why we are very self-deceptive fellows that we behave one way in public and we behave one way at home. When we come to such a group life, we put up facades of vibrating spirituality. But behind, there can be a tiger, there can be a lion, there can be a scorpion, there can be a bull. There are so many (inside us) which we cover. That's why artificiality prevails when you are in the social functioning, and naturalist prevails while you are at home. It shows you clearly what you are. Since there are no consequences, your normal temperament prevails at home. There are people who smile very well outside the house. But when they get into the house, they are very serious. Why? It is your nature. This is your normal state. Outside, it is joyful. Inside, it is weeping, moaning, and then being very angry with yourself with others. This nature within the house is your true nature. Submit the nature to the Master.

Question: Namaskaram Master. If one of the parents or if both the parents are arrogant, will that affect their children's life?

Answer: Definitely. Normally, it doesn't happen because nature arranges the opposite poles to be together in a marital life. If father is stern, the mother is loving and compassionate. If mother is stern, the father is loving and compassionate. Either way, the child finds a solace. There can be mothers who are very stern, very disciplined. They only know how to discipline the children. And no soul ever likes discipline. Even the one who disciplines, if she or he is to be disciplined, she or he won't agree. The disciplining ones would not like to be disciplined because it is in the nature of the soul that it would not like this. What it likes is love. It likes love, it likes compassion, and it likes affection. But our own nature is such that we are hard natured ones. There are men in women, and there are women in men. Please note this. Don't go by the form. There can be very soft looking woman but very hard mind, stone-hearted woman. Likewise, there can be stone-hearted men. But together normally nature doesn't arrange like that. Normally, it doesn't happen. If it happens, it is really a bad luck. In such a case, the child finds expression outside. He slowly escapes from both of them and he distances. So, let it not happen.

When it comes to children you have to deal with them as if dealing with flowers. How do you handle flowers? By that the tenderness of the being is known. The way you handle a flower, (the same way) you try to handle a child. In fact, you handle everything like that. You handle the book like that. You handle the glasses like that. You handle anything that is around you in a very delicate manner, means you are a very refined person. When the male is arrogant, and when the female is arrogant, then the children will suffer. Then we only have to say it is their karma that they received such parents. So, they find their expression elsewhere. The soul always looks for love, for compassion, for affection, for friendliness. It doesn't look for hard situations by nature. It should not be so. The parents must know that every soul is like a flower. It unfolds by itself if you give the right conditions without imposing anything. Don't impose. It is beastly to impose something on the child. It should not be done. You would have the consequences of it later in life. The children don't relate to you so much. As you relate, you are related with or you are related to. Let it be so.

With the children be kind, be compassionate, be loving. And know that they are flowers. Don't treat them as pumpkins or vegetables. Treat them as flowers. Let that be... A true parent would not even raise his voice against his child because it impacts the psyche (of the child). It impacts the psyche when you raise your voice and talk to them. You have to bring them (up) in an atmosphere of love; not in an atmosphere of tension. The parents transfer their tension to the children. Morning school is a big tension – not for the child but for the parent. The parents pass on and pass on (this tension to the children). In another 10-15 years, you have prepared another unit of tension. The children are tense. Why are they tense? The parents are tense. Even if the outer world is tense, if the parents are of good commonsense, the children release their tension at home. And they don't grow in tension and don't live in tension and don't become beings with tension. It has to be very carefully attended to because they are your children. You are entrusted with the responsibility of bringing them up, like a gardener brings a flower plant. That should be the attitude. If anyone is very tough with their children, they are not doing the right thing. They have to find ways and means to generate good relation with them and enable them to grow according to their natural qualities. You cannot make every flower a rose flower. There are varieties of flowers. Each one unfolds in his own manner if you provide the right condition and give no tension. If the mother is creating tension to the child, the child runs to the father. If the father is frightening to the children, they run to the mother. If father and mother both are like that, the children run out. Let it not happen.

Question: Now a days, the younger generation don't care for their parents. They don't take parent's advice. What can the parents do?

Answer: You have to be patient, you have to be tolerant, and you have to be forbearing. The problem is our nature is also there. The father is full of tension. The mother is full of tension, let us say. Their nature is such.

They have to change. And the children are the means by which many times the parents are trained. We get trained in many ways. The parents have to learn patience to deal with, to relate to them, to make them orient to the right things, and not to get them oriented to wrong things. Unless you have patience... Patience is the first quality to communicate with anyone. If you communicate without patience, it doesn't enter into the people. Commands do not enter into beings. Loving communications enter. That is especially so with the children. Therefore, don't say that the children are bad, they are indifferent, they are undisciplined – you are just incapable. That is the simple answer. You don't have the capability to relate to them and show them the right direction. If it is so, and you find yourself totally incapable, then send them to good schools where the discipline becomes very normal. There are very many good schools where they get the discipline because they see the other child and by comparison he also tries to be like the other child. Likewise, there are schools where even in the childhood, people learn Bhagavad Gita, and they make asanas. In these schools, in the morning, asanas are taught, prayers are taught, good food is given. With all other children, they naturally gain it. At home in the beginning we pamper them. We only spoil them and later tell them you should not do this, you should not do that. How can it be? You only have spoiled them. You take them frequently to movies, you take them frequently to pizza huts, and later when they get accustomed to them, you say, "No, No", how can it be? You only taught them. Whatever you teach. When they are oriented, you can teach them well. That should be the basis.

Don't blame the children. Blame yourself if your child is not listening to you. If the child is a donkey, the father is necessarily a donkey! That's how it is. Master EK used to say this very clearly in the dispensary if some father comes with his children and says.... Similar energy comes through you. So, don't blame children. Blame yourself if you have such children. It is only your product. If you make Ganesha with some clay and if shape doesn't come, whom do you blame? If the Ganesha hasn't come as you contemplated, it means what happened? You have no ability to make it. So is the case with your children. Don't blame with them. Try to work with patience. If you cannot, there are schools. There are Ramakrishna Mission schools, there are Chinmaya Mission schools, there are so many schools relating to sadgurus where cult is not taught. That is important. Don't join them in schools where cult is promoted. Promote schools where knowledge is taught. There are gurus with cult. There are gurus without cult. Where there is cult, they only show their guru as God and nothing else is known by them. God is universe, God is full of energies, it has patterns of manifestation, and it has laws working in the creation. When they are exposed to the Omnipotent God, then it is a good school. If they frequently project a picture of a Master, you are only making another cultist. Right from the childhood, he refuses to see anything other than that as God. That doesn't help. He would have limited understanding. He would not have expansive consciousness. That's why the schools where Bhagavad Gita is explained, schools where Mahabharata is explained, schools where Ramayana is explained, schools where the stories of initiates and the messages they give are explained, schools where they give the discipline of waking up early in the morning, schools where there are asanas in the morning and some games in the evening, these are the schools which really benefit a child. Not schools that indoctrinate. Indoctrination is causing tremendous damage to the psyche of the children. Don't do it. Let them find their expression. Give them how it is in relation to the best of the things relating to the past. If you keep them in such schools, they grow very well. I am seeing children who could not study very well, they were put into Chinmaya school. When they returned, they not only performed well with respect to education, they have also gained other knowledge relating to our tradition without bias, without any cultist attitude. That should be the case.

Question: Master ji, can we be guided in some measures to induct more children in our society into Santana Dharma, like how classes are conducted for children in churches during vacation.

Answer: Yes, that should be done and many organizations are doing it. You should not let your child to while away the vacation. While you let them to enjoy the vacation, vacation should be seen as a means for personality development. Vacation should always been seen as a means for personality development for the children, besides allowing them to do what is relevant to their age – we should allow them, but not entirely for that. A vacation cannot be total activity of unlearning. Learning has to happen. That's how you have to make sure that during vacation your child has picked up certain valuable things which would help him in his

future coursing of life. It is the responsibility of every parent that his or her child learn during the vacation also, not the subjects but other good things. There are so many good things. There is enough time – they can be start asanas to start with because that will give you a very vibrant vital body. The vital body is in good strength if they learn asanas. We know but we don't do it. Asanas have to be taught, more than the prayer. First asanas. And let them chant certain things which are of sacred in nature so that the energy in them gets more and more purified. And let them play well. But let them not be restricted to mobiles and iPads. Those are not games. They don't contribute to the body. They contribute to the brain if they are brainy games. I don't deny them to the children. But everything has to be in its moderation. Anything excessive would cause damage to the child. So, the induction cannot be done by others. Every parent who cares for his child or her child must make sure that during the vacation they develop, that they are into programs where their health is developed, their strength is developed, their brains are put to unfoldment through certain education relating to valuable things of tradition. That should happen.

Question: Master, please help us understand Vasudaika kutumbam. Is Vasudaika kumtumbam and Vasudaiva kumtumbam the same?

Answer: There is no Vasudiava kumtumbam, only Vasudaika kutumbam, meaning the universal brotherhood. We all now say "the human family." It is a global village and a human family – this is how we make expressions. Therefore, let it be Vasuda, meaning the planet. And the whole humanity shall have to be one family. It is an ideal. It can never be reached because there are always recruits of the juniors into the planet, and there are seniors. Juniors behave like juniors, seniors behave like seniors. Inexperienced behave one way, experienced behave one way. And in between inexperienced and experienced, there are gradations of understanding. The more and more you are enlightened the more and more you are inclusive. The less and less you are enlightened the less and less you are inclusive, and you have very exclusive living. Today the situation is even one family is not together. There are divisions. Two brothers do not see each other well. What is the status? The status is lack of enlightenment. When enlightenment happens you are inclusive. This inclusivity is the principle by which you keep on enlarging your family. See for example, a group is a family. And all groups together is a bigger family. Likewise, if each one has to find his own expansion of his concept of his family that all belong to me. This thought exists with the Masters. They see the whole humanity as one family. It is an ideal towards which we walk. Ideals are set only for us to progress. But they don't prevail. Human brotherhood, we say. It does not prevail. It prevails among those who are evolved. They see the brother in the other. Regardless of what he is, they see the brother in the other. That means the one is enlightened. There are groups like that who can see like that. But you cannot say that one day the entire humanity will feel the brotherhood. No, it won't happen because there are varied degrees of awareness amidst the human family. So, it is an ideal we work with, starting from you. You see how much you have been able to include than exclude. That's how it is.

Question: Master, Namaskaram. "Bhurbhuvasuvvaha", "Bhurbhuvaswaha" – how to chant Gayatri mantra?

Answer: "Swaha" is more appropriate than "suvvaha". Try to make it as "swaha" because in Telugu and Kannada we stretch things and we give too much of... We stretch where it is sometimes not good to stretch. Even in stotras when I listen to the Karnataka brotherhood, there are so many unnecessary prolongations and elongations which gives different energies. So also with the Telugus. When it is Krishn, we say Krishnaaaa. Even when we write Krishna, we speak Krishnaaaa, Ramaaaa. It is OK with those names. There are certain sounds where they get a different meaning. Likewise, Sanskrit should be uttered like Sanskrit. "Bhurbhuvaswah". I was corrected by a learned man from North: "You chant so well but why do you say suvvah?" He said, "Being from Hindi province, I listen as suvvar." You know suvvar in Hindi... Like that, "Dhiyoyonah Prachodayatoooo" we say. It has to be "Prachodayaat". There are so many things where we need to scissor in our utterances. One of them is "Bhurbhuvaswah".

Question: I am newly introduced to the group. What should I read to get to understand the World Teacher Trust, the Path? Can you please guide me?

Answer: World Teacher Trust is an organization. Don't try to understand World Teacher Trust, understand the Path, to start with. To understand the Path, please pick up the fundamental book "Master CVV" written by Master EK. It is there in English, it is there in Telugu, it is there in Kannada. Just gently go through it. That is the beginning of your entering into the path. Once you enter into the path, slowly it leads you into a huge field of knowledge. Start with it.

Question: Master, why is number eleven considered Master's number?

Answer: In numerology, it is said that it is Master's number. Numerology says number seven and number eleven are the Master numbers. Eleven because the whole creation is made up of ten. And the presiding one is... Only a part of him is prepared as the creation. He always stands out of it. He presides over ten. One that presides over ten, so it is eleven. That's how numerology decided that eleven is the number (of the Master). So, eleven is taken as the Master number, means he presides over the whole creation. If you are able to preside over your own creation, your own life, that means you reside above sahasrara and relate then you are also called a Master. So, number eleven is the principle that presides over ten and is therefore is considered as the ultimate Master. That's how eleven has come. "CVV", if you attribute the related number potencies, it is eleven. "C" stands for three, "V" stands for four, and another "V" stands for four. $3 + 4 + 4 = 11$. Like that, you can find other sounds also. They either come as seven or eleven. Those who are ruled by those numbers have the potential to be a Master in any field, number eleven.

Question: Namaskarams Master. After the first prayer on 27th evening, some giddiness started and slowly increased with some palpation. Also, prayer after prayer it increased. As I entered into each prayer, the back stiffened and the neck joint was firmed. As I entered into each prayer in this situation, at some point I was losing myself and awakening after some time with the neck falling down. Sometime this dizziness was being very strong that I could not sit down also and I was feeling I would fall on to the ground. Dizziness continued even after prayer. This reached a peak last evening. But in today's morning prayer there is no more giddiness. I could observe the entry and exit much more clearly today. However, I am not really sure if this some ill health, or sleep state, or truly the effect of CVV prayer. My sleep is not really being in my control in spite of whatever I am trying. That sleep like state is completely overtaking me during prayer. Should I accept this situation? I can only pray. Rest is the grace to tune and repair my state. Namaskarams.

Answer: This person is very well attended to by the energy of the Master. Lot of adjustments are done to him in relation to his back and also in relation to his heart. He would benefit much if he continues the prayer. Whatever has happened has happened for the good. By this morning prayer, when things are cleared, meaning lot of adjustments have happened. Continue with the prayer and you would surely experience more and more the Master and more and more adjustments would happen. Always relate to the Master and ask him to help you with respect to rectification of your own system.

Question: Why they say people who worship Lord Rama will have good name but not happy and prosperous life? There is a belief that the photo should have Rama, Lakshmana, Bharatha, Sita, Shatrugna, and Anjaneya for worshipping, and not only Rama, Sita, Lakshmana, and Anjaneya.

Answer: There is a photograph over there which you can see. The worship is always to "Hanumad Lakshmana sameta Sita Ramabhyam namah." Those four are enough for worship because Rama represents the Brahman, Lakshmana represents time, the Mother represents the nature, and Hanuman represents the guru. These are the four aspects. The guru who helps you to realize. The nature who cooperates, whose cooperation is there when you approach via Hanuman. And then time has to cooperate therefore Lakshmana

is seen as the time aspect. Then the Lord is reached. To reach the Lord you need guru, cooperation of guru, cooperation of nature, and cooperation of time. That's why this is a complete unit for meditation. That's how the four are presented. Never Rama alone because Rama never believed in being alone. He is always "parivara sameta." Krishna is always... In Krishna's temple no other deity is installed. In him all devatas are there. All grahas are there. Time is there in him. Name anything, it is there in him. In Krishna's temple, only Krishna remains. Not even Radha is entertained because Radha is in him. No one is entertained because everything is in him. That's how the tradition is. When it comes to Rama, it is parivara.

And the first part of the question is those who worship, they are happy having the relation with Rama. They don't care for anything. The worship of Rama is such that you would only relate to him and nothing else is important. It is such a tasty thing, they don't care for any splendor of life, wealth of life. It is all secondary once you have the taste of Rama. And they stand in dharma. And they have that kind of exalted awareness that the difficulties are no difficulties to them. Difficulties are no difficulties to the true devotees of Rama because Rama has demonstrated a life full of difficulties. And he was stable all the time. In your association with Rama, what happens is, you tend to be completely stable and unmindful of what you have and what you don't have. That's the strength in that sound Rama. It is a fiery seed, the cosmic fiery sound is "RAM". In Telugu, we say Rama. It is RAM. The true sound is RAM. That's why Hanuman says, Sri RAM. Since ours is an Ajanta basha, meaning we end up with AA – Rama, Krishna, Shiva. It is Shiv not Shiva. It is a musical pronunciation. So, RAM, RAM – when you say that, tremendous fire generates within you. That fire purifies everything. And the purity doesn't let any unpure thing to touch you. Because the (Telugu) Bhagavata was dedicated to Sri Rama by Potana, after completion of the scripture he just left it over there and went away. It is dedicated to Ram so even the soldiers of the king could not touch it. Such is the power of (Ram). Once you are into something which is very divine, you care not for the outer splendor. Material splendor or no splendor does not make difference to the one who has ascended into the chamber of heart where the divinity is regularly experienced. To them poverty is no poverty and hence they care not.

In fact, the followers of Vishnu there is a story. Vishnu, meaning Krishna or Rama, they take away everything from you and accept you. If you worship Shiva, he makes sure that you get every splendor and you don't get him. Which do you want? When splendor is around, to be with the divine is not easy. It can happen only to a raja yogi that he can be in splendor but not affected by the splendor. So, that's why the deity decides "Would he be safe if I give splendor?" If splendor spoils the devotee, he would not give splendor. You cannot say that all Rama bhaktas are humble and would lead a very splendor-less life. There are Rama bhaktas who lead a life of splendor. Not only Rama bhaktas for that matter. The bhaktas are given splendor if the divinity is of confidence that the fellow would not get spoiled. You buy a motorcycle to your child provided you are confident that he would continue to study as before. You should not buy motorcycle to a fellow who is not really studying well because he would get spoiled further. Same thing applies to divinity – he is like a parent. By giving something if you get spoiled, better not give it. If in spite of it, the devotee continues with his righteous program then it is given. The Cosmic Nature and Cosmic Lord, they know what is good for the beings. Accordingly they give. We cannot say that Rama bhaktas are always splendor-less. There are many who are full of splendor. But by nature they would not relate to the splendor. Any bhakta for that matter. A true bhakta does not associate with the splendor that is around him. He associates with the divine and he sees that the splendor is the grace of the divine and he makes an appropriate use of the splendor because when splendor is bestowed, responsibility is also bestowed as to how to utilize it. That's how it works.

Question: For upliftment in yoga, which type of mind needs to be developed – thoughtful or thoughtless?

Answer: it has to be thoughtful, not thoughtless. If you are thoughtless, you are not unfolding well. You are moving into sublime thoughts, more sublime thoughts. Likewise, it is into expansive thoughts you enter. So, practice of yoga is not a thoughtless process. Don't think so. You absorb more and more awareness by which mind gains more and more comprehension. And the comprehension goes beyond boundaries. That's where it is like a bud. The mind should be seen like a bud – it gradually grows and unfolds and gives the beauty of

it to the surrounding. Essentially, the path of yoga is the path of evolution of thought. It should not be seen as a thoughtless, non-sense process.

Question: Master, I am stuck with my duty. After using full energy, could not be able to become stable. Please advice.

Answer: Never use this way of expression “could not be able to”. “Could not” means already disabled. “I am not able to” or “I could not”. This is generally done by most of us who do not really learn English. “Could not be able to” is not there. “I am unable to” is OK. “I could not” is OK. To use double expression is not recommended. That is first part.

Second part, if you are really in duty, do that duty well. Before you sleep, you think of the divine. And as you wake up, you think of divine. Start like that. Slowly, the duties will yield to get you to into the practice. If you are sincere with your prayer as you wake up... I am not saying prayer means long hours of prayers, just the thought relating to the divine with one sloka and close the day with one sloka, one prayer. A short prayer before sleep, a short prayer as you wake up saying, “I am filled with duty therefore I could not reach you Lord. Permit me to fulfill my duties and relate to you more and more.” If you are sincerely making such a prayer, things will change and let you to be in prayer, and let you to be in these practices. It is only prayer. For everything prayer is very helpful. The only one who really hears instantly is the one who is Omnipresent. Make your petition. And your petition has to be an ardent petition. Don’t see duty as an escape route not to do duties. If your duty is so imposing that you cannot, then let there be a prayer for a minute in the morning and one minute in the evening that you may be allowed to get into the kingdom of Lord through the right practices. And may the duties be arranged in a manner that you are more enabled to do it. Let that be the approach.

Question: Master, please explain nowadays learned people talking nonsense against Lord Rama, Krishna, and Ramayana and Hindu scriptures. Please explain why.

Answer: They are just ignorant and arrogant. We don’t have to relate to them. Let them live in their own cobweb of thoughts. When you don’t have right understanding of the scriptures, this kind of arrogant, ignorant mind, a mind which is very critical is around. We should make sure that we don’t discuss with them. Unless they are open to discuss... If they have an attitude to learn, we can teach. If there is no attitude to learn, (but) only to criticize, don’t relate to them, don’t discuss with them. Let them be in their world of illusion.

It happened to me in California. One software engineer in California said, “Ramayana these days is not relevant”. I said, “It is so for you if you think so.” Then he asked “Do you think differently?” I said, “Of course I do. The principles demonstrated by Rama are eternally valid. How can you say it is irrelevant these days to be respectful to your parents? Are you disrespectful to your parents?” He said, “No”. It is a value demonstrated by Rama. How can you say it is irrelevant? To be inclusive of others, is it not a value? To be a compassionate to a bird, to a tribal... People in America speak, out of passion, with much compassion for their Native Americans, for whom they only created reserves. They only speak, they don’t do anything for them. The Native Americans are put to reserves. They are not let to streets. There is a fight going on. You express something about it. Here is Rama who treats a tribal as much as he treats his brother. Is it not a demonstration of value? He treats a bird as much he treats his father. Is it not a value? He treated monkeys as his own younger brothers. Is it not a value? What is it that it doesn’t contain? You don’t have the eye to see. He immediately humbled himself and touched the feet saying, “I am very sorry sir”. I said, “No, I don’t want to humiliate you. But you should make a right perspective of the scriptures. You cannot carry some funny and fashionable ideas on account of the silly education that you receive in the modern world.” The modern world prepares more the mind in a mundane manner. It doesn’t let the mind to be oriented to, and open enough to receive other ideas. Therefore, if people say like that and they are open to learn, and if you have the ability to relate, you can do it. If you cannot, better keep quiet. Let them have their opinion. The

duty of the wisdom is “I live and I rule myself. I let others.” Let them rule themselves. I don’t rule any of you. That is my policy. If you seek guidance, guidance is given. But nothing is imposed. We should all live in free. In that freedom we should live together. That’s how the approach is. So, if people have funny ideas, let them have them. Why are we worried? We course into light and we relate to people who relate to us, and we relate to people who need our guidance, who need our help in every which way. That has to be the attitude.

Question: How does one understand the essence of “satyameva jayate”? Why does the Lord need to take help of adharma and asatya to prove that the truth triumphs in the war of Kurukshetra.

Answer: To understand the war of Kurukshetra, you have to understand the dharma. There are dharmas and there are mahadharms. I spoke of them. Of course, in five minutes... It should have been the first question and I should have taken the whole class for it. There are dharmas and there are mahadharms. People do not understand dharma well. They see with their little minds. As you grow into light, you see dharma in much better manner. There are so many things which are very paradoxical in these stories. Rama shooting Vali from behind the tree. That is the general question. Rama shooting Vali from behind the tree. Rama asking the Mother to walk through fire before she reaches him. These are the two questions about Rama. If you get into Uttara Ramayana, another question – why should he send away his lady to the forest just because some irresponsible fellow said something? These are the questions. When it comes to the Mahabharata, how can a lady marry five men is a question. Why should Krishna hold the weapon to put off Bhishma while he gave a word that he will not participate in the war, and that he will not hold a weapon in war? Another question now, death of Drona, death of Karna, death of Bhishma. In all these, you see apparently some asatyas. But there is no asatya. For that you need to have a greater understanding of dharma.

Simply speaking, there is an episode: there is a fellow meditating under a tree and he decided to meditate for three hours without any disturbance. Come what may he won’t move. At that very moment, a child is being attacked by a stranger and he is attacking to kill the child. What do you do? You have decided that you shall meditate for three hours without moving. You will not do anything come what may. But there is a situation where a child is the danger of being killed. What do you do? Tell me. Do you rescue the child or do you leave the child to death and continue with your meditation? Just answer this and you get answers to all these. When certain dharma is working, when a very unusual situation prevails, there is a higher dharma by which the... it takes over. Another example, assuming that your boss says tomorrow I have a meeting with you and we have discussion like this. Or you are the boss and you decided a meeting tomorrow with your colleagues that at this meeting we shall meet and it is a very important thing and we have to do it. This is how you give a commandment. By the evening, you receive the message that your boss is visiting and tomorrow he wants to do certain things at the same time you decided to do the meeting. What do you do? When the higher thing prevails, the lower things have to be given way. Unless you know the higher dharmas you do not see how these incongruities exist in dharma.

Dharmas are in gradations. So, instead of questioning them, try to know them – one by one. With a knower if you sit, he clears every one of these things – be it Mahabharata or Ramayana. I would be glad to do it for you but for the time I cannot. I just gave two examples to you. When you decide upon something, and something more important prevails, do you not nullify this? If you take this into mind, into your consideration, it would answer the functioning of Rama with respect to the three episodes in his life. And the functioning of Krishna, not only in Mahabharata, he demonstrated this many times. Unless the higher dharmas are known... When a higher dharma prevails, the lower dharma gives way, just like your boss prevails, and your program is nullified. When you care for a larger good... You have to sacrifice your own personal virtues for the larger good. That’s how it has to be. Therefore, another time when we meet in Bangalore, we will make a list of such events narrated in Ramayana and Mahabharata. And I will give one full session with explanation to you. That will be fully satisfying to you. Otherwise, I cannot satisfy you in this short time. Thank you.

Thank you for the good questions you have made. There may be many more questions. I will answer them sometime during this tour and eventually you can listen to them.

Thank you.

