

**The World Teacher Trust  
Seminar on “Dattatreya”  
With Master Kumar  
Billerbeck, Germany  
June 30 – July 3, 2016**

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**Thursday, June 30, 2016, Evening – Part 1**

Hearty fraternal greetings and good wishes to all the brothers and sisters. Once again we are gathered by the Master energy to be together in the month of June. This is the thirtieth consecutive year that I have been coming to Europe. Earlier there were four tours of which three were with Master EK. From 1981 to 2016 there has been an ever strengthening bondage of friendliness and brotherhood with our European brothers and sisters. And it seems to be an alignment of the souls with the Master, with the personalities falling in line with the soul. To be once again in Billerbeck for the third time and to relate to the most sublime theme of Lord Dattatreya is something beyond my comprehension.

To see the Lord as the backdrop on this stage thrilled me because this picture of Lord Dattatreya has come to me in the year 1976. You don't find this picture even in the internet and on google. It came to me. The very picture is unique in the sense the Lord is walking towards to you. The original picture that I received in

1976 was a three-dimensional picture. And when you look at it, it looks as though the Lord is walking towards you. And in 2016, forty years after, we speak in detail about the Lord, which I have been holding dear inside since four generations in my family. This is the Lord we have been worshipping (in my family). As the picture of the Lord came to my house in 1976... Master EK now and then used to visit our house. He saw the picture and said, "Oh! He has already come, so I have to come." That was his expression. He saw the picture of the Lord in the visitor's room where I displayed it for my sake. Master EK used to frequently come to my house, to have food from Kumari. And she knew what he liked most. And (he) was also coming for various reasons to give the presence. When he saw the picture, he immediately said, "The Lord has come in this form into your house. So, I must necessarily come to your house and stay with you." That is how he spontaneously expressed. This he expressed in the month of Aquarius in February 1976. And the very first day of Taurus in 1976, that is 22<sup>nd</sup> April, he has decided to come and stay in the first floor of the house while we stayed in the ground floor of the house. This is one event that I recollect when I see this picture. When the high beings, when their symbol or their form reaches us on their own, we should not take it casually. It is by virtue of a higher will such things happen. And in the year 2016, forty years after, I am asked to speak about the Lord, which is seen as a profound divine instruction.

In between 1976 and 2016, I once gave out in a very module form the sublime concept of Dattatreya in a small booklet, which is also translated into Telugu, German, and Spanish. If you open the book Aquarian Master... In the Aquarian Master, in middle of the book, I purposefully gave two pictures (on one page). On one side there is Lord Maitreya, and on the other side there is Lord Dattatreya. Many asked me, "What is the connection?" I said, "The connection would be revealed slowly." One picture is of Dattatreya and another picture is of Maitreya. And I placed these pictures (together) with a purpose in 1993. In that book which we call the Aquarian Master, I explained the visit of the energies from the most high circles via Sirius into our planet, via the sun system of Regulus, and then the comet Halley. Eventually, the energies were transmitted through Master CVV. All that we speak of Lord Dattatreya is in relation to that grand intelligence of the universe which is posited in the Sirius system which plays the role of the teacher for the entire solar system. Sirius is the energy that guides, directs, imparts wisdom, and illumines – not only the earth but the entire solar system. As you all know from the teachings of the Masters of Wisdom, Great Bear constitutes the father to our solar system, Pleiades constitutes the mother to our the solar system, and Sirius constitutes the teacher – the teacher who takes care of the evolution of the solar system.

It is very interesting to know these details but the path to Lord Dattatreya is a path of series of transformations. It takes eight steps of transformations for us to experience the Christ, and it takes yet another eight steps of transformation to experience Lord Dattatreya. That is how it is said in the scriptures. It is a sublime state which is not comprehensible by the minds of the humans who live on this earth. It is not possible to reason it out or have a logic about it. That is why we only relate to the eightfold path of yoga, where there is logic, reason, and a methodic functioning to experience the Christ in us, or to experience the Master in us, who is posited on the top of our head. As we see the scriptures, the humans on this earth can experience the feet of the Master at the top of their head. That is how you find it in the writings coming from Master Djwhal Khul. The feet of the Lord are placed in the seventh subplane of the seventh plane called the physical plane. In all that we experience as the seven planes in us, the most high is the seventh subplane of the physical plane. So, the whole system is  $7 \times 7 = 49$ . When you imagine the feet of the Cosmic Lord are on the top of our head, which constitute the highest subplane of the physical plane, then from there onwards up to the head of the Lord, you have to visualize the other six planes. To us, the theme is, we relate to the cerebrospinal column in us. We try to turn inward, enter into the heart, if possible, through a process of withdrawal. And thereafter move upwards gradually from the heart to the throat, from the throat to the brow, from the brow center to ajna, and from ajna to sahasrara, which we call samadhi. That is the highest state that is achievable on the planet. That is what is represented by the Lord Maitreya or the Christ. Lord Maitreya is the Master of the Yoga and is the teacher for this planet. To him, there is a teacher in Sirius whom we refer in our scriptures as Dattatreya. That is how the Puranas describe about Dattatreya.

It is more for our comprehension and to cause an expansion to our consciousness that we try to share information about him as contained in the scriptures. But I would say it is sufficient that the very information relating to him does the magical work which would contribute to our transformation. As you relate to the sublime figure which is conceived by the seers of the most ancient times, certain magical transformations happen. That is why he is said to be very mystical. If you refer to what I have said before in the books about Lord Dattatreya, it is very mystical. He is very mystical. Mystical in the sense beyond the comprehension of the best brains of the humans on this planet. But that does not prevent us from gaining information relating to him. As much as we relate, so much the magical work happens because the presence is considered to be very eminent. He is referred to in the teachings of Master Djwhal Khul as the Christ to Christ. He is also referred to as the energy of Sirius. The Sirius system is identified by us as the Dog Star, both in the East and in the West, and it is south to our solar system. Therefore, in the books you find that the energy of Sirius is approaching us to unfold the energies of heart, thereby causing the necessary transformations to this humanity. The advent of the energy through Master CVV is but an important aspect relating to it. For those details, you have to once again refer to the book Aquarian Master.

Lord Dattatreya is the lord of the Dog Star. That is why it is the only picture in the Vedic symbolism where you find certain dogs surrounding the Lord. You don't see it with Vishnu, you don't see it with Krishna, you don't see it with Lord Shiva, or for that matter any Vedic deity. This is the only symbol where the Lord is associated with dogs. Dog is the most essential energy which is represented by the Sirius itself as the Dog Star. Dog is symbolic of watchfulness. It watches, and it is very alert while watching. It can listen far. That is why we retain a watchdog at home. The message of the Lord is that if you wish to experience of the Master of the Universe, you should learn to be watchful. That is the first and fundamental quality of discipleship. A watchful person remains to be a witness. He does not lose himself through involvement into a situation. The entire theme of yoga is to watch, to witness. That is the keynote of yoga – watch within you, watch around you. This watchfulness is the basic keynote of relating to the presence which is within us and around us. When we are not watchful, we are drawn into the play of this creation. When we are drawn into the play of the creation, we do not so much enjoy. When we stay watchful, we enjoy it better. If someone is being swept away by the currents of the river, while he is being swept away, he cannot really enjoy. But when he develops the ability to watch, he can see how he is being swept away, meaning he disassociates from the situation and observes it. It is like sitting at the bank of the river and seeing the current flowing. There is a great difference between the one who sits at the bank of the river and witnesses the flowing current of the river, (and the one who is swept away by flow of the river). From that situation, if he jumps into the river, the river sweeps him away. He cannot experience the sweep of the current of the river. So also our life is. The life has its coursing. In so far as you are able to watch it, you move with it without being swept by it and you gain varied experience.

This watchfulness eventually leads you to watch dispassionately your body, to watch dispassionately the activity of your senses, to watch dispassionately the thought patterns that happen in you, to watch dispassionately the knowledge that keeps coming to you and expressing itself, and to watch your personality as distinct from you. To watch your personality as distinct from you, see it objectively. The deeper you go inside, the better you are able to watch your outer layers. You would even watch the egoistic aspect of each one of us, which we say I AM. I AM is visible only when we take to the stand of THAT. THAT expresses as I AM. THAT is the eight state relating to us. I AM is its projection. Its separative consciousness is another projection. Its knowledge is still another projection. Its patterns of thoughts is still another projection. And its further expression into desire, speech, and physical activity. These are (all) various projections or objective manifestations of THAT as I AM. This ability to watch enables us to experience "We are essentially THAT. And all that surrounds THAT is but a field of play." That is why we always set a circle and around that there are circles. We set a central point, around that there are circles and we move in those circles – up and down, up and down. Sometimes very egoistic; sometime down with ego; sometimes relating to wisdom; sometimes not relating to wisdom; sometimes thoughts of enthusiasm, encouragement, and joy; sometimes a keyed down situation; sometimes very much in the senses; sometimes not; sometimes the body seems to be light and cooperative; sometimes not so very light and not very cooperative – these are all the changes that happen around the one, which can only be noticed

only when we stand out as a watchdog, as a witness, as an observer – these are the three words, which mean almost the same. To be watchful from the standpoint of THAT, how the I AM, the individual, localized consciousness is relating to the surroundings is what a yogi does. He is in association with THAT; it has no localized state. A knower projects from being THAT to a localized state of consciousness but does not get lost into a localized condition. A yogi is not localized though he functions in a location according to time and according to place. If you are disconnected from THAT as I AM, and just remain as I AM, you are already a separated consciousness. A separated consciousness is very weak when it comes out of the pool. If you are a projection from the pool of consciousness, at will you can get back into that pool. But when you are separated from it, then you become like a separated land, an island. An island is weak in comparison to the mainland. Therefore, THAT I AM is a state of yoga. That means you preside over the eightfold nature relating to you and you are not lost into your nature. But when that is forgotten, I AM is circumscribed and is subject to all kinds of illusions because I AM has its own definition. It “de-fines” it, makes itself finite as I AM, while THAT I AM is infinite, nothing limits it. There is no circumscription to THAT. If you stay connected to THAT and relate to I AM, it is called the state of yoga, it is called a state of natural samadhi, sahaja samadhi. Samadhi does not mean you always close your eyes and get lost from this world. That is what is generally understood. But those whom we call the adepts, they stay connected with the universal consciousness. At no point they delink with it. They conduct stepping down into various folds of nature. And at will they get back to the state of THAT I AM, without being lost into the multifarious activities of the nature.

We stepped into a very profound concept even in the very introductory talk. Those who have come down during the Lemurian times as sons of Will, sons of Fire, sons of God, they all remained in the system with this state (of THAT I AM). That is the state that each one of us is trying to work out through discipleship, to stay put as THAT I AM; not to stay as I AM, where you get localized, where you get circumscribed, where you see “others”. For the one who is connected, there is no other. It is only THAT I AM everywhere – THAT as this, THAT is this, THAT as Ludger, THAT as watch, THAT as wall, THAT as wall because when you are connected you see no other, you see THAT only. There are certain beings who descended into our planetary system during the second half of Lemurian times, whom Madam Blavatsky refers to as sons of Will, sons of Fire, sons of God. They are the ones who did not step down from THAT I AM to just I AM. When we speak of Lord Dattatreya, we are speaking of those great beings who continuously remain as THAT I AM but not as I AM. We get into a greater detail tomorrow with a fresh beginning. I am very glad that we are into a sublime topic. The more sublime the topic is, the less is the information we receive. May be there would be many more equally good sessions to clear certain doubts that exist in the minds of those who have been recently exposed to a grand incarnation of Dattatreya as Sripada Srivallabha. We ensure that we gain the presence of the Lord in every group life and this has a different dimension. Let us see how it happens with all of us. I thank you for your very affectionate presence for this group life. As long it is willed, so long we keep meeting. When we meet, the common ground is the ancient wisdom. Let wisdom be the bridge between us, and let that be the relation between us.

Thank you, Namaskaram.



### **Friday, July 1, 2016, Morning – Part 2**

Hearty fraternal greetings to all the brothers and the sisters. Wisdom is the bridge through which we relate to each other. And the topic given for the coming three days is Lord Dattatreya and his incarnation as Sripada Srivallabha. This has been chosen by the brothers coming from Europe, consisting of Germany, Spain, Belgium, and Switzerland. Lord Dattatreya is a profound Vedic understanding of a manifestation to establish a Hierarchy of Teachers and a means for human beings to find the way back into the divinity.

Essentially, we understand divinity as the male-female God, namely existence and its awareness. Pure existence and its awareness as pure consciousness constitute the divinity. Existence is eternal, awareness is a periodical. Awareness emerges from existence and forms the basis for successive manifestations of the two. In the next step, it steps down as Trinity with the related qualities of will, knowledge, and intelligence. And further steps down into various planes of existence. Whenever we speak of divinity from any ancient theological viewpoint, it is the male-female energy which permeates the universe. Male-female energy which permeates the universe is seen as divinity or God. This divinity essentially steps down as a triple. That is what we call as the Holy Trinity, with First Logos, Second Logos, and Third Logos, with the related qualities of cosmic will, cosmic love-knowledge, and cosmic intelligent activity. Intelligent activity (is) an activity meant for the general good, an activity meant for the general welfare. Any action which is not for self but for the general good is seen as a natural activity. That is why intelligent activity is considered divine. When we live for others, the life tends to be divine. When we live for ourselves the life tends to be mundane. This is the simple key that each one of us has to put to ourselves. Am I living for myself? Am I living for the general good? The life is worthwhile living and it is worthwhile that we breathe only when our living means something to the surroundings. When it is not, it is not considered to be a natural life or a divine life. It is considered as mundane, ignorant life. So, intelligent activity is part of nature's universal activity. This is one dimension of the divinity. Another dimension of divinity is limitless, boundless knowledge and love. That is the second dimension. Limitless, boundless eternal knowledge – there is no end to knowledge. And the third dimension is the will to be as a universe. Just like we will to be, the universe wills to be for a period of time. In such beness there is transmission of love and knowledge. And there is an activity which is meant for the whole, for the general good, not for self-good. These three essentially constitute divinity. The five fundamentals – the eternal existence, its periodical emergence as awareness, and that awareness with the help of existence details into a triple called will, knowledge, and action. The names given in Sanskrit are iccha, jnana, and kriya. Iccha means the will, jnana means the knowledge, and kriya means action. Action was originally meant in the universe as an action for all. An action for all is what we call as the universal action. Such an action is said to be an action in right angle. An action in right angle is an action which is meant for others, not for self. When there is a right angle, there is an angel present. This right angle is what is described in the scriptures as the Lord Pymandar. Also

described in the scriptures as Viswakarma, meaning the universal architect, which is also referred to as the great architect of the universe.

I am trying to inform what we exactly mean by divinity, and what exactly we mean by God. God is male-female energy and essentially manifests as will, knowledge, and action for the general good – that is divinity. When these five ingredients are present, we call it divinity in manifestation. From time to time, divine manifests, sets an order, and retreats. That is how avatars are mentioned. From time to time, the divinity manifests with all its five dimensions, sets an order, and then again gets back into itself to be male-female energy. Just like we have behind (on the wall here)... I suppose it is still there. They keep changing the images behind. There is a wall which is lighted. Upon that lighted wall, there is a projection of an image. Before it is lighted it is like pure existence. When it is lighted it is a double, meaning it has awakened itself – just like we awake every morning by ourselves. From existence to awareness we emerge. It is from out of us, the awareness emerges. So also in the universe, from out of existence there is the emergence of awareness. That awareness is for a period which has a periodicity. It exists according to the law of periodicity. And according to law of alternation, it merges back, and again emerges, merges back, and again emerges. That is how the law of eternity and essential unity, the law of alternation, and the law of periodicity... This is not a seminar of laws of the universe, but the previous teaching in Spain is in relation to it, so I once again recollect it. So, the wall is lighted. Like that there is existence. From out of the existence, there is spring up of awareness. That is what is called emergence. Then it develops something. After we are awakened, then only we develop a will to do, then knowledge to do, and then doing it. As we wake up, we are a double. Then we will to do something, say for example drink a glass of water. It is a will to do. Then you carry the knowledge of how to drink a glass of water. Then you get into the activity of drinking a glass of water. This triplicity is a subsequent manifestation. Prior to that, there is the emergence of awareness. Awareness before manifestation is pure awareness. There is eternity or existence. And there is an emergence. And upon that emergence, there is a triangular manifestation. That is why we speak of the triangle everywhere because only through the triangle the activity happens: will to do, the knowledge to do, then the related action. So also in creation, there is a fundamental triangle which is called the Holy Trinity, which is also called the Trimurtis in Sanskrit, the Spiritual Triad, so many names we give according to the languages we have. That is the fundamental. The triangle emerging from the pure consciousness is the fundamental through which all divine actions manifest. When we speak of divinity, we speak of the existence which has taken to awareness. And from out of such awareness, there is a projection of a triangle of will, knowledge, and activity. That is how the divinity is. It runs the whole creation.

The divinity is not a he, it is not a she. It is he in she, it she in he. This is because it is neither male nor female – it is a double. It is male-female. God is never said to be male. In the old theology, God is never said to be a male, nor is it said to be a female. It is called IT or THAT. TAT is the Sanskrit word. TAT translated in to English is THAT. That is what you call as EL in Latin. EL is Allah again. So many things, slight change of sounds. So, this EL is in manifestation and there is creativity, there is action on the basis of knowledge. When the creation is happening, they formed the background. When the creation is in bloom, they form the background. When the creation is in its retreat into original state, they are in action. That is the final triangle through which everything gets back into pure consciousness. And pure consciousness is absorbed into pure existence.

Whenever we say God, whenever we say divine, we mean these fundamental five principles, namely existence, awareness, cosmic will, cosmic knowledge, and cosmic activity. This we should know. We should get out of all other definitions to find the universal definition. That is how the avatars whenever they come, they demonstrate all the three qualities, being male-female. An avatar is an emergence from existence to awareness, from awareness it takes to the triangle of will, knowledge, and activity, performs the need of the times, sets an order, and retreats himself into his original state of a male-female God. God as male-female has always been the understanding of the knowledgeable ones. Names apart, this male-female is called Nara-Nari, he is called Adonai, he is also called half male-half female, Ardhanari. Our purpose is to see how it is with us and how it is in the universe. Man can learn wisdom of the universe only through the application of knowledge upon himself because he is a micro-cosmos and hence whatever is

to be found in the universe can also be found in the man. We do exist. This we cannot deny. No one can say, "I am not existing." Can anyone sitting here say, "I am not existing"? That is the fundamental relating to us. Then as we wake up in the morning, we say, "I am aware, I am consciousness." In the sleep hours, it is not so. Only in the wakeful hours, there is activity. In the sleep hours, will, knowledge, and activity are merged into awareness. Awareness merges into existence, remains dormant, doing minimum things to be done. Therefore, as we awake, we walk into a triangle of doing something. It can be, as I said, drinking a cup of water, or drinking a cup of coffee. Any act that we do throughout the day until we sleep is a triple. There is a will to do, the knowledge relating to it, and then doing it. This is how we move with the help of this triangle. If this triangle is a triangle of knowledge, we walk into the light. If this triangle is a triangle of ignorance, we walk into darkness. It is so simple.

Every morning as we wake up and before we receive any thought, we start afresh as existence-awareness, as male-female. That is the pure state. That is what the Masters call as the diamond state of consciousness. It is called diamond state because it is the nature before it becomes causal, it has no will as yet. When there is a will there is a cause to act. Will is not yet. Therefore, knowledge is not needed. When there is no will to do, why do you need knowledge? The knowledge of oneself itself is sufficient. When there is a will to do, there is a need to do. When there is a need to do, you need the knowledge to do. That is how this triangle is an essential aspect of activity. These three happen with us, these three happen in universe. In universe, it happens according to the divine will, divine knowledge, and divine activity. In our case, since our activity is self-oriented, it ceases to be divine.

As you wake up in the morning till you sleep in the night, (if) all your orientation is to the self, then it is not in tune with nature's law. The nature's law is from self to circumference: from center to circumference, it is an unfolding activity. An ignorant man's activity is to gather from the surroundings to oneself. You keep on doing the contrary (to nature's law), meaning from circumference to center. We keep the balance if we also carry with us an activity where we keep offering as much as we receive. Receive to offer, offer to receive.

Each one of us is required to set right this triangle. It has to be a right angled triangle. That is how it said. A right angle triangle... The Pythagorean Theorem is that the square built up on the hypotenuse of a right angle triangle is equal to the sum total of the two squares built on the other two sides of the triangle. I am not here to teach mathematics and the related theorem but I wish to inform about the right angle. A right angle carries a vertical and a horizontal. And the horizontal meets the vertical in a manner where it is 90 degrees. The horizontal... today we have that meditation also, "Verticals rotate horizontals. Horizontals meet verticals." And the horizontals and verticals make different degrees and these degrees expand until such time there is a right angle. When there is a right angle, then the angel is at work. When there is no right angle, the angel is not at work, something else is at work. When action is in a right angle, the angel is at work, meaning from verticals the energy flows and it transmits itself through horizontals to the surroundings. Receiving from above and distributing to the surroundings.

That is what our Sun god does. The Sun receives from higher circles and distributes to the whole solar system. Each planet receives from Sun and distributes to all beings of the planet. That is why they tend to be angelic. We too, when we think of discipleship, try to receive from higher circles, and be benevolent and generous to distribute whatever skills and resources that we carry for the benefit of the surroundings. That is how the right angles are formed. As much as we continue with this right angle activity, we tend towards angelic existence. As much as we think of receiving from the horizontals, we are working out the contrary. Reception has to be from higher circles, the distribution has to be the surrounding.

If you are gathering from the surrounding, you are only doing the contrary work. It becomes an activity by which one gets more and more conditioned. When you draw more than what you give to the surroundings, the horizons constrict and contract and you tend to get into a life of suffocation. Today the modern man is more and more suffocating. Suffocation because the energy is not flowing from center to circumference. Instead, from circumference to center he is gathering.

With the divinity it is contrary. That is what I wish to say. Before I get into the topic of Dattatreya, this is important to be known. Whenever and wherever you speak of divinity on the planet, it is the male-female background upon which there is the right angle triangle. The male-female energy, which is what we call as pure consciousness or pure awareness. That is what we say that God is light. Light means light of comprehension, not the kind of light we see. The light of comprehension should enable us to relate in a manner to offer our life to the surrounding, and not for gathering all the time from the surrounding. That is the fundamental. That is what is called as yagna. That is what is called as the true ritual of life.

So, avatars when they come, they demonstrate all these dimensions. They are male-female essentially. Male-female, meaning in them male energy and female energy are equally posited, and one is not dominant over the other. That is why when an avatar comes he is attractive, not only to the females but also the males. When the avatar comes, the males and the females equally fall in love with him because the male sees the female part in the avatar, and the female sees the male part in the avatar, and they are drawn to him because in him there is an optimum combination of male and female energy. Don't think God is she or God is he. That is why Master CVV said, "I would rather prefer to say God is she because in she there is he". (The word) "She" has "he" is in it. So, the male-female God expresses the cosmic will. He does not express anything other than the cosmic will. He works in tune with the plan, the will of the divine. He carries the knowledge. And his activity is for the surrounding beings, not for him. This is what he demonstrates. Like that, avatars come and go.

When this creation was happening and as far as our planet is concerned, the patriarchs, whom we call Prajapatis... Prajapatis are those who have emerged from the Absolute via the Third Logos to help the creation. They are said to be ten in number. They came into creation to help this creation to form the ten seeds that would eventually, in successive planes, take shape of so many beings who are intending to come into the creation. These ten Prajapatis are men of great knowledge. But in creation, even they were falling into illusion. There are also diabolics who are given birth to in creation, and they bring lot of conflict and crisis from time to time. They also need to be regulated, guided, and enlightened. And there are variety of beings that emerge into creation into various planes of existence who needed to know the way back to the source from which they have all come.

For the ones who are in the physical plane, astral plane, mental plane, buddhic plane, atmic plane, and also on various planets, for all these beings to find their way back to pure existence, to pure consciousness, there was a need for someone to guide it. See, if we are let in a new place, coming out of a boat or a flight, when we are released from the airport we go to different places. But there has to be a way for us to get back to the airport, get into the flight, and then return from where we have come. There was a need to guide the beings back to the source. That need was felt. It was a triple need: the need was the knowledgeable ones were falling into illusion; there were the others who were already in illusion and became diabolics; and there were so many beings who needed guidance to go back. For all that they needed a teaching system to happen. There has to be a teaching system by which people are guided.

Avatars do come, give some teaching, and they get back. It is like a teacher that comes from a distant land, teaches you for a while, and goes away. Then again you find the need for a teacher. It so happened – when there was teaching needed, the foremost avatar came as Kapila. You know the teachings of Kapila – they are complete teachings. The teachings of Kapila consist of the jnana, meaning the knowledge relating to cosmogenesis and anthropogenesis. It also gives us vairagya, meaning the knowledge of illusion, what is real, what is not real. Then there is the knowledge of relating to, which is called bhakti or devotion. And the knowledge of yoga, meaning a process of unification of divergent energies in us by which we find the source relating to us, enter into cerebrospinal column, and move forward and move out of the head. That is yoga.

These are the four dimensions: bhakti meaning devotion; jnana, knowledge; vairagya, the knowledge of illusion and disassociating with that which is not real; and yoga. Four dimensions are there in the teaching that came for the first time on to this planet when this planet has taken to a semi-fluid and semi-solid state.

Those details were given to you long, long ago through the Teachings of Kapila, recently also through Bhagavata they have been taught. And to my own surprise, I saw those teachings already displayed in the YouTube. The other day when I was browsing YouTube, I came across Teachings of Kapila given by Parvathi Kumar. There are a series of those teachings. That is one aspect. Kapila came, taught, and went away. But people don't get anything!

See, how many number of times we keep meeting because once one comes, teaches, and goes away, it doesn't sink well. It doesn't sink well because the students who practice need guidance, need to be consultative with the teacher, need to be in communication with the teacher, need to correspond with the teacher, need to relate to the teacher from time to time – there should be a teacher available for that. That is the single reason why Dattatreya was to happen. There was a need for availability of a teacher in the system – in the system means solar system – so that guidance is there for all within the solar system. That is how there is the advent of Dattatreya.

The sloka that we daily chant,

“Gurur Brahma,  
Gurur Vishnuhu,  
Gurur Devo Maheshwaraha  
Gurur Sakshat Parambrahmha  
Tasmai Sri Gurave Namaha”

is originally attributed to Dattatreya. It is to worship Dattatreya, this sloka, this strophe, has been given. It means: may Parabrahman, the Absolute, reach me through my guru; May the Lord of Cosmic Will reach me through my guru; May the Lord of Second Logos reach me through my guru; May the Third Logos reach me through my guru. Guru is the window through which the Third Logos, Second Logos, First Logos, as well as the male-female God reaches you. That is how this sloka was conceived. That is meant as an address to Dattatreya who brings to us, in due and ancient form, the energies of the three Logos and the energies of the male-female God. That is the purpose of a guru.

A true teacher brings to you the knowledge of action: what to will, how to do, and what to do. What to will – will for general good. Act for general good. And the knowledge to do things in relation to general good. This is what a guru brings. Not only that, he brings to you the presence of the male-female God. That is how Dattatreya has come to be the teacher for the system. That is why he took the seat in the Sirius system, which is considered a system of love and a system for teaching. A teacher is essentially an embodiment of love. In that love, will is included; in that love, intelligent activity is included; but predominantly it is of love. That is why it is in the south. South represents our heart energy. The heart energy relating to our solar system is in the south to our solar system. That is why all teachers on to this planet, all teachers into our system, emerge through Sirius. This should be known. Any guru functioning on the planet, any sadguru.... Sadguru means the one who leads you to the truth of male-female God.

Such a sadguru is but a re-presentation of Dattatreya. He belongs to Dattatreya Hierarchy. That is how all our Hierarchy, which is called White Brotherhood, has higher correspondence in Sirius. That is why they say this is the Great White Brotherhood and the brotherhood in Sirius is said to be the Great Grand White Brotherhood. The Brotherhood is said to be carrying a Great White Lodge, and Sirius to be containing a Great Grand White Lodge. You add to “great”, another grand aspect, because it is the source for the Hierarchy on the planet. The Hierarchy on the planet is guided by the Hierarchy in Sirius – it is always so. We relate to our Hierarchy because they bring to us the energies of the Hierarchy of Sirius.

To buy a post card, you go to your local post office because a local post office is nothing but an extension of the postal department of the nation. That is how Dattatreya has a networking teaching system. He has his teachers on all planets, including upon Earth. That is how we have to understand Dattatreya. It is nothing but divinity in manifestation to guide beings towards the Truth. How this happened is the story.

As I said before, certain Prajapatis who were no other than Brahma in flesh and blood, even they, through their relation with the objectivity, got into illusion and created problems. One Prajapati called Daksha, being a man of knowledge, created a great problem in creation. It is not enough if you are knowledgeable, as I said yesterday, you have to be always in connection with the source. A man of knowledge, when he disconnects with the source, then what happens to him? Pride circumscribes him. That I am knowledgeable is a shade on a knowledgeable person. To overcome that shade, he should always be in connection with the source. It is very possible in creation, due to the illusion it generates, that men may get disconnected. Even the best of the knowledgeable beings get disconnected from time to time.

There were times in creation where the Logos also got a very temporary disconnect, causing certain crisis which had to be dissolved by other Logos – not all the three (got the temporary disconnect) at the same time. We have stories in the Puranas where the Third Logos many times got into disconnect, created a crisis which had to be solved either by the First Logos or the Second Logos. Then there were also very few occasions where the Second Logos also suffered a disconnect, in which case, the First Logos had to set it right. And there are also very few instances where the First Logos suffered disconnect. And it is the Second Logos who had to set it right.

That is the beauty of Maya, illusion. We have a child in our group, just arrived in the month of June, who is named Maya. Maya means the illusion that is helpful in one way and harmful in another way. Unless you feel a separative existence, you cannot relate to the surroundings. If you are one with all, you cannot relate. But if you get separated, you get lost in the illusion. So, you stand always in a semi-separate state and in a semi-connected state. A part is connected, a part is disconnected. That is the beautiful state in which either of the things... You are with the world and you are with the divine. So, such a situation (of disconnect), such crisis has happened in the creation – with Logos it happened, with Prajapatis it happened, with Kumaras it happened once. When these things happen, there should be a teacher to set things right. That was the need for the advent of a teacher.

There was also eminent need due to a thought that came to the three Logos. The three Logos, whom we call Shiva, Vishnu, and Brahma, they had a meeting once. They said, we form the triangle for the creation, and if any among us is in problem, the other two can set it right. And That is how it has happened. But if two of us get into a problem, what would happen? One cannot set right the work of the other two. If one is out of order in a triangle, he can be set right. If two get out of order, it is much more difficult to get things right. So we should think of an alternate triangle. An alternate triangle should be there. Otherwise, things get into crisis. If Julieta is not available for translation into Spanish, there should be a second line of translators. Likewise, if Dorle is unable to translate for some reason, there should be a second line. If Lucie is not able to translate, there should be a second line. Or if the fellow who is talking from here is not available, there should be a second line. This is what is called the Law of Substitution, that someone should be available to replace someone in action in case of a crisis so that there is the continuity of activity.

The three Logos thought what would happen to the creation if two of them get into crisis at the same time. So, there is a need to bring out someone who can replace any one of the three, any two of the three, or even all the three. That is the beauty. You understand this – in a triangle of three forces, if all the three forces also get into crisis (at the same time), still there should be a way for continuity of creation. For that reason, we need an alternate triangle, meaning an alternative to the Trinity. This is the thought. It also resulted in the advent of Dattatreya. That is why Dattatreya is said to be an efficient, effective, competent replacement to the Trinity. That is a dimension of Dattatreya. That means if the First Logos gets into crisis, he can conduct those functions. If the Second Logos gets into crisis, he can conduct the functions of the Second Logos. If First Logos is in crisis, he can conduct the functions of the First Logos. If all three get out of order, when they get out of gear, still one can function for the three. This is how a plan was conceived in the initial stages of the formation of this solar system. That is the beauty. That is how the Dattatreya was to be conceived.

Then a question would come up in our mind: why would these Logos get into crisis? Is it normally possible? Yes, it was found to be possible because in the initial stages of the creation the impediments coming from the darkness were very high and very powerful. On one side, when they are trying to prepare a field of light, on the other side, it was fighting it back. It is like you open a carpet, from behind it keeps on closing. You normally roll a carpet and keep it in a corner. When there is a function, you would like to spread it. Likewise, when the creation is being made, what was prevailing before the creation? It was all darkness. What was there before the hotel was built here? It was all a forest. How all cities have come to be on the planet? We cleared the forests and built the cities. Before the cities were built, they were all forests. And in those forests only animals were living. Wild animals were also living. That is why in olden days we have stories relating to kings going into forests and limiting animals into the forests, not to get into the habitations of the humans. Why do animals come into villages, towns, and cities? It was originally their place. We cleared the forests and built the villages. So, by habit they do come. Whatever was in the forests, would naturally get into the village by habit. So, before the creation was made, it was all darkness. "In the beginning it was all dark" That is how the Old Testament speaks. In that, an impulse tended to be a creation. You need to read the first pages of Secret Doctrine for this. It is a beautiful story, very well said in the Eastern scriptures. An impulse for creation has come to be. Why did the impulse come? Because an impulse came, that impulse emerged as the light, and it intended to expand in all its 360 degrees. Just like if you put a pebble in a still water lake, the ripples go in a circle up to the circumference. When the impulse (for creation) came, the light was permeating in all 360 degrees. But there was darkness which was trying to contain this expansion of light because it (darkness) was there before. That is how there has been a resistance of darkness to yield to the light which came through an impulse.

How did this impulse come is a question. The impulse comes from the myriads of beings who went into prayala before. The beings were countless in number. They all went into pralaya. Now, time has come that the beings want to come again to fulfill their unfulfilled dimensions. To fulfill the unfulfilled dimensions, every day we wake up. Why do we wake up? To fulfill some more. Otherwise, there is no need to wake up. So, there was an impulse to get back to fulfill. So, the collective will of the beings was expressed through eternity as an impulse. Therefore, the light emerges. There is a great detail about it. We are more with the theme of Dattatreya. We cannot go into the fundamentals of cosmogenesis. As the field of light was happening for the future universe, there was the opposition coming from all around. From all around, there was opposition coming. On one side there is expansion. But there is also a push back from other side. That is how there is an expansion and contraction, expansion and contraction.

There was a great game in the initial stages. That is where Rudras descended to clear the ground. The Lord of Vibration had to descend. That is whom we call Rudras, eleven Rudras, represented by the Cosmic Will. They came and they started clearing. The Cosmic Will cleared the ground and handed it over to the Third Logos to prepare the creation. But the opposition has always been there. The work of darkness to obscure light is always there. It is by effort we have stay in light. Otherwise, we can easily get into darkness. Likewise, in creation to retain the field of light, which is the field of activity... That is what we call as the field of awareness. In retaining a consistent, constant field of activity, there was great need for the First and Second Logos to insulate (and to allow) the universe to happen. In those dimensions, the Logos themselves were getting into crisis. For these stories, you have to get into Shiva Purana and Linga Purana, where a great deal of these diabolics that tended to cause effective impediments to the creation were very well mentioned.

That was the reason for the Trinity to think of an alternate to them – that they have someone who carries the energies of the First, Second, and Third Logos together, and will be able to substitute for any one of them, any two of them, or all three of them. Therefore, there was the need for the advent of Dattatreya. For that reason, one of the patriarchs called Atri... Atri means not three. He is one Prajapati among the ten. There are ten Prajapatis, many times I mentioned of them. Marichi, Atri, Bhrigu, Angiras, Vasishta, Pulastya, Pulaha, Kratu, Adhvaryu, Daksha, and so on. I mentioned ten names. A great detail about them was given in the last group life in India. The second Prajapati among them decided to do a penance. His name is Atri. Atri means not three. Not three means he remains as male-female energy, not as the triangle.

Meaning he is in such a contemplation that he does not step down into will, knowledge, and activity. He remains as male-female energy, meaning pure consciousness, in association with the pure existence. That is what we call as samadhi. He remained in samadhi because he intended that from time to time we cannot go on having these crises, and that there should be some alternative to this. From time to time, we cannot have this crisis in creation. His own colleague Prajapatis were also into problems, the Logos were also into problems, the beings are generally in ignorance. There has to be someone to set things right. The Logos were also thinking of bringing someone as an alternative to them. This Atri, the second Prajapati, was in deep contemplation for long years. He was contemplating upon the Absolute. Then the three Logos appeared to him. And the Prajapati was surprised and said, "I was contemplating upon the One beyond and (all) three of you have come at the same time. I am grateful to you and what is it that you expect of me?" Then three Logos said, "We would be born together as your child. We would like to be born together as a child." That is how the story starts with the advent of Dattatreya.

Then the three Logos also go to the lady of the Prajapati Atri, who is called Anasuya. Anasuya means absence of malice. Asuya means malice. Anasuya means no malice. In any state of mind, malice does not touch her. Whatever is the situation, however disturbed the situation, she is considered to be untouched by malice. They also wanted to test this lady how wise she was, and how liberated being she was because for the three Logos to take birth, they needed a very pure energy which was not circumscribed by any other energy than male-female God, formless, nameless male-female energy. The story says that the three Logos came to her in the form of three saints. The lady seeing the saints invited them into the house and offered water to drink and gave comfort to them by offering seats. Her husband is still in penance, he is yet to return. He got the darsan of the three Logos and he is on his way back. In the meanwhile they came to her. They sat and she asked them, "Would you like some food to be served?" The three of them said, "Yes, we are hungry. We would like food to be served." So she prepares food to serve them. The dining leaves were placed. The food is served in all the three dining leaves but the saints were not taking to the seats. Then the lady Anasuya inquires what the matter was, why they were not taking to the dining seats to take the food. They said, "We have a peculiar vow as between us. We cannot eat if someone serves with clothing, fully dressed – be it male or female. Those who serve us shall have to be naked, be it male or be it female. It is a vow for us. We won't eat unless we are served by persons who are naked." How can a housewife serve naked to other men? Then the lady herself went into a short contemplation and then she understood that the ones who came to her are no small beings. They are not small beings and they wanted that she should serve naked. By the power of her unmaliced nature, she transforms all the three Logos into three year old children, as small babies, and then feeds them with love the food she has prepared for them. And they remained like that. The power of her unmalicious nature was such that the Logos were reduced to kids. And they could not again come back to their original forms.

The consorts of the three Logos, namely Parvathi, Lakshmi, and Saraswati... Parvathi is the lady of Shiva, Lakshmi is the lady of Vishnu, and Saraswati is the lady of Brahma. The three of them were in search of their husbands because they haven't come home. They did not know where they were. So, they also had to get into contemplation to find where they were. They found their husbands in the form of kids in the house of this lady Anasuya. So, they went to her. The three Mothers of the Universe – one is Mother of Will, Mother of Love, and Mother of Wisdom – they went to Anasuya and asked her how she could transform them into kids. Then she explained what has happened. In the meanwhile, Atri also comes home. And he sees three kids in his house and he understands that it is the three Logos who wanted to be born to him have already reached home. The three mothers pray the lady Anasuya to kindly release them from that state. The message of the story is, if you are so completely out of malice, even the Logos will be obliging to you, subservient to you. That means generally in creation malice prevails. The difference is in degree. But here is one energy which is beyond all malice. She releases them. The three Logos come back to their original form. And then as promised to Atri, the three of them join into one and become one due to the association of the energy of the unmalicious mother, Anasuya. That is how this form has come to be. That is how the story in Puranas is.

Per the story in Puranas, Dattatreya with three heads represent the three Logos, the three-in-one situation. Today, we are in the second systemic existence, meaning the work of the Third Logos is complete – he created. The creation has happened. Now, he takes to a secondary position, while the Second Logos takes to the primary position, meaning the creation is to be sustained. Just like in the beginning when we are born, there is a point up to which we keep on growing. According to Ayurveda, we keep growing in all our body tissues and limbs up to thirty five years. Thereafter, we maintain it, we try to sustain it, we try to hold on to it, we wish to keep it in shape, keep it in order, and keep it health. This is the work of the Second Logos, to sustain the universe without being affected. Therefore, the central face you find in Dattatreya is that of the Second Logos. The face to the left, if it is properly drawn, is the face of the Third Logos, the creator. The face to the right is that of Cosmic Will, the First Logos, Shiva, who would take to the primary state when the creation comes to the concluding state. Just like in our life, we are given birth to, we grow, and there is a period of sustenance of life, then thereafter there is a recession to life, and recession to the body tissues. And things slowly start departing from us, we can't listen well, we can't see well, we can't feel the sense of smell, or feel the sense of taste or touch – all slowly depart. Therefore, in this picture of Dattatreya, the central portion is occupied by the Second Logos, the central face is the Second Logos. One face is Third Logos. Another face is the First Logos. Third Logos work has become secondary now. Second Logos work is primary now. First Logos work will come later. His work is to cause a retreat to the whole thing. He is the one who clears the ground for the creation. He also clears the creation later. The two, the First and the Third support the Second. That is how the three Logos have said to have joined into one, which is called a three-in-one situation. The three-in-one, in him there is the male-female energy, meaning the Absolute God, the World Mother, as also the First Logos, the Second Logos, and the Third Logos, meaning the essential ingredients of divinity are all manifested in him. This is how it is said that he is formed. As he formed, he grew into a sixteen year old boy and he told his parents that whenever they need him, he is available to them. Otherwise, he takes charge of the purpose for which he has taken birth.

So, he took seat in Sirius. And from a distance he watches our solar system. He watches. He has a consistent, constant, vigilant watch on our solar system, not only our planet. The watchful aspect of the Lord is represented by the dogs. The dogs that you see around him represent the fourfold watchful dimension of the Lord. Normally, four dogs are depicted in the picture, meaning he has decided to stay for all four Yugas of time, and he watches over the fourfold activity of the beings. Fourfold activity is one of activity of wisdom, another is activity of administration and protection, third is activity of exchange of resources called business, and fourth is the residually general activity. These are the four activities we have, not only for humans, but in the creation itself. One activity is wisdom, meaning of transmission of wisdom which is received, transmitted and received. It is watched over. (Second is) Activity of administration and protection, which is a governance function, it is also watched over. (Third is) Activity of exchange of resources which is called business, it is watched over. And (fourth is) the residuary activity, which is also watched over. In a similar fashion, the fourfold existence is also watched over, meaning existence of beings, their degree of awareness, their quality of thought, and their quality of action. We are fourfold. We do exist, and we have different states of awareness. And according to our state of awareness, we have our quality of our thought. And according to the quality of thought that we have, we have the related speech and action. So, this fourfold existence of the beings is watched over. For all the four Yugas it is watched over. And the fourfold activity all over the solar system is also watched over. This watch-over aspect is also demonstrated by the dogs. And all the teachers in the solar system are but his watchdogs in the related planets. That means he has laid his dogs everywhere in the solar system on every planet. On every planet, he has his dogs. Dog means the teacher who watches over and who guides, who causes enlightenment, and who protects. He protects, he illumines, and he guides. These are the threefold functions of a teacher. This he (Dattatreya) does through his Hierarchy of Teachers on every planet, including our Earth. For all the Hierarchies of Teachers on various planets of our solar system, according to the Puranas and the most ancient scriptures, the headquarters is in Sirius. From there all regulations do come. It is from there the yoga also has come.

Dattatreya is considered to be the Cosmic Lord of Yoga. It is he who transmitted the science of yoga into all the planes of existence. What we call the eightfold of yoga... There are so many expressions of yoga

with only one direction: that the man shall raise from just being materialistic to his original state of being pure spirit. By enlightening his cerebrospinal system, he (then) gains all the transformations and lives consistently and simultaneously in all the planes of existence. The teacher who presides over yoga is Lord Dattatreya. That is why whoever is the teacher through whom one learns, the Dattatreya principle is invoked. Through their teacher, they receive the First Logos, the Second Logos, (the Third Logos), the pure consciousness, and the experiencing of pure existence – the five ingredients of divinity through their teacher. And teacher remains a center for transmission of these energies. He remains impersonal so that these energies are transmitted to those who look for truth, who look for realization, who look for self-transformation. That is how the work of Dattatreya is conceived originally on the planet.

There are also others who have gained the status of being fulfilled with all the five energies. For example, in Krishna the seers have seen all the five dimensions. In Krishna, the seers have seen the First Logos, the Second Logos, the Third Logos, and his permeating ability, and his being pure existence. Therefore, he is also considered a guru. The difference is he has come and he has returned. When it comes to Krishna, he has come and he has returned. Like that, great avatars have come and they have returned. Here is one who has come to stay with us. He has come to stay with us as long as the system remains. And according to the rishis of the East, Krishna is no different from Dattatreya, Krishna is no different from Kapila. That is how they say. Why? Because essentially it is those five aspects of divinity that are manifest. With five ingredients you make a dish, you give a name. Again with the same five ingredients you make another dish, and you give another name. Name may be different but the taste is the same. What do you call in German language the rice grain? Reis. In Spanish they call it arroz. In Telugu we call it biyyam. So, I say, “I cooked biyyam for you.” The Spanish say, “I cooked arroz” for you. The English and the German say, “I cooked rice (Reis) for you.” Are they different? In five vessels, you cooked the same rice grains, you named them differently. It is the same rice grains, cooked in water, boiled, and then it transformed to be rice. Just because we change the name, don’t think that the energies are different. That is how when these five are present, it is divinity present.

If he is able to create, if he is able to sustain, permeate, and multiply, if he is able to destroy evil, and he generally is in a state of natural samadhi, which I was explaining to you yesterday, then it is this fivefold aspect of divinity. This fivefold aspect of divinity in the form of a teacher was conceived in the creation as a facility for beings to cause the needed transcendence. Therefore, he is worshipped as the way to the Absolute. And there is nothing that Dattatreya did not teach. There is what is called Avadhuta Gita. It is a teaching of Dattatreya. There is also an Upanishad called Dattatreya Upanishad. There is another seer called Sandilya who was a great devotee of Dattatreya. He also wrote an Upanishad called Sandilya Upanishad which contains the instructions of Dattatreya. All that is said in the scriptures is said by Dattatreya and he is most known for his yoga technique. It is no different from what we do. It is the one that came through him to us via Patanjali, Krishna, and Not (?) Sampradaya. There is a Not (?) Sampradaya whose work is to impart yoga, nothing else. They impart yoga, they insist upon the practices of purity. After the purification is complete, then they are set to the technique of pranayama. Thereafter, they are let into a state of pratyahara, dharana, and samadhi. That is how they lead. He promoted varieties of teachers, Hierarchy of Teachers. We will continue again in the afternoon.

As it is contained in the Puranas, I explained the story to you. But I am also giving you the essence behind the very energy which we call Dattatreya. In the afternoon, I will further say some more dimensions. Most probably, I leave two sessions for question and answers because there are many who have many questions relating to Sripada and Dattatreya. I received mails (with the questions), which I said I will answer in the seminar for the benefit of all. So, I will give one teaching this evening and one more tomorrow morning. Tomorrow evening and day-after-tomorrow morning, we shall have question and answer sessions to round up the theme for the benefit of all those who wish to relate to this essential energy which is male-female with its Trinity aspect. Let it be understood like that.

Thank you, Namaskaram.

### **Friday, July 1, 2016, Evening – Part 3**

Hearty fraternal greetings and good wishes to all the brothers and the sisters. There are certain publications brought out by Kulapati Editions Germany for the benefit of the students who are regularly relating to the wisdom teachings, new editions and reprints:

Master EK's (book) Full Moon – a talk given in Paris. The purpose of relating to full moon is to vitalise the body of light in us. The counterpart is relating to new moon. Without (relating to the full moon before), the new moon would not give the benefit. By relating to new moon the desire body thins down. New moon and full moon cycles shall have to be regularly observed and the student is expected to relate to both. One is to decrease the kama sarira, the desire body; and the other is to build up the etheric body. Eat light food, be silent, and relate to the energies.

The German version of the (book) The Mysteries of Sagittarius. Lord Dattatreya is a Sagittarian energy. The book contains practices which have to be related to in the month of Sagittarius. It came into a book in English and now it is translated into German. It is very good for the aspiring souls. It should be taken into the life of the aspirants.

This (book) is a reprint of The Sayings of Shirdi Sai Baba. Shirdi Sai Baba is a siddha in the order of the second ray who has done great good for the beings because in simple terms he represented synthesis. Some of the speeches came to me and were recorded. Wherever there are groups, whatever language they speak, this book is translated into those languages. This book did much wonder by the way of teachings.

I explained to you in the last seminar at the same place. The ancient wisdom speaks of a week and a lunar month, of seven days and an interval. The first seven phases of moon followed by an interval of eighth phase, then seven phases followed by full moon, then seven days followed by eighth descending moon, then again seven days followed by new moon. Today, we find the first quarter till noon time is governed by Venus, the second quarter is Sun, the third quarter is Mars, the fourth quarter is Jupiter. Dhanishta thought it helpful to produce a small paper to distribute it to the groups. This is the third reprint of the book Time - The Key. It came from the question of Heinrich when he was in India in 1989 and the details were later given in a book.



Metam me...

Continuing with the theme of Dattatreya, the Puranas speak that the advent of Dattatreya was during the full moon hours of Sagittarius. Therefore, by tradition the Sagittarius full moon is dedicated for practices and prayers of Lord Dattatreya. The practices include an orientation to the Lord, right from the first degree of Sagittarius culminating into the sixteenth degree representing the sixteen days. A sixteen day practice is suggested to worship him. And in the year also, many times the students who follow the path of Dattatreya, regularly study the material relating to the advent and the works of Dattatreya in a period of sixteen days. This is how it is carried out. And the original book relating to him was also conceived in sixteen chapters. During these days, food is offered to sixteen persons as a matter of offering to the Lord. That is how the full moon of Sagittarius is related to. The Lord is worshipped intently during that time, while generally he is meditated up on a daily basis with the sound “DRAM.”

The key sound relating to the Lord is “DRAM”. “DRAM” means the one who is the giver. The sound “DA” relates to offering, giving – like dana, meaning offering. Donation, dona – “DA” means to give. The root sound of “DA” is to give. He is the one who gives presence. And he is the one who protects. The sound “RA” is the fiery sound. So, the fire relating to him protects. Therefore, he is regularly contemplated with the sound “DRAM”. “DRAM DRAM DRAM DRAM” – by regularly mentally reciting this sound, the followers relating to the path of Dattatreya keep gaining the presence of the Lord.

The Lord is one, we call him Dattatreya – please remember. Don’t make a cult out of Dattatreya. That is why in the very beginning I said, the divinity means male-female with its triple aspect. Male-female with its triple aspect is manifest as Dattatreya for a special purpose. He also exists as Ganesha, the divine. He exists as Hanuman. There are many manifestations which have these five ingredients. That is why in India there are varieties of worships. With all these five ingredients, the divine is worshipped as Shiva. There is a Shaivite system which is complete by itself when you carry this understanding that Shiva has male-female and the Trinity in him. Likewise, Vishnu, the Second Logos, is worshipped as male-female with the Trinity in him. Likewise, the Mother is worshipped as male-female with the three Mothers in her – it is also Trinity within the male-female energy. So how many? There is Shiva worship, Shaivite; there is Vishnu worship; Vaishnavite they call it; there is Mother worship which we call Sri Vidya. And there is Sun worship which we call Gayatri. The triple Sun is worshipped through Gayatri who has his basis in pure consciousness and pure existence. Cosmic, solar, and planetary Suns emerging from pure consciousness which emerges from the background of existence. That is how Gayatri is also a complete presentation of the divinity. So, Shiva school is there, Vaishnava school is there, the school of the Mother is there, the school of the Sun is there, and then there is the general school of the Brahman with his fourfold manifestation. And then there is Ganesha. Ganesha is also worshipped with all these five dimensions. Some of you have come to the teaching in Kandersteg. I explained to you how the five-headed deity is a complete deity. I also explained about the horse, the bull, the lion, the boar, and the eagle. These are all the system which give the esoteric understanding of the five divine aspects of the divinity. In that manner, Dattatreya is also a very profound concept. We have been chanting Gayatri. It is no other than Dattatreya, in terms of essence. Likewise, there is a Vishnu, through the Second Logos – the same practice can be carried out. That was what I was saying in the morning – be it arroz, or rice, or biyyam as we say in Telugu, it all means the same rice. My urge to the group is when we bring out a new presentation of the same divinity, it should increase our comprehension, but we should not make a cult out of it because the tendency is to make a cult out of any concept. But the wisdom tell us to comprehend the varieties of dimensions of wisdom but don’t lose track of the essential principles behind.

In that context, when we speak of “DRAM”, it is the giver and the protector. We worship him with that sound. Like “RAM” for Rama. Rama is also a complete concept. This morning’s initial introduction shall have to be held in us in a very firm manner – the male-female divinity expressed as the divine will, knowledge, and intelligent activity. This is the basic theme. There are varieties of ways of relating to him. The specialty of Dattatreya is that when a system is conceived, a teacher is conceived. And a teacher has come to be, to be with us – not generally permeating the whole ambience, but being there and guiding us. That is where he is considered to be eminent. So is Ganesha. So is Hanuman. There is one practice where

we relate through the sound “DRAM”. We relate to Trinity aspect which is made explicit through the three heads. There are also pictures of Dattatreya with one head, but he is still Dattatreya. He is one-in-three and three-in-one. Symbols, we take them as a means to understand the original import. Do not stop with these symbols and try to create different gods. It is only One as many. It should go deep down into our system. Therefore, “DRAM” is the sound. Dattatreya is a male-female deity because he carries the energies of Atri, the Prajapati, and then Anasuya, the unmalicious one together, meaning the pure consciousness and pure existence. He is male-female. That is why there is no consort to Dattatreya. Likewise, we also speak of Krishna. He has really no consort. All beings are female and Krishna is said to be male. In Krishna’s temple you don’t see another consort. Why? Because he himself is male-female. Likewise, Maitreya. He is male-female means they are androgynous, hermaphrodite, meaning in them there is male-female equally balanced. So also in Dattatreya. There is a male-female equally balanced and then the Trinity expresses in its ancient and due form. That is the beauty.

The seed sound is “**DRAM**”.

The mantra is:

**DRAM DATTA MURTHAYE NAMAH  
DRAM DATTA MURTHAYE NAMAH  
DRAM DATTA MURTHAYE NAMAH**

Like that, there is a mantra. It is also said:

**DRAM DATTATREYAYA NAMAH  
DRAM DATTATREYAYA NAMAH  
DRAM DATTATREYAYA NAMAH**

The number of syllables in both mantras is the same. You can count it yourself and let me know. Like that they keep on chanting and feel the presence of Dattatreya in them. The chanting is mental but not vocal. It is a discipline. Vocal chanting is only a kind of publicity into the surroundings that he is follower of Dattatreya. With mental chanting, you don’t even have to move your tongue. The tongue can be fixed to the upper palate and the mind can start singing the mantra so that the mind is engaged with the mantra. It is important that the mind gets engaged with the mantra; it is not that the tongue gets engaged or the throat gets engaged because essentially we live in mind and the mind has to go through the alchemy. Mantras enable such alchemy to happen. How to utter forth mantras, what is the discipline relating to mantra, there is a book relating to Mantra, kindly refer to it. There is a discipline for working with a mantra. You cannot be very casual. The discipline has to be picked up and worked out that you mentally utter the mantra, and you don’t use your tongue in a manner that you attract impurity around you. You don’t use your tongue to utter forth such words that bring impurity into you. You do not indulge in gossip, you do not speak untruth, you do not judge people through your speech, you are not critical – all these disciplines are there in the book Mantra. Keeping in tune with that discipline, the mantra when it is uttered forth, the presence is felt within the cerebrospinal column.

There are three dimensions of the human: we are three-in-one. We are there, we have a personality, and we are a projection of the divinity. That means which we call God is there, we are there as his image, and we have a personality. We are three-in-one. We are not our personality. Our personality keeps changing during the life and also from life to life, but we are always there, like the divinity. The soul-individual is eternal. It exists at all times. It gains different personalities due to different experiences, exposures, and the related knowledge that one gains. That is why it can be said that the human can be seen as divine in the head. The residence of the divinity in human is in the head. The residence of the human, the soul, is in the upper torso. The residence of personality is in the lower torso. This is how you can divide the human constitution to three parts in a lateral manner: up to the neck, the head portion; then from the neck to the diaphragm, upper torso; and then from the diaphragm to muladhara, the lower torso. These three portions

are associated with the Trinity. The lower torso relates to the Third Logos who prepares the form, who sustains it. The central portion, which we call the upper torso, is related to the Second Logos or Vishnu, with the heart center therein. The head as such is seen as very electrical and is related to the First Logos. First Logos in the head, Second Logos in the upper torso, and Third Logos in the lower torso. That is how Dattatreya can be seen in a lateral manner. Vertically also it is seen. The left part of you from the vertebral column, from the eyebrow center – the left brain, right brain; the left eye, right eye; left ear, right ear; left nostril, right nostril – like that there is a left and right division vertically also. In this vertical division, the central portion is seen as the Second Logos, the right side is seen as the First Logos, the left side is seen as the Third Logos. That is how in a vertical manner also Dattatreya is contemplated. The head, the upper torso, lower torso as the three dimensions; again the central portion, the left, and the right as the other three vertical divisions – either way Dattatreya is worshipped with the mantra “DRAM”.

As you completely engage in this mantra, your ida, pingala, and sushumna – these are the three nerves which represent the Trinity in us – they are all brought into a kind of energization. They get charged, and you are charged vertically, you are charged laterally. And the mantra is therefore chanted until you make a repeated lateral fulfillment and vertical fulfillment. Like that, the mantra is chanted until you establish in you the symbol of a mace as the cerebrospinal system in which you see the lower part as the personality, the upper part as the divinity, you being the central part. That is how relating to Dattatreya, the triple aspect relating to you is magnetized through application of sound, as is done with the help of the mantra “DRAM.” This is what enables us to fulfill various dimensions of the human because the human can be in association with the divine when he is in the contemplative state. The human can be in association with the world via the personality when he has to do acts of goodwill in the society. That is how a yogi stabilizes himself. He generally stays in connection with the divinity. When he is to perform in the objectivity without disconnecting with the divinity, he projects himself into objectivity, conducts the acts of goodwill, and comes back and joins. This is how the work is carried out by the followers of Dattatreya, that they fill themselves with the triple energies of will, knowledge, and activity – that is Shiva, Vishnu, or Brahma; or First, Second, and Third Logos, and also with the balanced energies of the male-female God. A yogi or a fulfilled one stays in complete balance. And through him the acts of creativity, acts of splendor, and acts of service keep happening. That is how a yogi functions. All that he does is for the general good. He has no personal program for himself. A yogi does not live for himself. A yogi lives for the benefit of the surrounding. He keeps receiving knowledge because he is always attuned to the divinity in him. And he knows the plan. He receives the will of God and conducts according to the will of God. This is how in him, everything gets balanced and the triple energies start functioning. That is why with every yogi, a life is one of demonstration of fulfillment. In every aspect of life, he is fulfilled. That is how a yogi lives. A yogi is one who is with the world and who is also with the divinity. He is with the super-mundane, and he is with the mundane. He does not deny anything because he sees the divinity in all. That is the beauty of a yogi. There is no running away from the world. There is no such thing as denouncing the world. There is no detachment with anything because all is divine. When everything is divine, where is the need to detach? When you divide in your understanding into mundane and super-mundane, or spirit or matter, good or bad, when this division exists, you have to avoid certain things, and try to gather certain other things. It is a never-ending game and one is never successful. Instead, the wisdom of synthesis tells us to see the One in all. There is nothing in existence which is not filled with divinity – it is a matter of your seeing it, your perceiving it, your sensing it, your tasting it. Therefore, a yogi gets fulfilled in every dimension.

That fulfillment is what is depicted by the cow behind. The cow which is behind Dattatreya is called Kamadhenu, meaning it is a fulfilling cow. It fulfills. It fulfills every dimension of life. You also see a cow behind Krishna. These are the deities who are depicted with the cows behind, meaning the cow follows them. Don't think he is resting on the cow! The cow is dependent on him, in the sense the fulfillment happens to a being when he realizes the balanced energies of the male-female, and in him there is the manifestation of the Triad – the will, the knowledge, and the activity – then he is fulfilled. Fulfillment is assured when you relate to the symbol of the deity. Likewise, you have the cow. And the cow exists in us also as the secreting centers in us from sahasrara to muladhara. They are also called cows in yoga. In Vedic terminology, cow is that which secretes to nourish and to fulfill. Normally, we know that we draw milk

from the cow and the cow milk nourishes us. That is one understanding. But there is a cow in us: one cow with six centers to secrete. Cow is posited in sahasrara, with ajna to secrete, vishuddhi to secrete, anahata to secrete, manipuraka, swadhishtana, and muladhara. When these centers secrete, the energies bloom in a person. That is how there is the inter-connectivity of all the planes of existence within a yogi, and he fulfills in every dimension of life, and fulfills the surroundings. That is why the cow is given as following Dattatreya. You don't see Dattatreya without the cow. That is how the symbol contains the cow in it, the practice is what I have mentioned to you. The sound is "DRAM".

The full moon relating to Dattatreya is Sagittarius full moon. There is a ritual suggested in relation to Dattatreya, an annual ritual by which you can relate to this energy in an appropriate manner. The ritual is to cognize the eleventh moon phase, ascending and descending, which will eventually result in twenty four moon phases in a year. During these moon phases, you stay as you stay on a full moon on a light food, light drink, and minimize program of objective activity, maximize program of subjective relation. The eleventh moon phase is considered to be most appropriate for relating to the divinity because there is a sextile aspect that happens between the Moon, the Sun, and the Earth by which you draw a very congenial, harmonious, agreeable energies by which our system gets nourished. That is why as much as full moon is worked out by an aspirant, eleventh moon phase is also worked out. Initially, when I was teaching in 1990s, I was informing you to make note of eleventh moon and relate to the eleventh moon phase as much as you relate to the full moon and new moon. Lord Krishna says in Bhagavad Gita, "I am the eleventh moon phase among the moon phases." Why did he not say full moon? He said, "I am the eleventh moon phase among the moon phases." He also said, "I am Sagittarius among the twelve zodiacal signs." "Among the months, I am Sagittarius" he says. That is why we have (the book) "Messages of Sagittarius", please go through them. They lead you to fulfillment. Sagittarius-Gemini constitutes a yoga axis. It is an axis of yoga. It leads you to Dattatreya. It leads you to the Cosmic Person. Therefore, the eleventh moon phase. And throughout the year you can relate to Dattatreya along with the sound. The symbol is either the poetic presentation as we have...

Most of the Indian symbols are a very artistic, poetic presentation of profound cosmic concepts. I would say they are artistic presentations. They can also be presented in a geometrical form. That is how we have the yantras. The yantras that you see in the East with varieties of combinations of triangles, and triangles and squares. There are so many combinations of circles. There are so many yantras representing the different presentation of the one energy for different purposes. The symbol relating to Dattatreya is basically a triangle with a center. It is called a guru yantra, meaning the mantra of the Master. Guru yantra also means the yantra of Jupiter. The working of Jupiter is always through triangles. He makes a triangle with you – he as one point, you as the other point, the knowledge he imparts as the other point. The student is one point, the teacher is another point, the bridging of the student with the teacher is through the knowledge that the teacher imparts to the students. Therefore, the teacher, the student, and the vidya, that is how it is said. Vidya means the wisdom. This is the triangle. Relate to the teachings of the Master, relate to the Master, then you constitute a triangle. That is why regular study of teachings is recommended. All teachings as are contained in the scriptures, as are contained in the various teachings of the Masters, are but the teachings of the one universal Master. When you relate to any teaching, you are only relating through the teaching to the divinity. So, the divinity, and teaching as the second point, and you as an aspirant as the third point, you build the triangle. When the triangle is formed, when the triangle is well established, then there is the manifestation that happens through the triangle. The whole creation is nothing but the network of the triangles. Through triangle things can be manifested.

The basic symbol relating to Dattatreya is a triangle which is an equilateral triangle, or it can be a right angled triangle. This triangle is also given in its detail which is represented by the ten dots placed in a triangular manner, meaning one dot in the first line, two dots in the second line, three dots in the third line, and four dots in the fourth line. This is how there is a presentation which is made popular by Pythagoras in Greece. That is what you call Pythagorean Decade. One dot in the first line, two dots in the second line, three dots in the third line, and four dots in the fourth line. So,  $1+2+3+4 = 10$ . Ten is the number of divinity, number of God, number of perfection, number of fulfillment. In this symbol of ten dots, you take the corner-

most dots – on the top, in the left corner, in the left corner – when you bracket them, they constitute the Trinity. And within these three dots, there are seven dots, which represent the sevenfold existence, seven planes of existence, seven states of awareness. The seven states of awareness are presided over the Trinity. That is how the ten is explained. There are schools where Dattatreya is worshipped with this form of ten dots. That concept I have already given in the book which is already in circulation relating to Dattatreya. It is another symbol of Dattatreya. So, we have a symbol in an artistic manner; we have a symbol like triangle; we have a symbol like ten dots arranged in a Decade. That is how relating to the tenfold being is given. Tenfold being is no other than God. The number of God is ten. The number of Virat is ten. Virat means the cosmic person. He manifests in tenfold manner – that I have explained in different teachings in different times. I don't have to repeat those teachings to you.

Then another dimension relating to Dattatreya is the color. The color of Dattatreya... It is again in its fivefold aspect which is given very beautifully by Madam Blavatsky in a small book Practical Occultism. There is a book called Practical Occultism given by Madam Blavatsky. In the very first set of instructions for the students, it is said, you contemplate upon a symbol of five circles with five different colors. What are those colors? The innermost color is the silver color or the lunar light. The outermost color is the solar light which is diamond color, diamond light. The whole creation is nothing but soli-lunar working. The lunar aspect is the feminine aspect and the solar aspect is the masculine aspect. That is how there is the male-female deity represented by the soli-lunar lights. That is how we relate to the pearl for the moon light, or the lunar light; and the diamond for the solar light. In the center there is the lunar light. Around it, there is a color which is vibrantly orange which is like red. It is reddish-orange. Around that there is the bluish-orange. There is a blue color. Around it, there is a golden yellow color. Thereafter, there is the diamond color. This is a symbol, which I circulated recently for the groups in India. May be I need to circulate to you also. It is a symbol to meditate upon. It is a symbol where you have the soli-lunar representing the male-female energies. And then, the red of the will, the blue of knowledge or Second Logos, and the golden yellow of the First Logos. Third Logos is represented by the golden yellow color, which eventually degenerates into shades of green. Golden yellow takes to different shades ultimately resulting in dark green. Then there is the blue with different shades of sky blue and violet. And there is the red color which details into orange, rose, pink, etc. Every color has its triple dimensions. But the basic colors are the red, blue, and golden yellow, which is normally said to be red, blue, and green. It is not green; it is golden yellow. Red, blue, golden yellow – these three colors that emerge from the soli-lunar light. Soli-lunar light is the background for the emergence of red, blue, and golden yellow. This red, blue, and golden yellow are relatable to the First Logos, Second Logos, and Third Logos. The soli-lunar light is relatable to the male and female energies. If you arrange them in five circles... or like that, as you are doing now on the wall. On the wall, you project a symbol. Like that, you can project circular spheres with these colors set in an order, which is the ancient order, the due order. If you set such a sphere with the five different radiating colors and relate to it, you are deeply benefited. I don't say greatly benefited because it gets deep into your system and starts rearranging your energies in tune with the essential energies of the divinity. That is how these five colors are given in five circles placed upon any board which is deep blue or black. Madam Blavatsky was asked to meditate up on to start with. When she entered into the ashram of Master Kut Hoomi, she was given the symbol to meditate upon so that the energies in her get reorganized in tune with the energies that would help working out for the benefit of the humanity at large. It is a symbol shown to her which she has placed in the book Practical Occultism, as a fundamental exercise of contemplation.

This is no other than the Gayatri that we do in India. In India, the same is given as Gayatri. You have pictures. You also have a picture outside where there is Gayatri with five faces. The five faces is an artistic, poetic presentation which hides the essential message. When you give a picture like this, it looks not ordinary. It looks not ordinary, but you don't gain any understanding of it unless you know the symbolism. Symbolism is but the fundamental science that an occult student has to gain. So, through this picture a lot could be explained. Like that, you are familiar with the Gayatri pictures which are supplied in the initial times of teaching, a lady with five faces. The five faces represent again these five aspects – the solar, the lunar, and the three aspects of the Trinity. That is how we also have a hymn to recollect that we are relating to the five energies through this symbol which we call Gayatri. That is why we say,

“Mukta-vidruma - hema-nila-dhavalaya-chayair mukhair-tryakshnaih,  
Yuktam indu-nibadha-ratna-makutam tatvarthavarnatmikam  
Gayatrim varadabhayankusa-kasam subhram-kapalam gadam  
Sankham chakram atha aravindayugalam hastair vahantim bhaje”

The very first line is about the five heads. This entire stropa was fully explained during the May Call in 1989 – the symbol of Gayatri was fully explained with all its detail. It also carries this fivefold aspect. To say that Dattatreya is different from Gayatri is ignorance. Likewise, we have Hanuman presented with fivefold aspect. We have Ganesha presented with fivefold aspect. We have Shiva presented with five heads. We say Shiva has five heads, Ganesha has five heads, Hanuman has five heads, Gayatri has five heads, Dattatreya is fivefold. And the teaching in Kandersteg was all about five. The same universal dimension of divinity is differently presented by the seers at different times in different places. That settles us in synthesis. Otherwise, we take them as separate things and create separate religions about them. The World Teacher Trust is not constituted to form another religion. It is constituted to synthesize the various understandings that exist on the planet into one basic understanding of one divinity as many.

Coming back to Dattatreya, the fivefold aspect is also presented in other systems. I am doing this purposely so that you do not denounce other dimensions which we have been practicing and project this as a special thing. Don't do that. When we relate to the divinity, we are relating to the universal deity. And it is male-female. And it contains in it the Trinity. This must be held in mind. That is how it is. That is how Gayatri is presented like that, Shiva is presented like that, Hanuman is presented like that, Ganesha is presented like that. The message is we as students shall have to realize these five dimensions which are the higher dimensions in us. These are the higher dimensions in us. We are separated units of consciousness. We have the ability to comprehend. The light of comprehension is there. We are given a mind. We are given senses. We are given a body. This is what we are given. We are not that. The separativity causes a circumscription. That is what we call the individualistic existence, separate existence. The separation is apparent, but not real. If you take it as absolute, then you fall into ignorance. And it has limited comprehension. I am is but a wave of THAT, the universal consciousness. THAT I AM is the truth. Ocean as wave is the truth. There is no separate wave without the ocean. A wave cannot exist without the ocean. A wave cannot claim itself to be separate from the other waves – all have come from the same ocean. Therefore, the seemingly separate souls are but expressions of one pool of consciousness which is called universal consciousness, which is called the universal male-female. The universal male-female has a wave existence also. It is ocean but it exists also as wave. You cannot say there are different electricities here giving birth to different lights. It is one electricity expressed with many formations. We also have a form. First is circumscription. Second is limited light. Third is a still limited comprehension in the mind. Fourth is the senses. You go into senses and it is still limited. And then the body, fifth. The equipment is fivefold, in which the fivefold divinity dwells. The fivefold dwells in a fivefold form. Understand this. Total ten. The divinity is fivefold and his form is fivefold. There is a seeming separativity – buddhi, a limited comprehension; mind; senses; and the body. This is the form aspect. In to this fivefold form, the fivefold divinity enters. That is how ten is. That is how the fivefold form is called the makara, meaning the crocodile or the dragon.

The divinity which enters into the fivefold form, normally mounts on it, mounts on the dragon, is not conditioned by the dragon. Normally, when you lose the connection with THAT, and just remain as I am, you tend to be individualistic. Then you are caught by the makara. That is why dragon takes hold of the individualized being. When do you gain mastery over the dragon? Only when you recollect that you are not so alone, that you are but a part of the universal awareness. That is why through wisdom only a dragon can be, not killed, but mounted. In the Vedic symbolism, killing is not there, transcending and presiding is there. You transcend a limitation and preside over it. Likewise, there is a fivefold form and a fivefold divinity. This fivefold divinity which is male-female with Trinity, when this is what we realize essentially we are, then the fivefold form cooperates with you. The cooperation of the fivefold form is to the fivefold divinity. A horse obliges its master. An elephant also obliges its master. A tiger obliges its master. A flying

dragon obliges its master. Who is the master? A master is one who relates to the universal male-female deity with his threefold quality. That is what we have to relate to every time we relate in contemplation. The threefold deity, the Trinity, whose background is the soli-lunar background, that is how the five have to be contemplated so that you, essentially being an individualized soul, gain alignment with the universal soul. When you gain that alignment with the universal soul, the energies of the universal soul are activated and your dragon is subservient to you and cooperates with you. And the dragon is no other than the personality that you develop on account of the form with which you relate. That is how the whole scheme is about any complete deity, call it Cosmic Person, call it Virat, call it Dattatreya, call it Gayatri, call it Shiva, Vishnu, call it the Mother, call it Ganesha, call it Hanuman. These are the beings who have... these are all formations which are facilities existing in creation, that you should know. Certain facilities have happened in the creation so that we can relate to them and gain our original state of beness. That is where the concept of Dattatreya is specially conceived as a teaching energy through which you can experience the truth of the fivefold divinity in a fivefold form. That is how it has to be seen. These are the symbols relating to Dattatreya.

I have the given the dates of his worship. I have given also the colors relating to his worship. The number relating to Dattatreya is three. He is essentially the Guru of gurus, the Teacher of the teachers. That is why it is said in the books of Master Djwhal Khul that he is Christ to the Christ. Such one is essentially Jupiterian. The number of Jupiter is three. The triangle also represents three. But the colors are not that of Jupiter. The colors, as I said, are the soli-lunar colors, with the prime colors of red, blue, and golden yellow. So, the number aspect, the color aspect, the sound aspect, the symbol aspect are like this.

There is a Gayatri conceived in terms of Dattatreya, which comes not from the popular exoteric sources but from the ashramic sources. To my good luck, it came to me. As I said, I have been working with it for over forty years in this incarnation. That mantra also, for the benefit of the group, I am permitted to do it because we are all working in our... We have an ardent aspiration to relate to the divinity, to transform ourselves though we have our own limitations. A teacher is one who does not pitch up on the limitations of the student. He is a very benevolent one. He pitches upon the little aspiration that a student carries. Nothing else is seen. He fans the aspiration so it keeps growing. So, the Gayatri relating to Dattatreya is not known outside. That I wish to share with you. It is:

**“OM  
BHADRAMBARAaYA VIDMAHEe  
AaTREYAa YA DHIIMAHI  
TANNO DATTA PRACHODAYAaT”**

(You can listen/download the audio file of Master Kumar singing this Gayatri  
from: [http://worldteachertrust.org/media/media/audio/dattatreya\\_gayatri.mp3](http://worldteachertrust.org/media/media/audio/dattatreya_gayatri.mp3))

The syllables are arranged in a manner where every line is eight syllables, and there are three lines, making it twenty four syllables. That is the beauty of the seers. They know the key. All keys are with them, so they keep giving them. That is how the mantra is. I will try to explain the mantra briefly now before we conclude this evening's talk.

Datta, That is we call him. “Datta” means given. We say, Datta, Jai Guru Datta. “Datta” means given. Given by the Trinity for the benefit of the universe. This name is very significant. Datta means the given one. Given by whom? Given by the Holy Triad, the Spiritual Triad. For what? For the benefit of the entire system, for the benefit of the beings in this solar system. Therefore, he is called Datta, meaning the given one. Given out of complete compassion for the benefit of the beings. That is why he is called “Datta”. We say “DATTA PRACHODAYAaT” – May Datta enlighten me. That is the last line. We say this “PRACHODAYAaT” even for Gayatri. For that what do we do? “AaTREYAa YA DHIIMAHI”, meaning we contemplate upon the one who is born to Atri. Atreya means the son of Atri, the Prajapati of whom I spoke in the morning. He is born to Prajapati Atri and therefore is called Atreya. So, we meditate upon the son of

Atreya so that he enlightens us. What is he essentially? He is “BHADRAMBARAAaYA”, meaning he is like the firmament, the lighted sky, meaning existence and awareness. To know the male-female God, who is like the lighted sky, we meditate upon the son of AaTREYA, who is given to us so that we get enlightened by our association with him. That is how this mantra is. “AaTREYA” – we have Maitreya which also I mentioned to you yesterday evening because Maitreya also has similar sounding. Maitreya is an embodiment of friendliness. That is why he is called... Mitra means the friend. And one of the supra-cosmic intelligences is called Mitra. We say, “Samno Mitraha Sam Varunaha.” It is Maitreya, meaning he brings down the threefold energy of Mitra. AaTREYA brings the threefold energies of the Trinity and also that which is beyond as male-female God. Therefore, this Gayatri is there in esoteric circles.

**“OM  
BHADRAMBARAAaYA VIDMAHEe  
AaTREYAa YA DHII MAHI  
TANNO DATTA PRACHODAYAaT”**

When you do that, you relate BHADRAMBARAAaYA to the head, AaTREYA to the upper torso, and Dattatreya to lower torso. Or to central vagus nerve sushumna, pingala, and ida. Like that, you can keep on relating and keep on chanting. This is how this Gayatri is conceived by the seers in relation to Dattatreya. These are a few dimensions relating to Dattatreya. There were occasions he rescued Trinity because that was one of the purposes which were foreseen by the Trinity. Therefore, they brought down the synthesis of their energy and he rescued them. He had to rescue the Trinity. He continues to stay as stand-by for the Trinity. He stays as stand-by to the Trinity. If it is necessary, he gets into the system to fulfill any one of the three functions of the Trinity. He generally stands-by. While he stands-by, he keeps teaching and enlightening the beings. So far so much for today. And tomorrow, we get into the Sripada aspect of Dattatreya because we still have three sessions for you to listen and for me to speak. So, therefore one more session we dedicate to Sripada. Thereafter, whatever clarifications you would like to seek, tomorrow evening, day after tomorrow morning, we get into them.

Thank you. Namaskaram.

**Saturday, July 2, 2016, Morning – Part 4**



Hearty fraternal greetings and good wishes to all the brothers and the sisters. In Kali Yuga, Lord Dattatreya has taken to incarnation as an avatar. He was born during the fourteenth century in a place nearer to Rajahmundry, Andhra Pradesh, which is called Sri Peethikapura. Pura means the village, the town, or the habitat. Sri Peethika means the seat of learning relating to the Mother. Sri is the name of the Mother which means the mother of wisdom, mother of splendor and wealth, and mother of power. There is a seat relating to the Mother in this place called Peethikapura. Since the Mother in its threefold aspect is known as Sri, it is called Sri Peethikapura. Even today, there is a very vibrant temple of the Mother along with Lord Shiva. It is a very renowned place in India and also in Andhra Pradesh. Lord Dattatreya took birth in that village in the year 1320. And it is him whom we call Sripada Sri Vallabha.

He is called Sripada because he carried the most sublime symbols of the conch and the wheel under his feet. Normally, when a child is born, the knowers see the palms and also under the feet for any symbols. And in the case of this child, under the right foot there was the symbol of a wheel, and in the other feet the symbol of a conch, which is indicative of the divine presence in that form. Having observed that, he is named as Sripada. He was born in a brahmin family. Considering the lines in the feet, he is named as Sripada, meaning the most auspicious feet. Pada means feet. Those feet are considered very sacred because normally such symbols are not found except in the case of most high beings. And Srivallabha is an addendum, an added name later because when he was of sixteen years of age, the parents asked him if he would get married. Then he said, "The divine nature is already my partner. I need no other partner." He declared that in his sixteenth year. When he was advised to marry, he said, "There is no need for marriage for me since the divine nature is my partner." And that divine nature is the triple nature as I explained to you. His nature is full of wisdom, full of celestial powers, and his life was one of sacrifice for the benefit of humanity at large. Therefore, he smilingly said, "I am already a man to the lady Sri. I am the man relating to the lady Sri." That is why it is called Srivallabha, meaning husband of Sri, or the male dimension of Sri. That is how this name has come: Sripada because the most auspicious signs under the two feet; Srivallabha since he happens to be the male counterpart of the triple nature namely the will, the love-knowledge, and the intelligent activity. That is how the name came to be Sripada Srivallabha. He took

birth in a very auspicious place called Sri Peethikapura. It is called Sri Peethikapura because already there is a seat of the Mother over there from most ancient times.

His birth was also indicated by him before he took birth. The mother of Sripada Srivallabha is Sumatī. Sumatī means a good mind. Mati means the mind. Sumatī means good mind. She is a good natured lady – simple, austere in her daily routine, and ever relating to the divine. Her husband... What is his name, Ludger? He is a great devotee of Dattatreya. Appalaraja Sarma is his name. His family name is Gandikota. It is not necessary that you register all these names, but you register the essence. He was a very great devotee of Dattatreya. He has a family lineage where he had in his house a form of Dattatreya which is called Kalagni Shamana Dattatreya. Kala means time, Agni means fire, Shamana means the one that neutralizes the fiery dimension of time. Time has its furious nature also. From time to time, we see the fury of time, through the wars, through the explosions, through earthquakes, through floods, and through so much mass killings that happen through time. That is what is called fire of time – Kalagni. So, he (Appalaraja Sarma) was worshipping Dattatreya whose essential energy was the neutralizer of fury of time. That is the name – the neutralizer of the fury of time. That is how he is called Kalagni Shamana Dattatreya. It is all very new to you all, I understand. Even in the book, they don't give the very essence of the meaning of the name that is given. For example, our brothers Ludger, Robert Badia, Doris, and may be Sabine Markgraf, they have all gone through this book number of times. They are informed of the names, but the significance behind the names, the books don't tell you. It requires the etymological key and certain other understandings. So, this Kalagni Shamana Dattatreya is a wonderful sound to listen to. Kalagni means the fury of time. Shamana means the one who pacifies. So, this Dattatreya has that specialty.

Each one can look to a dimension of divinity. As you look to a particular dimension of divinity, that dimension is realized for you because the divine has innumerable dimensions. You look to divinity as splendor and relate to the splendor of the divinity, then you develop a transmitting line by which you receive splendor. You look to power and relate to divinity, and you develop a transmitting line that enables you to receive the energies that would eventually make you powerful. If you look to knowledge, the knowledge comes to you. It all depends on how you look to divine. If you offer yourself to the divine, it is another dimension. Seeking from the divine is one aspect, offering yourself to the divine is another aspect. Discipleship is offering oneself to the divine. It is not seeking anything from the divine because we don't really know what we want. Many times we ask for things which would later be a problem to us. Many times we fall in love with each other – a girl falls in love with a boy, a boy falls in love with a girl. They like each other so much, up to a point. After marriage, in a matter of couple of years, they feel that they haven't really chosen the right thing. It is a common story. What you think is the best is not always the best. Therefore, leave it to the divine. He knows what is best for us. That is called offering yourself to the divine. I accept whomsoever you... It is the Law of Acceptance. Many times we choose and we land in a soup! That which we strongly choose lands us in a very deep soup! From the most initial times, humanity had two types of worshippers: those who specifically seek things from divine. They are called seekers. But the yoga says don't be a seeker, don't be a beggar. Instead of seeking, offer yourself to the divine. All religions teach us how to seek from God. Right from daily bread everything is sought. Daily bread we seek, good education we seek, good vocation we seek, good house we seek, good spouse we seek, good children we seek, and life of harmony we seek. All this seeking is never ending. In spite of all this seeking, the contrary happens with us. What we seek, we don't really get it. The best way is the second category of worship: through worship, you offer yourself to the divine. The divine knows what is best for you.

Appalaraja, the father of Sripada, adopted to the second path, namely, "I offer myself to the Lord. And I do my duty in the village." He was a priest, meaning he goes from house to house and conducts rituals for the families. And whatever they give, he accepts. He does not demand anything from anyone. If someone doesn't give, he cares not. If someone exploits him, he cares not because he sees that it is all the divine at play, and divine knows what he needs. That was his style of functioning because he had the presence of Kalagni Shamana Dattatreya. It is a dimension, meaning the fury of time is neutralized by the deity that he worships. The very deity whom he worships is called Kalagni Shamana Datta, meaning he puts off the fury of time when you worship. He thought That is enough for him: "The Lord would decide what I should get,

but as far as I am concerned, let not the fury of time fall upon me, let it not approach me, let it be neutralized by the Lord. I keep worshipping him and keep doing my duty.” When we start speaking many things come out. But the book doesn't contain all that. Therefore, he was a very deep worshipper, offering himself to the Lord.

And the lady is a very simple, pure, duty minded lady, good minded lady. She never entertained any opinions about any person. She came from a rich family but she walked into a family where her husband is very humble. His life is humble, the surroundings are humble, and the place where he lives is humble. This lady is given by her father into that house. The father saw in Appalaraja Sarma a great yogi. Knowers go by the vibration of the energies that they carry; they don't go by the objective wealth, objective status, objective accomplishments because what is apparent need not necessarily be real; many times it is not. Therefore, Sumatī's father, though he is a very well to do person, he is also a yogi but in splendor, he gave his daughter to someone who is so humble. From a rich family into a very humble environment, the lady comes. But she is not worried because she sees in her husband the kind of righteousness which you do not generally see. That is more important. A righteous person, everything he thinks, he speaks, and he acts upon is in tune with the natural law. No doubt the surroundings are very humble but it doesn't matter. So, they were living together. Touch wood... When they conceived, they had a blind a son. They accepted and continued to live together. Then they had a lame son, the second one. A blind one and a lame one. Can we say that the Lord whom they worship is very favorable to them? Has not the fury of time function on them that you have one son who is blind and you have another son who is lame? They had no complaint. People surrounding them were feeling, “Oh! What an unfortunate situation!”, but never this couple. That is the beauty of the couple. They believed in doing what they needed to do, they did not believe in (looking for) what is given to them to serve. We get according to our karma what we should get. So, they accepted it without any complaint, without getting into depression, without abandoning all the righteous acts that they do, in spite of such a calamity that happened to them that in their house they have two sons, one is blind and another is lame. Nevertheless, he does his worship and he conducts his duty in the society. And the lady Sumatī thoroughly cooperates with him, and takes care of the two children who are really dependents. And she also takes care of the relatives and friends that come home.

In India, a guest is seen as the divine coming home in the form of a guest. We have three types of divinities that are entertained in the tradition, though not now because in modern India we have men with modern mind. But in the ancient India, whose influence was there until there was an invasion from other lands, there were three divinities which were frequently encountered. The mother is seen as divine. In my mother, I see the World Mother and respect her. In my father I see the Lord Absolute and I serve him and I respect him. The mother and the father are daily looked at as representations of the Lord and the Mother. And the teacher is also seen as another personification of divinity. Mother as divinity, father as divinity, teacher as divinity, and then lastly, the guests that visit you without prior notice. Someone may come to your house without... because in those days there were no telephones to telephone you, there were no telegrams to send you a telegram that I come by such and such flight, land in such and such airport, please pick me, I plan to stay in your house for three-four days, no such prior information. So, if someone comes, it is all sudden. From a distant place some relative or some friend suddenly lands in your place because they have some work to do in that village. Those were the times where there were no hotels. Ancient India did not believe in hotels. Ancient India did not believe in selling education, selling practices of healing, and selling food. There was no sale of food. Food was never sold because it was considered to be a very low act to sell food. That is why there were no hotels. If people came from other places, they would stay in the houses of those whom they know. If no one was there in that village or town you went to, there were choultries. You go to the choultry. And then the locals used to invite them for food. That is how it was. So, the lady (Sumatī) was taking care of the family and was also taking care of the unexpected visitors that keep coming from other places. And they were living a very righteous life.

One day, there was a ceremony relating to pitris in their house. When pitris are worshipped, they are worshipped in the afternoon. The worship of pitris is always for three hours commencing from noon, assuming noon is at twelve o'clock, the worship would be from twelve o'clock to three o'clock. Every day

the visit of pitris is during those hours. When rituals are to be done to pitris, the progenitors, the ones who are responsible for continuation of lineage of a family on the planet, and also the ones who are responsible in granting us healthy bodies with all limbs well formed, for that reason Pitris are worshipped. In the name of one's own forefathers and mothers, worship is done to pitris annually. There was a day on which the pitris were being worshipped at the house of Appalaraja Sarma and Sumatī, where around the afternoon time the ritual was to be done. Very elaborate preparation of food would be made to offer to pitris on this day. Normally, four different vegetable dishes are prepared, four different chutneys are prepared, some pulses are prepared as a paste, rice is prepared, and some sweet (dessert) is prepared. In all, around sixteen items are prepared as an offering at the time of ritual, which is later offered to the brahmins who conduct the ritual, to the cow, and it is also offered to a crow because the crow is seen as a messenger of pitris around us. The black bird that you encounter from time to time, it is seen as the messenger of the pitris according to scriptures. There is a story about it that through the crow the pitris bless us by accepting the food that we offer. So, there is fourfold offering in this ritual that is done to the pitris. One is to the fire. Second is to the priests who conduct the ritual. Third is the cow. And fourth is to the crow. When this ritual is carried out, that day there are no prayers offered to the devas. Pitris are the foremost to be worshiped on that day. Therefore, in the morning hours no other worship is done. The first worship shall have to be to the pitris on that day. And the time to worship pitris being the afternoon times, they stay fasting until the afternoon and do this ritual and then offer food first to the fire, then to the priests, and then to the cow, and then to the crow. Only after that, any other person can be given food. And the householders also would eat after that. Even the children at home are also not allowed to eat till then. Only in the afternoon, after the ritual is done, the food is taken. These are the regulations of that ritual.

So, when this ritual was on, even before the ritual is complete, even before the brahmins have taken food, even before the food is offered to the fire, a beggar comes to the house and calls forth saying "Amma!" Amma means the mother. There was a call from a beggar from outside. So, the lady went out to see who called. She saw a beggar standing there. As she saw, she saw a great light transmitting from him to her. Beams of light, like waves, were coming from him towards her. Then the beggar asked, "Would you mind giving some food to me? I am hungry." She was in a predicament because the ritual is such that no one should be given food from the house until all this procedure is complete. But having looked at the person who came, she felt that it was worthwhile giving food to this person. If necessary, she will explain herself later to the people at home. "Let me offer food to this person who has come with a hungry stomach." She instantly took to such a decision and she went inside. There were already preparations made. Some of those preparations she gladly offered to the person who came to her doorstep. The person was very happy with the lady and said, "What is it that you would like to have? Do you have any wish? I am willing to fulfill your wish." In an unconscious manner, meaning it was not thought before, in a very unconscious state, the lady said, "I would feel extremely blessed if I have a son like you with the kind of light that you hold in you. I would feel extremely blessed if I could beget a child of your stature, of your light, of your radiance, of your magnificence, of your aura. That would be a great blessing." Then the person who came said, "May that be so. I will myself be born to you. And on such and such a date, you will deliver a boy. He is no other than me." He gave the date of delivery also. The lady was happy. The person disappeared. After she went into the house, she came to back her normal senses. Then she thought, what is that she has done? How could she do such a thing which is contrary to the tradition, to the orthodoxy of the religion? She first went to her husband because if at all she is accountable to any, it is to her husband. It is for the husband to explain himself to the priests and others. She felt that her duty is that if she informs her husband and seeks his pardon her job is done. She called her husband aside and spoke to him, "This is what has happened. And it all happened without much thought but this is the blessing we have received. It is a great blessing because we have a blind son and a lame son. To compensate it, I received a blessing to have a son of great light and great stature." The husband is also equally adaptable person. He may be practicing worship of the Lord with austere measures, and may also be extremely traditional in his outfit but the inner being was very flexible. He was not a stickler to the rules. He was extremely glad listening to what the lady has said. He said, "A good thing has happened. It does not matter. I will speak to the priests." Only to the priests they have to speak because the fire is impersonal, the cow is impersonal, and the crow impersonal. If there could be a problem, it is only with the priests because they could also be very orthodox. But touch

wood, when he informed the priests, the priests also did not feel any. That is the beauty – neither the lady felt any hesitation, nor the man felt any hesitation, nor the priests. They were all very harmonious and the ritual got completed.

Thereafter, the birth of... The one who came and visited them was Dattatreya. Dattatreya was being worshipped in their house very ardently. So, he himself decided to be born to them. Later, he revealed himself gradually and proved himself in varieties of ways that he is no other than Dattatreya. He lived in that body for thirty years, from 1320 to 1350. He was speaking everything about what would happen with him (in the future). He was initiated into Gayatri in his seventh year and he learned all that is to be learned as a boy relating to the Vedas and other scriptures. He was conducting acts of supernatural ability even as a year-old boy. All those details you have in the book. This seminar is based upon that book. It is that book which a few group members have read, and it instigated them to arrange this seminar on Dattatreya and Sripada Srivallabha. He did so many miraculous things right from his first year till his sixteenth year. He changed many outdated traditions. He transformed many in the village. He showed his Omnipresence, Omnipotence, and Omniscience in varieties of ways during his stay in that village called Peethikapura.

Later, when he was asked to marry, he said that he has no purpose to marry because the very purpose of marriage is fulfilled in him, that the female is very much part of him and he requires no other female. It is a state of a complete yogi that he doesn't look for the other gender. A female yogi doesn't look for a male; likewise, a male yogi doesn't look for a female because in them the male and female are balanced. There is no instinct to look to the other gender. As long as we look to the other gender, it means there is something deficient in us. A female looks to a male because the male part is deficient in her and she would like to fulfill through association (with a male). Likewise, a male also fulfills himself by relating to a female in so far as the female is deficient in him. Men looking towards women is due to the deficiency that the males have in them in relation to the female energy, and vice versa. Females looking for males, males looking for females... Normally, we look for things that we don't have. If we have it, we don't even remember that we have it. If I don't have an iPhone, the human psyche is to look for an iPhone. Once I have an iPhone, it is over. It looks for something else, but no more for an iPhone. Likewise, a man looks for a lady. Once a lady is in his life, he should no more look around. He is not supposed to. Likewise, the female. If a man looks around in spite of association with a female, it means something is sick in him. There is already a female with you. Why should look for another female? That sickness is very heavy among the men which we see. You should understand that it is a sickness. While I have an iPhone with me, why should I look for other's iPhone? Already you have one. Why looking for other females when you have a female with you? That means there is something seriously sick with you. Mostly, it is men who do that more than the ladies. Seldom ladies also get into this – while they have a man they look for another man. Why do they look for? They are deficient. They aren't fulfilled with what is already there. This situation does not arise with men in whom male and female are balanced.

When male and female are balanced in you, a male or female can be around you with utmost friendless because you do not act in any manner other than being friendly. No other thoughts arise. So, when Sripada was asked to marry in this sixteenth year... Since the issue came, I thought I reiterate some of those teachings which we keep doing from time to time because ultimately man and woman have to balance in them the male and female energies. Only then harmony prevails and divine manifests, not until then. As long as you are in an imbalanced energy, there cannot be any divine patterns manifesting in you. So, Sripada told his mother and father, "I have come with a purpose. I fulfilled some purposes in the village and in the surroundings. But I have greater purposes to fulfill. Therefore, I seek your permission to leave the house." He wanted to leave the house. The parents said, "You are the only able son we have. The lineage of the family can only continue through you. Why? Because your elder brothers, one is blind, another is lame – they don't stand any chance of being offered a girl. Who would offer a girl to a blind man? Who would offer a girl to a lame person? So, we don't see continuity of our lineage through them. You are the only one whom we have. You say you don't marry and you also say that you leave the house." Then he brings his brothers back to normalcy, just by his will. He brings eyes to one brother. He makes the lame brother very able and strong and vitally strong. (This he does by) Just by looking at them.

The beauty of Sripada is that he always narrated to those all around him their past lives, why they were like this, and what they did in their past lives. It is a beauty in the life of Sripada that he always narrated the reason for a person being what it is now, why he has these deficiencies, why he has these efficiencies, and what he did in the past. And he could suggest rectifications in the current life so that normalcy prevails with them. Like that, he was informing them, even as a kid. He could see the past lives of those who were around him. He could see some humans in the form a bull, or in the form of a cow, that they were humans before but due to certain things that they did, they took to these forms, and he used to release them from those situations. It is very fictional. If you go through the story of Sripada there is lot of fiction in it, meaning you are engaged. You are so fully engaged and absorbed by the episodes that happen around him and the kind of explanations he gave. Therefore, he seeks permission from his parents after setting his two brothers right, "Now that you have two sons who are able, they are fit for marriage. They are otherwise fit in their mental and intellectual capacities. So, you may now leave me." Anyone who takes to sansyasa, meaning mendicancy or disassociating with worldly affairs, shall have to take permission from the parents. If they don't permit, he cannot (take to mendicancy). Having fulfilled the wishes of the parents, by bringing the two brothers into right order, Sripada was given permission to move away from the house according to his program.

Thereafter, he becomes a wandering mendicant. You see in his hand, there is a bowl. It is one of the symbols of Dattatreya and also of Lord Shiva. They hold a bowl and go to five houses. Whatever comes in the bowl by the visit to the five houses, That is the food they accept and eat. And they eat only once a day – not thrice a day, but once a day. They go to five houses. Whatever gets into that bowl, they see it, and they take it. If something doesn't fall into the bowl one day, they accept it that it is a day the divine doesn't want him to eat, so he doesn't eat and continues with his contemplation of the divinity. This is the kind of approach they have. So, he started wandering and he went to places – places which would be of future consequence to his work. He visited many places, like Srisailam, which is known to some of our group members. Mostly, his travel has been from southeast Andhra Pradesh to southwest in India. He moved in a northwesterly direction, passing through Karnataka, the state of Mysore or Bangalore, and to Maharashtra. Before he did it, he went to Srisailam, and he went to Varanasi. He also went to another pilgrim center on the west coast which is called Gokarnam. He visited these places and settled at a place which is on the border between Andhra Pradesh and Maharashtra. It is called Kuruvapuram. That is where he settled. Being there, he went on transmitting vibrations into the surroundings that many came to see him from the north, from the east, from the west, and from the south. And they were all enlightened. He himself declared that in his thirtieth year he would disappear into a banana garden. He disappeared into a banana garden in Srisailam. That is what is called Kadalivana. Kadalivana means a garden of banana trees. Into that garden he goes. Later, people look for him and they don't find him.

He comes back again from the same place. And again goes back into the same place. He comes back again as a mendicant. This is another beauty with Datta tradition. They let you know when they come back and how they come back. When they start things, you would know it is the previous one that came back – like in the Buddhist tradition, the Lama to be would be known to the priests. They search for him, find him, again bring him, and seat him in a place from where he starts teaching. This is a practice which is very popular with Datta's tradition. He came back again as Narasimha Saraswati. He gave lot of teachings, lot of enlightenment. He could transform many people in many ways. Then again he went back to the same Kadalivana in Srisailam. Srisailam is his pet place, which is also in Andhra Pradesh. It is a place where there is the one of the twelve Jyotirlingas, most sacred seats for Lord Shiva. And also Srisailam is also a place where there is the seat of the Mother. That is the only pilgrim center where you have the seat of the Mother which is of very high order, and also the seat of the Lord which is also of very high order – a Jyotirlinga and a Shakti Peetha. He went in and came out as Swami Samartha. That is how he comes out. He is known as Akkalkot Maharaj. The stories you can read.

Their lives are full of miracles. And their teachings are so simple. There is no such thing as a voluminous teaching. See, in thirty years how much teaching has been happening! From the standpoint of Dattatreya, it

looks like a childish activity! From the standpoint of Dattatreya, so many sessions of teachings is seen as a childish activity. He laughs at it, he smiles at it. When you look to him, he will bring you down. You feel that you are just doing some kind of child's play. His teachings are so simple. He only tells, like Master CVV did... It is the same energy with Master CVV because he also come... The energy that Master CVV transmitted is also the energy coming through Sirius and through the southern ashram of the planet which is called the Jupiter's ashram, Master Jupiter. Master CVV also made things very simple. The simplest of the teachings you get from Dattatreya. He gives very simple teachings. He only says, "As much as possible, you keep seeing the One in every form" – whatever is the form, it can be anything. That is one of the fundamental teachings of Advaita or Vishishtadvaita. All is divine is what we say. We only say, That's all! We don't see the divine in all, we don't perceive the divine in all, and we don't listen to the divine when people speak. He says, "Nevertheless, try this. Just see the one in everything." This is the fundamental tenant of Srimad Bhagavata, the scripture of synthesis. Just see the one in all, don't see the male or the female. They are all envelopes around the One. The personality is an envelope, the nationality is an envelope. There are so many envelopes around the soul. Each soul is eight times enveloped or encircled. To see the soul which exists beyond the veils should be the hypothesis. To solve a problem in mathematics we take to a hypothesis, and then work it out to find the truth of it. The teachers who teach geometry, trigonometry, or algebra, they know what hypothesis is. The hypothesis is try to see the One in all, try to listen the One in all, try to serve the One in all – be it a dog, be it a tree, or be it a man. In anything, these things are intended to be done. If you can, try to see me in all. If you can, try to listen me through all. If you can, try to serve me through the forms that are surrounding you. This is one basic tenant of the teachings of Dattatreya. If you start doing this, you tend closer to me. As you keep looking for Me, I also start looking for you. That is what we have a statement coming from a Master, "If you look to me, I look to you." If you don't look to me... When you look to each other, we should see that we are seeing the One in both of us. It is not that I am seeing A, B, C, D, X, Y, Z. The moment I look to the eyes, what am I looking to? The light in the other being which is divine. "May the light in me be the light before me." We say that but when it comes to practice we don't. Dattatreya says this, "Look to me. See me. Listen to me. If possible, serve me" – That is it. This is one fundamental dimension.

The second dimension is, as much as possible, serve food to the beings. It is a specialty of Dattatreya. Serve food to those who need. You may cook and serve, you may buy and serve. But look out where food is needed and keep on giving food. Create as many occasions as you can and serve food because it immediately satiates the other being. There is only one thing with which you can make the other person say it is enough. There is only one thing with which you can say the other person that is enough. That is food. You give a chocolate and he takes one. Offer again, he takes one. Offer again, he says it is enough. Somewhere he has to say it is enough. Likewise, when you offer lunch, dinner, or breakfast, or a cup of coffee. You offer once, he takes it. Then again you offer, he may take it. Then again you offer, he may take it but at some point he has to say it is enough because there is a limit here. That is why offering food is the best way to satiate beings. If you offer him a note of hundred Euros, he takes it. Offer another hundred Euros, he takes it. Offer another hundred Euros, he takes it. He keeps on taking it. He won't say, it is enough. Does he say so? Any number of gifts you give, smilingly people take. They never say it is enough. The only thing with which you can make the other person say it is enough is food. Therefore, Lord Dattatreya says, "Feed the beings." As much as you feed, so much you get fulfilled. It is the natural law. As much as you feed, so much you are fulfilled. Blessed is the house where many come and eat. And such persons enter into a life of splendor, a life of fulfillment, hindrances get neutralized, impediments get neutralized. That is why in the story of Dattatreya, there is always feeding. Feed the birds, feed the animals, feed the humans, feed the devas. Like this, this kind of feeding is the second step.

The third step is in your leisure time, relate to the mantra "DRAM". If you have inclination you can say "DRAM DATTATREYAYA NAMA", or "DRAM DATTA MURTHAYE NAMA", or the Gayatri. The simplest form is "DRAM." Likewise, CVV also simplified everything.

You start simply with these three principles. And slowly from within things unfold. Vistas of knowledge would unfold from within. That is why many times I tell our brothers and sisters that if you do regularly

relate to the prayer which we do in the morning and evening, the entire wisdom unfolds from within and it stays with you. If you gather wisdom from books, it doesn't stay in mind because mind doesn't have capacity to hold. The limitless unfolds from within and it fountains out from you for the benefit of others. It is like a spring. It keeps on emerging from invisibility to visibility and keeps on disseminating itself. That is the beauty of contemplation. The seers of the past knew everything through their penance, through their deep contemplation, long hours of contemplation. So, what Dattatreya says is "Contemplate. Keep feeding people. Keep attending to your duties. See me in the beings. And in your restful hours relate to me within." I explained to you how to relate: the three dimensions as the head that stands above the shoulders, the upper torso, and the lower torso as the three aspects of Dattatreya. Or the ida, pingala, and sushumna, the central column, the left, and the right column as Dattatreya. See them in the form of light. Or you can see the cerebrospinal column as a form of light and keep saying "DRAM" – not vocally but mentally. Keep doing it and be silent within. Whatever knowledge has to come, it comes. Whatever knowledge is needed to you, it comes to you. Whatever is needed to teach others, it comes to you. Whatever advice you need to give to others, you get the hint from within. Everything is from within, as I explained to you many times. The chakras are basically lotuses, and the lotuses have a fountaining effect. Lotuses are not whirlpools, they are fountains. So, things swell up. It is an endless swelling up. Therefore, contemplation. He doesn't prescribe any time for contemplation. It is all free. There are no regulations about contemplation. This six o'clock morning and six o'clock evening (prayer) is not there with Dattatreya. Six o'clock morning and six o'clock evening (prayer) is introduced by the Master CVV to set us to seventh ray rhythm. Dattatreya says when you are leisurely do it. There is no time duration, there is no time fixation. When you are leisurely, you do it. As much as you do, the (related) transformations happen from within. The moment you start intently relating to the sound "DRAM", the eyes close and you don't feel like opening the eyes. And there would be certain movements in the body, just like in Master CVV yoga. Mind you, before I came into the yoga of Master CVV, I was already introduced to the yoga, the touch of Dattatreya through an initiate coming from Maharashtra. I experienced it and I see the same experience with Master CVV. The eyes close and you do not open your eyes. In fact, in the path of Dattatreya they tell you to lie down horizontally and keep thinking about Dattatreya with the sound "DRAM". When the action begins, you yourself will sit down. And there would be sometimes some external movements also. Thereafter, the external movements cease, and internal movements start causing the necessary transmutations and transformations. That is how it happens.

So, the path is that you do it during your leisure. If you say you don't have leisure, it means you have enough karma that doesn't permit it. He doesn't compel, but it means that you are not yet ripe to get into it. If you are ripe you have the inclination to do it. When you don't have the required ripening, you don't feel like doing it. It is fine, it is all voluntary. Did anyone compel you to get into these practices? No. It is the inner compulsion that makes you... For so many years you have been attending to these sessions. Did anyone compel you? Did anyone make a special request to you, "Please come, please participate"? No, it is all voluntary. But why do you come so many times, so very regularly? It is the inner compulsion, not outside. From within. So, Dattatreya doesn't fix time for your prayers. He doesn't give any rituals. The only ritual he suggests is serve food, see me, listen to me, and if possible serve me in the surrounding. In your leisure, which decides your degree of karma, you may relate to me. Twice daily, thrice daily... no such regulation. No regulation that you should take bath. No regulation that you should change clothes every time. No regulation about food. No regulation about drinking. He is so confident that once you are with it, you start getting instructions from within and you would self-regularize yourself. He doesn't give any outer regulations. It is from within the regulation comes. It is the beauty of Dattatreya. He lets you so completely free. But when you relate to him, the regulations start happening from within and you would yourself impose regulations upon you. No outer impositions. The inner volition, "Let me be like this, let me be like this..."

There is one devotee of Dattatreya. He was so deep. He could talk to Dattatreya on a one-to-one basis. In his contemplation, on a one-to-one basis, daily he used to talk to Dattatreya. His name is Tembe Swami. He is also called Vasudevananda Saraswati. It is his disciple who came to our house and initiated our family. That Tembe Swami had a problem with his body. Daily he had to visit toilet ten times, if not more –

minimum ten times daily for stools. He had loose motions (diarrhea) and it never come to an end. Any medicine didn't help. Can you imagine visiting toilet ten times a day? Yet, so strong in his worship of Dattatreya. It is worthwhile reading the life story of Tembe Swami. He is popularly known as Tembe Swami but his name is Vasudevananda. He could fly from one town to another town, meaning if he started in Munich yesterday evening by walk, and when he got out of the city of Munich, when there was no one around, he looked around, if there was no one, he could take to a different form and could come to Billerbeck in a couple of hours. Like that, he was visiting places. It all happened in recent centuries. I am not speaking about Dwapara Yuga or Treta Yuga. He could appear simultaneously three times in three places. Three disciples of him requested him to be at their houses for food because it happened to be a very important day. Three of them came independently to him and said, "Master, I would like that you would visit my house on such and such a date and grace me by participating in the lunch." He said, "Yes." Another came from another place and asked the same. He said, "Yes" again. Yet another person came and asked the same and he said, "Yes." And he went to their houses concurrently. It all happened in 19<sup>th</sup> century, not very far (in the past). And they all confirmed that he came to their houses in three different places at the same time. Such a person had a bodily problem. Could such persons have such problems? Yes. Many of the yogis have very fragile bodies. You know why? Their bodies cannot stand the light, That is why they give so many problems. The light that they carry with them, the body is not able to carry it. So, they have problems. For example, Vivekananda, the great messenger from East to the West, especially to America, lived only for 39 years. And his body was full of problems. This Tembe Swami also had... Wakeful hours are hardly say fourteen hours, fifteen hours, or say eighteen hours. Ten times (toilet during wakeful hours) means every two hours he had to visit toilet. And no medicine cured him. And he was so orthodox that each time he went through toilet, he would go and take bath. That was his discipline. From his childhood, he was told by his parents, "If you visit toilet, you must take bath." That system is there even today in India in some houses. If they visit toilet, they have to take bath, and they have to change dress. So, ten times he used to visit toilet, ten times he used to take bath, and ten times he used to change his dress. So, once Dattatreya told him, "Get rid of this bath business. Are you crazy? Why ten times taking bath? Why ten times changing dress? Why are you stuck with it?" Then this Tembe Swami asked, "Instead of asking me to stop bathing, stop changing clothes, why don't you stop this toileting business to me?" If you will, this nuisance of the toilet would not be there for me. You don't do that. On the contrary you give me suggestions not to take bath, not to change dress." Then Dattatreya says, "Your going to toilet is unchangeable. You have to bear it. It is your karma. Why? Because in the previous lives you caused lot of problem to your stomach through austere measure, so this time you are paying back. I won't change your health condition. You better be with it. But put off other things which you have further imposed on you. There is already a karma and you are imposing some more karma with your own blocks in the mind. Why all that?" Then Tembe Swami says, "I cannot contemplate upon you without taking bath. I have to be pure." Dattatreya says, "No one can ever be said to be pure as long as he is in the body because there is always a minimum level of urine and minimum level of stool in the body. So how can you say your (body is) pure? Don't speak to me about purity of the body. You are pure enough in your practices and you are able to relate to me. Get rid of some of these other things. I don't like any kind of traditional practices that cause pain, that cause hindrance. They are all self-imposed or imposed by religions. I don't believe in religions." The beauty of Dattatreya is that he doesn't believe in religions. In fact, divinity doesn't believe in religions. Religions are man-made. Divinity is interested in the divine law and the truth. As long as you don't hurt others, you are acceptable to the divinity – ahimsa. What does it mean if you keep on hurting people and have very austere practices? It is a self-deceitful state.

Coming back to the point, Dattatreya's path has no regulations. You can sleep and do meditation. If you want, you can take bath. If you don't want, you don't have to take bath. There is no such thing as "I have to take bath." If you feel hungry, eat. If you don't feel hungry, don't eat. Go by the body language. He set such a freedom. Just do what you are told to do from within. When it comes from the conscience in you, follow it. Don't follow because someone else did it. Don't be a copycat. Do what you think is right as it emerges from your conscience because through your conscience you get the direction since essentially you are a soul. By relating to me, I awaken your conscience more and more. That is why in the path of Dattatreya, there are many cobblers who are great seers, there are butchers who are great seers, there are many washer

man who are great seers – cobblers, carpenters, butchers, anyone can be. You don't put up a show. You just live a very humble life. People cannot notice you that you are devotee of Dattatreya.

Some of the Spanish members who are here may have been there when I was doing May Call in Allela. One such devotee visited me in Alella, Spain. A man came one day after a class like this. Before the class, he came and he said, "I need to meet you." He looked so humble. He carried a very old bag with him. And his dress was so humble to be even shabby. He said, "I need to talk to you." I said, "There is a class now. I will talk to you after the class." He said, "Very well, I wait." So he waited outside the room where I lived. As soon as the class was over, I saw him there and I invited him into the room and said, "What is it that I can do for you?" His name is Jaime. He said, "Nothing. Kindly give your shoes. I have come to polish them." I was firstly stunned. It is not a normal event. So, I became very alert. When an usual visit happens, you have to be very alert. So, I looked at him. And he repeated, "I am instructed to polish your shoes." That is the next sentence. I didn't ask him who instructed and all because I understood that he was in an inspiration and he was guided. I said, "I would give my shoes to be polished by you provided you give your shoe for me to polish. I badly need to polish your shoes as you polish my shoes. Let us do it concurrently." He said, "I have no such instructions." Then I said, "In that case I cannot give my shoes to you." Then suddenly tears started rolling down from his eyes. The way the tears came through his eyes, I felt "Wow! I should not say no to this man." So, I had to offer my shoes to him. He polished them so well and kept it there and said, "May I go?" I said, "Would you kindly have a cup of coffee or a cup of tea?" He says, "No. I have no instructions." When he left the room, there was a fragrance in the room. Such was the beauty. It got recollected to me. It is about 1991-92, during those times I gave May Call in the place Alella.

Dattatreya followers would be like that. They are very... You cannot cognize them so very easily. They are so humble and they live in such an incognito manner. Recently, say fifteen years ago, there was a school opened by a guru near Visakhapatnam, fifty kilometers from Visakhapatnam. It is called Bodhivalasa. I took some of our group members there. It was a new model school where many good things were taught. It is now closed. At that time, when the school was opened, there were about 200 children in the school. It was a residential school and hence needed some cows to feed the children with morning milk, evening milk, etc. So, they arranged for certain buffalos. Andhra Pradesh is known more for buffalos than cows – the black cow, we say! They transported certain buffalos from about 300 km south from a city called Vijayawada. In two or three trucks, they loaded buffalos with their calves and they were all brought to the school premises. The transportation was done overnight, meaning if this evening they got into the truck, next day noon time they would arrive at the school. When the buffalos were being unloaded from the truck, suddenly from within the (herd of) buffalos, there was a very robust person that came out of the truck. A robust person jumped out of the truck. It was a great surprise to the school staff. They asked him, "How did you manage to be with the buffalos (all night)?" He travelled amidst the buffalos overnight. And he jumped out of the truck. They were surprised. He did not answer them. He straightaway went to a small hillock and he sat there. No speech. He was hardly dressed – just a loin cloth. This is another dimension of Dattatreya. He is called digambara, meaning most of them are nude devotees. They don't feel the body. That is why they don't wear anything, they don't dress up. That is why this path is considered to be a bit strange. The path includes everything but the methods are strange to the mind. He sat there. He never came down for food nor anything. He didn't ask for water, nothing. He was just over there. After four or five days, they went up to him and offered water, but he did not take. They offered food, but he did not take. He was just sitting like that. From time to time, he used to come when the school was in the operation, come to the class, see the children, bless them and go. When he left, there used to be fragrance in the room. Once, when they wanted to offer food, he said, "Yes, I take food. You may give any food." They wanted to make a dining leaf. Normally in India, we still eat on the leaves. There are dining leaves upon which we eat. So, they set a dining leaf to serve food. He said, "No dining leaf. Serve it on the earth." They were surprised. It was all very dusty and also sandy. He said, "Doesn't mind. Serve." The food contained liquid food also. Everything was served on the earth because he wanted that way. He ate in such a manner that nothing from the earth has gone into his mouth, and there was nothing left on the ground. Nothing left on the ground. And nothing earthy has gone into his mouth. That was a wonder to the school management. Once in a while he used to eat, once a while he used to drink. Most of the time he used to relate to the sky.

Slowly, people came to know about him. And you know, people are people! Anything strange, they gather in large numbers. They made him a swami. They wanted to build a shelter on the hill for him. When they were building the shelter he saw that they were building something for him. He was staying under a small tree. When the building was complete, one day they told him, "Please stay in the shelter." The same night he disappeared. I tell you these just to give some examples of Dattatreya's energy.

Also with Swami Samarth, Akkalkot. I am exceeding my time, but for another ten minutes... His life is also full of such wonders. There are things that they do which are beyond our comprehension. There was a person who lived on firewood. He went to the forest and before he went into the forest he met this Swamy Samarth. He touched Swami's feet. Then Swami Samarth asked him, "What do you want?" He says, "Please ensure that I get good wood in the forest and that I don't have to break trees. That I have enough wood that I can sell and make my day." Swami said, "OK".

He went into forest. When he was returning, he again came and touched the feet of Swami. Then Swami said, "Did you get enough wood?" He said, "Yes." "Let me see", Swami said. He kept the bundle of wood over there. Swami looked at it and touched them. They all transformed into gold. The wood cutter became crazy. There was so much gold. What would he do with it? And people would suspect him as well. He said, "Kindly, one wood stick is enough. Not so many." Like that... The king of the province came to know about him. So, he went with his royal paraphernalia, prostrated before Swamy Samarth, and invited him to stay in his palace. Then Swami Samarth laughed and laughed because to him the palace was nothing. But the king was requesting Swamy to the point of begging him. So, Swamy said, "I will come with you." They carried Swami in a palanquin to the royal palace. The king has set Swami in the palace and said, "This palace is for you Swami, and there are assistants outside. They will allow people whom you want. Otherwise, they don't allow. Kindly be happy. I will give you whatever requirements you have." The king said so and walked out of the palace. And turned back to see Swamy was already on the dome of the palace. He did not understand how Swamy could go up there. He said, "Why are you there? Why don't you be in the palace?" Then Swamy said, "I cannot stay under any dome. The only dome I accept is the sky." You see Jesus saying, "The son of man has no shelter to lay his head." They don't believe in shelters. The true shelter is the sky.

So like this, Dattatreya appeared three successive times. One as Sripada Srivallabha, another is Narasimha Saraswati, third time as Swami Samarth. And later the energy has transmitted itself into... It is like a delta before the river reaches the sea: it diverts into small, small streams. There were so many who received the spell of his presence and so many gurus emerged between 17<sup>th</sup>, 18<sup>th</sup>, and 19<sup>th</sup> century in the state of Maharashtra, Karnataka, and Gujarat. Everyone feels that their guru is Dattatreya. It is like the touch made them to give the same touch to those who followed them. That is how this tradition of Dattatreya is basically very strong in Andhra Pradesh, Maharashtra, Karnataka, and Gujarat. And slowly over a period of time, these incarnations of Dattatreya have become popular in India. Dattatreya is known from the ancient most times. But these avatars that have happened in Kali Yuga... it happened in the 14<sup>th</sup> century, meaning seven centuries before. The beauty of Dattatreya, as I said is, no religion, no caste, no nationality – it is all for all. He blessed many Muslim kings. He said there would be many Muslim followers to him.

Touch wood, there is a story which I came across: there is a huge institution for Shia Muslims in Peethikapura. The name (of the head of this institution) is Umar Ali Shah. Their ancestors have come to India along with the ancestors of Akbar. There was a Mughal invasion into India in the 15<sup>th</sup> and 16<sup>th</sup> centuries with a very great warrior called Babar. His grandson is Akbar. Akbar is known all over. The first Mughal emperor who came to India was Babar. They were all guided by their royal priests. Like the Jews had prophets that guided the kings, these Mughals had their royal guides. In ancient times, every king was guided by an initiate. At the instance of their initiate, Babar came to India. He was told by the initiate, "We need to go to India. I need to move to India. Along with you I move." The initiate also came with Babar. He also had his seat in Delhi along with the king Babar. Then for four generations, they remained there. Thereafter, one among the descendants of this Mughal was a king called Aurangzeb. He was very hostile

to the Hindus – all this is recorded. When he was very hostile, the initiates who are associated with the king, they disagreed with the king. They prayed the divine, “You have sent us to India. It is by your instruction that we came to India. Now, we see that the king, with whom we associate, is not doing the right things. We have no interest in associating with him. So, please let us know the next direction.” Then they heard the voice to go to Peethikapura where they would get the presence of the divine. Peethikapura is a very insignificant place in the objective world of India. So, they looked for the place and nine generations ago they came to Peethikapura and settled there. In that priesthood, the beauty is that the eldest son of the next generation automatically gets the wisdom from the preceding one. Till date it is not very explainable. The eldest in the next generation automatically receives all the wisdom of the ancestors into them and they start guiding. So, the firstborn would be an initiate by birth. That is how it is. And the beauty is they are particularly drawn to Peethikapura because according to the divine That is the place where people have to relate to. Another beauty relating to this institution of Shia Muslims is that they teach the scripture of Yoga Vasishta, meaning the teaching given by the seer Vasishta to Rama. When the Lord was in incarnation as Rama, there was a teaching given to him by his preceptor which is called Yoga Vasishta. It is the sum and essence of yoga or theosophy, call it anything. It enables you to relate to the divine, experience the divine, and live in a lawful, righteous manner in the world. It is a very big volume. It is very popular in India. This is the text book of that institution. When I happened to meet him, he (the head of the institution) told me your text book is Bhagavad Gita, my scripture is Yoga Vasishta. These scriptures are meant for humanity, they don’t belong to any religion.

Why I say this is Dattatreya has himself said many times that there are many Muslims... “In future, you find many following me from the other provinces of the globe, not only Muslims, but also every other community” because it is a path where there is no religion, except relating to the divine inside, serving food, seeing God in anything and everything. That is how it is. That is how this path is a very open path – a path with almost no regulations. There are no regulations, as I said, about timely bath, timely food, timely sleep – nothing. It promotes the true spirit of freedom. That is how it works. And there are many teachers who came out through this path in recent years. And among them you find Gajanan Maharaj, Vasudevanada Saraswati, to some extent Shirdi Sai Baba. They are all inspired by this energy. It is not correct to say that they are all his reincarnations. If we know something about Master CVV, relate to his energy, and gain something, we cannot say we are all reincarnations of CVV. Can we? Likewise, a hearsay would always be there that he is again an incarnation of Dattatreya. They are not incarnations. They are the persons who received the inspiration. In their own right, they developed the needed energies and got realized themselves. Like that, there are many in this path. And regulations are minimum. The practice is at its simplest form and one would eventually transform without being noticed by the people. There is no notice. There is no label attached that I am a disciple, and I follow this path, my Master is this – nothing.

That is how you find the stories relating to Sripada Srivallabha as are expressed in the book, which is now available in English. Our brothers Ludger (from Switzerland) and Robert from Spain are trying to bring it into German and Spanish versions. This is something relating to Sripada Srivallabha. It is all very simple, so simple to be mystical. Mind requires some complications so that it is engaged in solving certain riddles. When there are no riddles, when it is too straight, we are unable to accept it. But the truth is you encounter many such who follow this path incognito – no one knows (them) until certain things happen through them. Likewise, this path is a simple path formulated for Kali Yuga by Dattatreya through his reincarnation as Sripada Srivallabha, Narasimha Saraswati, and Akkalkot Maharaj. This is in a nutshell what I wish to inform. Any number of miracles and stories would be very interesting to listen but there are books you can read about them.

Thank you so much. We see each other in thirty five minutes to participate in the noon prayer. Thank you one and all. Namaskaram.

