

The World Teacher Trust
Seminar on “Dattatreya”
With Master Kumar
Billerbeck, Germany, 30 June – 03 July, 2016

Questions and Answer Session, 02 – 03 July

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Saturday, 02 July 2016, Afternoon

Metam Me...

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

During the last some months before coming from Europe, members from Germany asked certain clarifications about Sripada Srivallabha's story as it is recorded in the book. I said that all the questions relating to Sripada I shall answer during the seminar which is meant for it. During the last three sessions we had an understanding of Dattatreya and his incarnation as Sripada Srivallabha. So I request those who would like to seek clarifications to kindly ask and I will try to answer.

Q.: We just listened to the song “Digambara, Digambara, Sripada Srivallabha Digambara”. This is also often mentioned in the book. How do we use it, what is the deeper meaning of it and when shall we sing this song.

A.: The songs like “Digambara, Digambara”, “Rama, Rama” or “Hare Krishna, Hare Krishna” are called Ghunis (?). Ghuni means a composition which can be repeatedly uttered as a Bhajan or listened to through a cassette. It can be played on at all times during your morning and evening routines at home, like “Hare Rama, Hare Rama” or “Hare Krishna, Hare Krishna”. There are many Ghunis for every deity; sometimes they do it together for 24 hours, sometimes together for 7 days. When it is done for 24 hours, it is called jekaha (?), meaning it is repeatedly uttered so that you continuously relate to Sripada Srivallabha. And sometimes they do it for 7 days, it is a matter of relation through rhythmic sounds which come from

initiates. Likewise there are Ghunis relating to Durga, Lakshmi, Shiva, OM Namah Shivaya etc. This is a tradition, to relate to every deity through a song which is easily utterable. Thus was conceived "Digambara, Digambara, Sripada Srivallabha Digambara". Digambara is one of the names of Lord Shiva and Lord Dattatreya. Digambara means "Permeating the whole sky". *Dig* means "direction". East is a direction, west is a direction, north is a direction, and south is a direction. There are four directions laterally. Then there is a direction up above and a direction down below and then there is a centre. The one who permeates in all these directions through the mid-air is whom we call the One who has *digasambhara* meaning that the directions are his clothing. Therefore the sky is said to be the clothing, all that you see around the horizon is said to be his clothing and we are within the egg of the deity that we are relating to. It is a process of building a shell around you: towards east, west, south and north, up above and down below. Then you join all these directions. It forms into a shell, an egg. And within that egg we stay and we keep on uttering the sound so that everything within and around us is filled with this energy. For that reason these repeated chantings are given which we call *Ghunis*. And *Digambara* as I said is the one who permeates all around us and we are in him. Sripada Srivallabha, you know. It is not Sripada Srivallabha Digambara but Digambara, Digambara, Sripada Vallabha Digambara. We are repeatedly relating to him, that's how it is. Like that there is Sri Ram, Hare Ram...Hare Krishna, hare Krishna, Krishna Krishna, hare hare... It is a Ghuni. Likewise, you have Jay Ma, Jay Ma, Jay Jay Ma for the mother.

Every deity has its Ghuni. Every deity in India is conceived as the fivefold One, in the sense it is male-female permeating all. He is omnipotent, omnipresent, omniscient and he has the triple qualities of the three Logos. That's how every deity is worshipped. So when you relate you are relating through a particular deity through these 5fold aspects of the deity. In every household, you have one Ghuni or other that is played all the time. These Ghunis are a lesser version of a mantra. For example, Gayatri is a mantra. These are lesser versions, which are easily utterable, and there are no intonations in it. You can conceive any tune to it and continue to keep singing it. That is how Digambara, digambara, Sripada Vallabha Digambara is one Ghuni which is given in relation to Dattatreya, which is regularly chanted. Likewise, they also chant another Ghuni relating to Dattatreya as *Saranam Prapadye. Sripada Rajam Saranam Prapadye*. Meaning, we offer ourselves to Sripada Raja, *raja* means the king, who is called Sripada. We surrender and we live in his shelter, under his protection, his guidance and we seek to be illuminated under his direction. This Ghuni is also very famous. There are no intonations in it, it is a song. If it is Gayatri there is an intonation as you all know: OM Bhur Buvah Suvaha... There is a high tone, a low tone and a middle tone with which a mantra is uttered. Chanting is a lesser version which has also an impact, and it is a matter of facilitating relating to the deity through which you would like to get yourself transformed into a state of transcendence.

Q.: What is the meaning of the number 16? Sripada is said to remain a 16 year old boy.

A.: 16 is a very important number because 16 are the phases of moon. From new moon to the end of full moon there are 16 phases. You have 16 phases plus new moon. These 16 phases - there is a gradual formation of increasing light. By the end of full moon there is the full light. And then again there are 16 decreasing moon phases. It is said to be a number that leads you through a gradual unfoldment to the full light. That's in the Sri Vidya in the Bhagavad Gita. There is a mantra called shodashi meaning a 16 syllable mantra. It is given as an initiation in 4 different steps. Rama is said to be a youth of 16 years, Krishna is a youth of 16 years, the mother is said to be a virgin of 16 seasons. Likewise everywhere the 16 appears only to indicate the 16 gradations of unfoldment of light as it happens from the new moon to the full moon. That's why you have 16 moons as the crown of the mother in their ascending and descending order. As you worship the deity, a gradual unfoldment is recommended but not sudden unfoldments. Sudden unfoldments have an impact on the personality that can lead to some aberrations that can disturb the senses. Therefore these 16 steps of unfoldment. It is an age-old tradition. We also have 16 steps of worship. Even when

you worship a deity, you do 16 services to the deity. So like that everything is conceived in 16. It is a school of thought by which there is a gradual unfoldment from within from the state of no light to the state of full light.

Q.: You already spoke this morning about the meaning of the padukas. It says in the book that the padukas (sandals) of Sripada are kept in a subtle form under the temple at the birthplace of Sripada, 30 fathoms deep. And there is an audumbara tree at the temple where a bell is flying around deep down below. Can you further comment on this story?

A.: Firstly, about the golden feet being there 30 fathoms down in the centre. It is a vision that one initiate got and it was expressed by him. No one has dug the place to see whether there are golden padukas or not. It is the vision of an initiate who located the place. Sripada's birthplace was located by an initiate called Vasudeva Ananda Saraswathi who is also called Tembe Swami (1854-1914). People knew that Sripada lived in Pithikapuram but nobody knew where it was, in which part of the village. When this Tembe Swami visited Pithikapuram – it happened actually 42 (142?) years ago – it was known as the birthplace of Sripada but no one knew which was his house. He is the one who by his inner vision located the place and then said that this is the place where Sripada was given birth to and this is the place where he grew, and this is going to be a global centre. That is his vision. So in tune with himself he set an audumbara tree there, and he set the stone padukas and said that down under there are golden padukas, meaning the symbols of the feet which carry the conch and the wheel.

In India there are many such places where things relating to great beings are preserved under the earth. Whether the golden padukas are there or not is not known. No one has dug and seen, but then it is believed because it has been said by a great initiate.

Most of you may have seen the movie of Shirdi Sai Baba. Shirdi Sai Baba, once it so happened that there was a controversy about him if he is a real initiate or a fake initiate. There was a discussion in the village of Shirdi. So there was a contest by people that he is a fake who has come here to exploit the people. But there were a few who said he is not a fake but a true initiate. One very old lady of the village said I knew Sai Baba when he was a child. He was living here and he was staying under a tree doing penance at a very very young age. From his 15th year on he was doing penance and by his 16th year he left the place and he returned. And when he was doing penance many images of light were coming out of him and they were getting installed down under the earth. And she said if you want a proof I will take you to the tree where he meditated when he was a boy. If you dig there you will find under the earth four lamps which are still in full flame. They dug open and it happened at the end of 19th century. The entire village was present. They did the job of digging the earth and down under they found a slab of rock. And when that was removed there was a chamber with four lamps still very much in flame. It was a great surprise. Shirdi Sai came and asked why did you open it, it is my Guru Stan. It is my Master's place, please close it.

Like that you find many places where down under there are in a subtle form divine things existing. It is there all over the globe. That is why in certain places there are better vibrations for growth in comparison to other places. Eventually they become important places. Normally down under there are lots of Nagas, meaning initiates in the form of snakes. For example at the healing centre, which you may all have visited in Visakhapatnam, there are also down under certain things which are envisioned. This vision is a subjective aspect and the impact of the place affirms the truth of the vision.

For example, if you see Varanasi or Benares. They say there exist seven layers down under the earth. Madam Blavatsky says that India as such has seven layers on earth. And there are subterranean paths connecting very important pilgrim centres. So the subterranean subtle formations are all open to persons who have gained etheric vision. That is how it is believed because Vasudeva Ananda Saraswathi stated that the padukas do exist there. The original scripture relating to Sripada is also there. These are all the visions of an initiate. No one has opened the earth and seen it.

Q: They (the visions) are written in the book...

A.: They are mentioned in the book, no doubt because Indians don't hesitate to write anything in the book. They do not so much care to appeal to the mind of the reader. They do not worry about the mind aspect because there is the mystical aspect which is available only at the intuitional planes. So those who accept it, accept it. Those who do not accept it, they do not accept it. They do not pay much attention so they are bold to write about these things. There are bold writings in many books, not only Sripada. If you ask for proof you cannot get any proof. For example in Sri Sailam there are hill ranges with so many Nagas. If you go there in any particular place, they say here under this place there is a Naga. The serpent is 30 feet long, he has a gem on its hood. These things are very commonly spoken just as we speak about the daily global events on earth. Certain things are not hidden, they are said openly. It is for each one to find the truth of it by his own contemplation. There are people who get into contemplation and there are always sceptic people who deny it. Nevertheless, everything is kept in the book. That's how it works.

All the stories about Nagas relating to Paraniga Swami (?) are also like that. The Nagas do exist. Even today there is a place called Kurttalam in the south of India where there is a Swamiji who is connected to these Nagas and he speaks a lot of things like prophetic statements which eventually come true. If you read the book relating to Kurttallam Swami you find so many stories of Nagas. Nagas are a common phenomenon in India. Those initiates who prefer to take to a serpentine form and live down under to relate to the divine and do a lot of penance. Once in a while they spring up to the earth and they carry out some benevolent acts and again get back into their subterranean regions.

That's how you have Nagarjuna also. Nagarjuna is very famous. There is alchemy and there is knowledge relating to various aspects of wisdom. He is considered to be a Naga who emerged in the hill ranges relating to Sri Sailam. He gave deep knowledge and once again retreated into the original subterranean region. From where they emerge and how again they disappear is not known but they work well. They carry out their work and continue to benefit the humanity. That's how the Naga aspect is very high.

There are many Naga cults around the central area of Ujjain, there are cults in Nagaland, there are Naga cults in every hill range: it is there in the Blue Mountains, in the Eastern Ghats, in the Western Ghats - there are many places like that. These stories relating to Palani Swami are happenings in the Western hill ranges where there is a temple for Palani.

To the West it is a matter of inquiry; to the East it is in the psyche of the believers. Madam Blavatsky went through many explorations and adventures in India, and all those things she recorded in the book "From the Caves and Jungles of Hindustan".

Normally we don't believe that. When you go into a cave, that cave leads you into a palatial subterranean region. The caves are only an entry door, and if you know the secret how to open the inner chamber of the cave, most of these caves lead you into very wide open palatial chambers where you have different dimensions of light. Their walls are studded with gems, diamonds, and all kinds of precious stones. And there are beings who live there. If you study the story of Lahiri Mahasaya relating to Kriya Yoga, he was also lead into a cave like that in the Himalayas.

These are things which are there but it is for those who are fit to get into that etheric understanding. Those are the ones who find the ways into it. All the caves of the Masters are not like open chambers. There is a way to enter into those caves, and only those who have the required body developed in them can find the way into it. So the Palani Swami incidents and these subterranean padukas are all believed because firstly they are said by initiates and, secondly, the man who says what he was in his life also decides whether it is a fake statement or a true statement. For example, when Vasudevananda states something it is taken as an authority because he did so many supernatural acts during his lifetime, and he could also initiate many into the path of Dattatreya. When such people say there is an inherent tendency to believe and then proceed. That's how some of those things which are not generally said, not really public are also there in many such books. And Sripada's book is one of them.

Q.: There are stories in the books which some of the translators found shocking. The first story is in chapter 16 where it is said that Krishna and Arjuna search for a field for the battle of Kurukshetra and observe how a father waters a field where the water runs out. Since he doesn't have a stone to stop it, he chops off the head of his son who comes along to bring something to eat. And Krishna said that this was an act of Dharma because the father's duty was to cultivate the land as a farmer. Krishna then saw that this place was the right place of the battle of Kurukshetra and Dharmakshetra... Could you please explain this story.

A.: If you go to Mexico, in all pyramid places, there you find very huge holes. When there were no rains the Mayans, to please the sun god, used to conduct a ritual and throw their babies into that bottomless pit as a sacrifice. The Mayans were not cultivators. They were only accepting the crop that earth gives without cultivation. Cultivation is of recent origin. In olden times there was no cultivation. They were offering lives as a matter of sacrifice for general good. And the mothers were competing: "I offer my child, I offer my child". It is horrid to listen now but it was the Mayan tradition. Most of you may not know the origin of basketball. Do you know how basketball has come to be? If you go to Mexico and visit the places of the pyramids, there they used to play a game of basketball. The idea is the winner offers his head for sacrifice. If that would be the game today, no one would like to win because we would like to save our heads. But in those days offering life to them was an extraordinary dharma. That you offer your head for the general good. That is how the basketball game came to be. The person who wins gladly offers his head in sacrifice for the general good of the community. And it is generally done four times a year. There are players who show enthusiasm for participating in such a game.

In a place called Chichén Itzá they have an animal called jaguar. The jaguar is seen as an animal that helps the salvation of the beings. Whenever the sacrificial rite has to be carried out a person is prepared for the ritual and the jaguar comes and attacks directly at the heart and takes the heart out. A person willingly offers his heart to be taken away by the jaguar keeping the general good in mind.

These are the dimensions of sacrifice in olden times. There are many stories relating to Dwapara Yuga and Treta Yuga where to men it is more important to uphold the general welfare than to save one's own life. Saving one's own life is seen as stupidity. Offering life for the general good is seen as an extraordinary dharma. Likewise there are kings who offered their form of flesh and blood, there are seers who have offered themselves, they have offered their progeny... Today it seems to be a very horrific act but they had a much deeper belief in the super mundane world than we carry it. Today super mundane is something which is interesting to listen, something interesting to study. But to walk into super mundane life, tremendous sacrifice is needed. And in those days to them life is secondary to dharma. Offering life for dharma is seen as one of the noblest acts by which the soul makes strides of progress in the evolution.

For example, you also have the story of Socrates, he was asked either to leave the city of Athens or stop teaching the doctrine of truth. Whatever Socrates was speaking was acceptable to the learned people, was acceptable to intellectuals, was acceptable to all reason, but he was promoting a kind of freedom which was dangerous to those who govern the states. So the governors of Greece once requested him to attend the court, the Court of Administration, and they pleaded upon him not to speak of those doctrines in public places because it leads to a lot of unrest. Please don't do it but if you think you should necessarily speak out what you know as truth you may please go out of Athens and do it elsewhere but not here because it is creating a lot of problems. Socrates said, to uphold truth is better than saving my life. I therefore remain in Athens because I am born here, I was brought up here, I gained all my knowledge here and therefore stay put in Athens. I am not worried about the consequences of my speech because I know what I speak is truth. Therefore it is up to you to decide what to do with me. I will continue to speak the truth and I will not leave Athens. Today, if such a situation exists, people go on exile. Even before they are sent on exile they themselves might go to some other place. For Socrates it was more important to be with the

truth than to be with life. Therefore he offered himself to the governors, do as you like. So they have poured mercury into him and he died. But still to him life was a secondary thing. When you speak of Dwapara Yuga, Law was predominant, life secondary. Upholding the law was primary, upholding life and abandoning law was seen as suicide. Such was the understanding of the past where the situation is: those who believe in law stood by the law at any cost. There are stories where a man sacrificed the entire family including himself to uphold the law. And then there are rewards for it, which are also mentioned. We have similar stories recorded in the Mahabharata. So it is not very new in the earlier time cycles. It is very new today because we are in Kali Yuga, and to us saving life is of utmost importance. We don't mind sacrificing a principle to save our life. But it was not the case in the past. To them upholding the law would lead them into better states of existence, better states of awareness than to abandon law and to live in the body of flesh and blood. Living in a body of flesh and blood is not seen as a great facility. Living in a body of light is what is seen as a facility. Therefore to those who were following the law offering life to uphold the general good, which I was speaking to you as the universal action, vishwa dharma, was much more common among the righteous ones. So therefore this farmer, for the general good of the village, the crop doesn't have water, the entire sustenance is at stake, therefore he offered his child which in those days is very common.

It so happened that I narrated the story in the West: there were two brothers who were doing penance in a forest. They were living by whatever the forest gave them as fruit or leaves, they were not plucking anything. They were doing penance day and night and they were procuring some fruits and keeping them in their separate tents, like huts. And when they feel hungry they eat, otherwise they are in meditation. One day the younger brother felt hungry and when he went into his tent he did not find anything to eat. So he went into his elder brother's tent, he found some fruits there which he ate, came back and was meditating. But it was haunting in his mind that he had been eating the fruit from his elder brother's tent without his permission. So he waited until the elder brother came out of his penance. Then he explained what had happened. The elder brother said, it is ok, what is so big about it. You felt hungry, so you ate the fruit from my tent. Don't bother me. The law was such that you cannot eat something from others' food. You cannot serve some others' property without having adequate authority or permission. So the younger brother said what I did was wrong. I did so because I was hungry. That's why I want you to give me some punishment. Unless you punish me my conscience will carry this guilt and I cannot continue with penance. The elder brother tried to persuade him but the younger brother did not accept. You must give me an appropriate punishment for my entry into your tent and for my eating your fruits without your consent. Then the elder said, I am not the administrator to give judgements or punishments. I am someone who is trying to relate to the divine. Therefore I do not judge you. If you want a real judgement and an appropriate punishment for this, you may kindly go to the King of our kingdom, and inform the king what has happened. And whatever punishment the king gives, you fulfil the punishment and then you are out of the guilt. So that's the law, he said. Only the king should punish, only he has the authority to punish. I don't have the authority to punish. The younger brother went to the King, explained the episode. The king was surprised. "What kind of brothers are they?" One brother is willing to take punishment for a small misdeed and he is insisting upon it; and the other brother instead of punishing himself sent the younger brother to the king. They are very special beings. There are nobles of a jury and the king submitted the matter to the jury. Please let us know what kind of punishment I should give to this subject. The jury said, this is a very unusual case, we have to consult the books. So they arranged for the younger brother to stay in the royal chambers and in the meantime the jury consulted the books of law. On the next day when the court was arranged the king asked the jury what is the punishment that the book of law says. They said the punishment is too hard, we cannot express. You may pardon the subject. The king said, if I pardon him, I would be out of law. Because as the king I have to execute the law. Let me know what the law is. – Then the jury expressed that the law says that the two hands have to be cut. You have the authority, you can pardon him. Then the king said, he has the discretion to pardon him. But the subject did not agree. He also heard the punishment according to the book. He said he offered his two hands and requested the

king to take away the two hands. He said, I don't need my hands for my penance, please give the punishment at once so that I can go back and do my penance. So the king arranged for the cutting of the two hands and happily the fellow walked back to the forest. The elder brother was waiting for the younger brother. What would have been the punishment given to him? So he saw his brother walking with his two hands cut, with some ointment, some herbs were applied to it so that they don't bleed. The younger brother came with a smile on his face and said, now the punishment is over and I can take to the penance again. I can happily contemplate, there is no guilt conscience. The elder brother hugged him and said, you are a really unusually spiritual one, let us go and take a bath in the river. Thereafter we shall start our penance. So he took the younger brother along with him, they entered into the river, they dipped together and when they came out of the river, the two hands have come back as before.

This is a story recorded in the Mahabharata about an event that happened in the Dwapara Yuga. Such is the spirit in the olden days to uphold the law, to be righteous. Not speak lies for every simple things and silly things. The conscience if you wish to keep it very clear ...they were doing such acts where law is primary, and life is secondary. I was speaking to you about the law which is called yagna. That your life is worth living in so far as it is for others. This is how the sacrifices were very common in Dwapara and Treta Yuga, not so very common in today's life. That a man offers his life for a noble cause. Today the soldiers do it. That is why soldiers make great strides for the sake of the nation, they are regularly exposed to some dangers and frequently there would be firing and people die for a noble cause. To die for a noble cause is considered to be on par with to die consciously. A yogi departing from the body and a soldier volunteering to die in a war – they are equated in the law. They stand on the same path. So why should he lose his life for such stupid decisions of the government? The soldiers are willing to offer their life for the cause of their nation which is decided by the governments. Whether they are right or wrong, a soldier is willing to offer his life. That's why a soldier is called a yodha, a warrior. A yodha and a yogi, they stand on the same footing when it comes to the next incarnation. They take to a great stride in the progress of evolution, in their upward movement. So offering the head of the child is only for the law, it demands a tremendous sacrifice. Because a son is no other than you; it is your reflection. It is offering the most dear thing to you. The most dear thing of a man is his son. To offer him for the sake of the general good is seen as a great act, and both the son and the father were immortalised. That's how the place was selected there. If a war has to be fought, it should be on the ground where there has already been a precedent of extraordinary performance of a dharma. The war of Kurukshetra was a great war where it was all fought only to uphold the law. The fight was between relatives, between father and son, and grandfather and grandchildren. If you see this is my grandfather I don't fight with him, then it doesn't work. To uphold the law such a vibrant place was needed. Therefore Krishna decided that the war had to be conducted. The dharmas are different in different yugas. In Kali Yuga we are in the lowest ebb of earth. To us, dharma is sacrificed for a little advantage. In the past the dharma was upheld to see that the conscience is guilt-free. That is why Jesus said many times, repent, repent, repent. Only through repentance and acts of rectitude by which your conscience gets clear. Unless your conscience is clear you cannot really make any progress. Before rectitude and repentance are the two important dimensions when a mistake happens, men were alert to upholding dharma. That's how it is. It took a long very descriptive answer to drive home the spirit of law.

Q.: There is a story of two brothers who pretend to be Brahmins and wanted to harass a woman which the author of the book, Shankar Bhatt wants to protect. They then come to Sripada in Kuruvapuram and the brothers want to touch the feet of Sripada, like Shankar Bhatt did, but Sripada refuses it and says that they will get the blessing in a later incarnation when they bring Sai Baba to Shirdi. What is the meaning of Sripada's refusal to touch his feet?

A.: There is a significance in denying blessings. If those two men had touched the feet of Sripada, they would not have been able to sustain life in the body. They cannot take the vibration. You know from the teachings of Master Kuthumi and Master Morya that they all wish to appear to us but if they appear to us we would lose our sight. Such is the vibration of their being. Master Morya very specifically informs in one of his letters as also Master Kuthumi that they would like to give their appearance to us but they do not do it because their very sight would blind us and we would not be able to sustain the vibration and we would even lose life. That's why Master Morya says we slowly introduce ourselves to you. So that they show a finger or a thumb or the shoe, sudden parts of them. As your vibration gradually grows to accept a very high vibration until then the appearance of the divinity is not given out of compassion, not out of refusal. Out of compassion it is not allowed to come nearer because if you get nearer you get burnt. That's the reason why Sripada said that their vibration needs to get a lot of change. And he did not forever totally deny it to them. He gave a day when they could ultimately come up to him. That's how the seers many times do deny for the present only ensuring the safety of the persons for whom the denial has been made. As gradually they improve their vibrations then they allow them to come nearer, be in the proximity or touch the feet or things. It is a matter of the degree of vibrations that the high beings carry. By our sight of them and much more by the touch of them we lose. There are cases where through a divine revelation the men grow crazy, and it takes time for them to get back to normal. That is because their vibrations are not appropriately prepared to sustain a divine presence. That is the reason why he denied it to them for that life and he also told them how he would eventually bless them. That is how it has to be understood when this act was done by Sripada.

Q: Before I mentioned the audumbara tree. Could you please explain the quality of this tree. Especially the audumbara tree is said to have the vibrations of Dattatreya.

A: There are certain trees identified with their vibrations. For example the cedar tree is one tree which is identified with energies of synthesis. And then there is the silk tree which is very seldom seen in the Himalayas, which is identified with electrical energies. You get charged if you stay nearby. And then there is the ficus tree where you get the energies of the second logos of synthesis. And there is the Banyan tree where you get the energies of the First Logos. That's how the trees are identified in relation to their vibrations, with a divine vibration. Coming to the audumbara tree it is seen as carrying the energies of Jupiter. And Dattatreya is essentially a guru vibration. Therefore audumbara is associated with the guru system. All those who follow the path of any guru. Therefore the audumbara tree is sacred. Moreover, the audumbara tree provides the necessary Jupiterian vibrations, and the purpose of Jupiter is to cause gradual expansion of consciousness. That's how this tree is normally kept in the houses of people so that they make rounds around it, they go around it. And Dattatreya himself says mostly my vibrations you can contact near an audumbara tree for the simple reason that it carries the Jupiterian vibrations. That's the idea of the audumbara tree.

Q.: The book is very charming since it does not appeal to the intellect but the cosmic person makes himself small and interacts with the humans in a playful way. The people are very much charmed by his joyful plays. This seems to be very essential for the book. Could you explain something about the essence of the book.

A.: The purpose of the book is to awaken the consciousness and the conscience of the reader. It directly appeals to the conscience and not to the mind. There are many such books in India. The appeal is to the conscience of the person. There may not seem to be a logic but you find it sensible. How it is sensible you cannot explain because it causes a kind of unfoldment in you. And you feel comfortable. Relating to that episode gives such a great comfort to the inner being, and for that no logic can be attributed. Logic can only help you up to a point. All intuitional things have no logic in it but slowly in due course of time logic is developed in relation to intuitional activity. So this book appeals to the intuition which is the

higher consciousness in you. And you feel this is so good, this is so fulfilling, nourishing, charming, joyful. I would like to read it again. This comes because it appeals beyond your mind to your buddhic, intuitional planes. The book remains like that. There are books written about Krishna like this, and about many initiates. The very reading leads you into a state of presence and into a state of consciousness. This book essentially belongs to that category of books which do not appeal to the mind but appeal to the intuition of the person. Such books are given with no claims. The authors do not depend on us.

In the modern world if a book is written the author has to defend himself against any attack relating to the book. But if you see the writings of Master DK, he wrote through Alice Bailey, and he said the contents of this book may be accepted, if they are agreeable to you, or may be thrown out as fiction if they are not agreeable to you. It is for you to decide, I'm not here to defend it. That's the style in the east. The Eastern style is, what I experience, I write or speak out. I don't take to the stance of defending the work that we do because it is my experience. It's my experience and I thought I would share it with people and therefore I give it out. You accept it, so that's good. If you don't accept it, it is equally good. This book comes under that category. If it appeals to your conscience, if you feel good with it, you can relate to it. If you don't, you can set it aside. There are many writings like that, including the writings of Master Djwhal Khul. There are so many things in the books of Master Tibetan which are not proven. He said because I have offered a greater measure of light, therefore I say these things. Either you accept it or you leave it. There is no discussion about it. There is no contest about it. There is no such thing as Bailey or me defending the book. We don't do it.

So this book belongs to that kind of a category where certain things which are very tangibly experienced, which are not appealing to the mind but which appeal directly to the inner conscience. That's how these books come to be and they stay to inspire. You may have read the Autobiography of a Yogi. Many things are not proven because they are experiences which have just been recorded. So there are things which a person experiences and most of them are not provable. So if it appeals to us, a fellow soul, it helps. That is a very dispassionate way of presenting things.

Q: Many people following the path of Dattatreya demonstrate strange behaviour, like eating from the ground, walking around naked. But in the book we also encounter many ordinary people who have their family lives. So there seem to be strange people as well as normal people following the path of Dattatreya.

A: I'm not saying that all of the followers are strange. I'm only saying that there are certain mysterious dimensions relating to Dattatreya where people do not care... They do not disturb the system – they stay out of the system. They stay out of a social system without disturbing the system, number one. Number two, they continue to inspire people but they do not follow the norms that the people in the civilised system generally follow. But that does not mean that there are no normal beings who are in the system and also accomplish the grace of Dattatreya. That's how it is.

.... There was also one question which was sent by mail and which has not turned up in your questions, and that is, a part of the beings being in others.

Ludger: There are two stories in the book where Sripada explains that the soul takes to various incarnations at the same time. In one story he tells a Brahmin (refer to Chapter XY) that he is at the same time incarnated as the soul of a cobbler / shoemaker, and his female part was incarnated in his 3 late wives as well as his present wife and the one part in a cow. There are also other stories relating to a multiple incarnation.

A: For those who have not read the book it seems totally out of gear. The essence of what Sripada said, it that there is multiple residence relating to a soul. In the scriptures there is an understanding that since the personality is born out of the soul, the personality is part of the soul. Every human being is a triple. As we say the Master in you, the soul in you and the

personality in you. These are the three dimensions. That is fairly clear to all of us. We are there, our personality is there, our behavioural nature. And the master is there in us. So these are the three brothers in one. That is how it is said. Three in one. The Lord in you, you are there, and your nature is there. These three are seen as the three parts of the soul. Personality here is referred to as soul. It is a common experience that when we meet certain people in our life, for some reason we feel very intimate with them. Without being able to explain how it is or why it is. Certain people when we meet we have an instant repulsion. These are all aspects of personality. Likewise there is a tremendous attraction. For no reason you are attracted to that person and sometimes it looks awkward. Why are you so much attracted to the other person?. There was no previous interaction, there is no known experience, but there is a kind of attraction. This attraction or repulsion are seen as aspects of the personality which is but the mutable soul. This is what we call in the Indian scriptures the mutable soul. There is a mutable part and there is an immutable part. The immutable part remains as one entity, the mutable part takes to multiple residences. When it comes to the soul there is no such thing as Brahmin, or Sudra, or businessman or a king. Soul is soul. The attributes of being a Brahmin or a kingly class or a business class or in the servant class are in relation to the personality. Only the personality carries these attributes. Soul is resplendent light. It has its qualities of love, light and will. So the difference in the story, the riddle is solved in the moment when you see that Sripada refers to the personality of the soul but not to the soul as such. In the Indian scriptures we speak of the personality as the mutable person, kshara purusha. We keep on changing during the life and also life after life. A part of us keeps changing. There is the immutable part which is the soul. There is a higher dimension which is the basis for the mutable and the immutable. That's how we are three in one. There is a mutable part in us, there is an immutable part in us, and there is a source from which the two have come to us. So this mutable part can take to multiple residences, not the immutable part. That's why this Brahmin has a liking for the wife of the shoemaker. He is a Brahmin and he is doing all the rituals and worships, and he is respected by the society. But whenever he sees the wife of the shoemaker something vibrates in him. If there is much affinity there is a vibration towards it. Such things happen because of past lives, past associations and on account of that the personality vibrates in concordance with another personality. So that's why the cow, the lady and he – in three parts his personality resides. That's why he has an inexplicable, illogical liking towards the shoemaker's wife. Such things do happen. So Sripada could see, that's why he could solve the riddle. He said don't go by the personality and decide that this is this, this is this, this is this. If you see the personality aspect now, a part of your personality is an animal, the cow, a part of your personality is the shoemaker's wife, that is what they call shudra, and a part of your personality is Brahmin. There are the three parts of your personality. We also have very extreme tendencies in our personalities. They can only be correlated by your understanding your past lives. Otherwise you cannot understand. There are certain beastly instincts which appear in a certain situation, and we ourselves are surprised how can it be like this? So there is a beastly part in him, there is a Shudra part in him, there is a priestly part in his personality. Now tell me: are you a beast, a Brahmin or a Shudra? This is the question which Sripada makes. So the whole difference is to the personality aspect of the soul, which is also called the mutable soul in Indian scriptures, kshara purusha. The immutable part is called akshara purusha, and there is the soul of both of them called purushotama. For this you can refer to the 15th chapter of the Bhagavad Gita where Lord Krishna explains how a person exists in three dimensions. He can be integrated with the supersoul in him, he can be functioning as soul, and he can be functioning as personality. The personality part is ever changing. So a part of us is living in someone in whom we have deep interest. That is sometimes how a man who is married gets connected with another lady for no reason. You cannot explain it. It also happens vice versa. Some of these situations cannot be explained without the aid of the past lives. Not all people can narrate past lives. Only initiates can see and they do not narrate. But here Sripada wanted to fix this Brahmin who was growing beyond proportion, crossing the borders. So he showed to him: don't you have these vibrations in you? There they use the word spandana, if I remember well. Spandana means the vibrating and the pulsating principle. He feels an inexplicable magnetic pulsation when he sees that lady. For nothing,

he doesn't know why. Likewise it is in relation with the cow. So you have to see, these are all parts of your personality. Therefore you cannot say when you have this kind of multiple personality, you cannot question the doings of others. To drive home that dimension, Sripada speaks in the manner which is described in the book. That's how it is. Please understand one thing: when you have an illogical attraction to someone you have to know that it has its basis in the past. Likewise an illogical repulsion to someone. There is no cause to be repulsive to someone, it comes from the past. Likewise also attraction comes from the past. And when these two come we cannot go by these repulsions or attractions. We have to see what is the right thing to do. Understand that these are some past strong associations which do not have a value in the present context. Let them be there. You have to be dispassionate by ascending yourself into the soul. That's how it is. Thank you, Namaskarams.



Sunday, 03 July 2016, Morning

In the morning after the prayer there was the fire ritual and afterwards the final question & answer session.

Metam Me...

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

We shall have an interactive session with clarifications which have been thought in relation to the theme of this group life, or generally in relation to discipleship. We commence and will conclude at half past 11. Then we have a short break, thereafter we do the peace prayer.

Q: There are several more questions relating to karma. Lord Dattatreya, Sripada, speaks about past incarnations and future incarnations. What is the role of the will when the future incarnations are so clearly described and he says that it will come.

A: The future incarnations are based on the present state of energy that is held by a soul. The personality has its consistent, gradual transformations. Concerning this period in which transformations are happening in the current life, the future can be foreseen. It is not that the future is already decided. If a train is going at a particular speed and it has hit a station and the next station by what time it reaches considering the speed at which it moves, it can be worked out. Likewise the pace of evolution that the soul is working out can be fairly gauged and on that basis the future can be fairly ascertained. It is not very definitive that in every detail it would be fulfilled, but the general pattern can be clearly seen of how it would be in

the future; it can be gauged on the basis of how it is today and what has been in the past. Just like we make projections on the basis of past statistics, the future projections are made assuming other things being constant. Likewise, generally the pace of the soul at which it is taking evolution can be gauged by a seer. And how much time it takes for a particular soul to evolve should not be difficult to gauge. Even in the schools or colleges, the teachers are able to gauge the progress and project what the student could be by the end of the time when the student leaves the school. For a teacher in the esoteric circle also the degree of the will that is exercised, it is the degree of will the soul is exercising. Keeping that as a measure the future is measured and said it would go like this. Just like we say when we travel at an hourly speed of a hundred kilometres, by what time we can reach Munich or Hamburg can be fairly gauged. Likewise the degree of the will and its pace can be gauged and on that basis the future would be predicted. There is no play of will in the whole progress of the soul, but the strength of the will can be gauged, and on that basis the future can be fairly said. That's how knowing the past and knowing the present the future can be said. Just like we also say that the past thoughts, our thoughts relating to the past have brought us to this point. And from the pattern of thoughts that we hold today we can fairly gauge what the future brings. From that manner the will can be gauged and on the basis of the rapidity of changes that the will is able to bring about is seen and on that basis these prediction are made.

Q: In other seminars you spoke about Jesus and his past lives. In the book it says Jesus is an incarnation of Dhruva...

A: Dhruva is beyond reach, beyond the whole system. The pole star is beyond the galaxy that is how it is mentioned in the scriptures. It constitutes a very high energy, and to say Jesus is that... is just... That's why I say that some of those things said in the book shall have to be ... gently eliminated. Otherwise it gives a very ... very different understanding. I haven't seen that in the book but... (Ludger: yes, it's in the fourth chapter).

We can very safely say that it is untrue. That Jesus has been making the evolution on the planet, and the pole star, you know the energy of the pole star which is called Dhruva... its story is even before the formation of our planet. It is the North Pole to be. The story of Dhruva is the story of the formation of the North Pole which became North Pole after the formation of the South Pole. So it constitutes the very basis of formation of this planet. To say that Jesus is it, it is a very wild imagination and we should be wondering how such imaginations remain.

Q: There is another story in the book about a Purana Pundit. He came to Pithapuram, gave lectures there and wanted to terminate his incarnations. There was a farmer lady in whom he saw the female soul parts and in her deceased husband he saw a male part of him. This part he saw reincarnated in a baby boy there in a rich family. He wanted to withdraw all his soul parts. He also collected money from different people for his teachings in order to end his karmic obligations to be free. Sripada said, you make the calculations without the boss. If you take away the soul parts from the lady and the baby, they will die. The baby, however, is the future husband of the lady in her next incarnation, and that he, Sripada, has promised her that they will marry, and if the baby dies, the lady would have no husband in her future life.

A: As I explained yesterday, whenever they refer to the soul part, they refer to the personality which is the mutable part of the soul. There is a mutable part which is like a luggage, just like you draw your luggage out of your rooms now... When you go, you carry your luggage with you. In that luggage there is an immutable part. There are some intricacies left out which this pundit could not see. He thought ... See, each one of us we think that we should clear all our karma in this life and be free, isn't it? It's a good intention but there can be many unseen aspects of karma. As long as there is an unseen aspect of karma, it cannot be nullified without the relating actions taking place. Since Sripada could see it more clearly than the scholar who was lecturing upon the scriptures, he informed him that there were parts of karma still remaining. You cannot neutralize everything. Even if the pundit tries to do so it

does not work out when there is an unfulfilled part of the karma. It is more a clarification that Sripada gives to the scholar that his karma is not yet completely neutralized. And in this incarnation he would not be a liberated soul. There is more time needed to liberate the soul. Mainly when that baby boy gets married to another, and that cycle is complete, by the time this person's karma would find its neutralization. These are all very intricate things because someone who is of the ashram of Sripada said it they find acceptability among the believers. But even if that scholar had tried to do so it would not work. Normally karma has to be fulfilled or neutralized by virtue of an extraordinary act of sacrifice that one does. Without all that we feel like concluding our own karma, it won't work. Just like, when we are here. We have a program until the peace prayer. The class is there, and thereafter there are some pleasantries followed by the peace prayer. Before the peace prayer, if I say I will go the karma emerges from it. If I say I will go before the peace prayer or before the conclusion of the group life, even without fulfilling my duties, if I wish to go away, you may not object, but I will have the consequential karma. That is how the scholar in a haste, he thought that his work is over, but it is not truly over, and this clarification Sripada showed to the scholar: see, here it is like this... here it is like this here it is like this. There is still some more karma relating to you and you cannot just think that you would get away from the whole thing. It takes some more time for the karma to get fulfilled. That is how we have to understand it.

Q: You spoke shortly about the female aspect of Dattatreya, about Vasavi. There is the story of the incarnation of a part of Ravana through a king who tried to marry Vasavi and then Vasavi made a fire ritual together with 102 couples of Vaishyas who all walked into the fire. I think this needs some clarifications for the Western reader.

A: This book has opened a Pandora's box, actually. What you call Vasavi means the female aspect of the indwelling Lord. Vasudeva is the indwelling Lord of the Universe. The female part of Vasudeva is Vasavi Devi. It is the indwelling female entity in all forms while the indwelling male is called Vasudeva. In India you hear names like Vasu. Vasu is the male aspect while Vasavi is the female aspect. This Vasavi is the universal mother who is a Virgin like Sripada who is a youth of 16 seasons. Vasavi is also called a lady of 16 springs. Once Ravana, the Atlantian, the diabolic of Ramayana, he found her on earth and he found that this lady is an extraordinary beautiful nature. She is not only formwise beautiful but also naturewise very beautiful. An unparalleled one, and therefore he thought he could seek her as his lady and he makes his own attempts. In that context she is also called Vedavaasavi, meaning the wisdom of the Vedas. She was in a penance in some place and Ravana went around the planet and found her in a kind of a meditation and he tried his very best to tempt her and even wanted to forcefully intercept her and bring her to Lanka. And the lady said don't come anywhere near to me and if you do so you only perish by such an act. Never, never come to fetch me for your desire purposes and if you make such an attempt you will perish. She also says, if by some means you take me to Lanka, which was his kingdom, the lady says the moment I step into your kingdom, your kingdom gets destroyed. But still he tries to approach her, and then she inflamed. They all have the ability of generating fire from within and then offering themselves to the fire and thereby disappear. We have many stories like that in the scriptures. With the help of yoga, fire can be generated from within and the whole form can be offered to the fire. So that's how she disappeared. It is the same lady who is reborn as Sita in Ramayana, the mother. It is she who is reborn as Sita. And Ravana once again runs after this lady Sita and through his magical means he carries her to Lanka, and consequently Lanka gets destroyed and Ravana gets destroyed. That's the story in Ramayana. The story of Vasavi burning herself up is a preceding story to Ramayana. When this lady did so she had her own followers and they also walked into the fire. That is why Vasavi felt a kind of indebtedness to those ladies who followed her into the fire. And those ladies who walked with her into the fire were all coming from Vaishya community, meaning the community of the business class. And therefore she gave a blessing to the Vaishya (businessmen) community that since there was a demonstration of self-sacrifice of so many ladies in her favour when she was moving into the fire. And she gave a blessing that she will eternally stay with the Vaishya community and whosoever regularly relates to her she will

continue to bestow fulfilment in this life. That's how this Vasavi is very much worshipped in Vaishya communities. The same Vasavi is also worshipped as Durga, Sri. Vasavi has a special relation to that community which demonstrated this sacrifice along with her. Not that she needed any help from them when she had put herself ablaze. They also joined the flames showing their identity with the lady. Therefore she felt compassion for those who demonstrated such an act and for that reason it is said in tradition the business community, especially the ladies, as long as they worship Vasavi they would continue to have wealth and harmony in the house and they would lead a life of fulfilment. In every society there are business communities. Therefore in every city there is a temple of Vasavi. A temple of Vasavi exists, for example, also in the town of Visakhapatnam. In every town there is a business community and there is erected a temple relating to Vasavi in India. Vasavi is considered to be the prime deity of the business community in India. Essentially Vasavi is the world mother who is of 16 springs. She is the one with the 16 dimensions of light. The world mother is worshipped in varieties of ways and in various forms. The lady whom we call Kanyaka Kumari in the south In the southernmost point of India we have a great spiritual centre of Kanya Kumari. She is also worshipped. Kanya means virgin, Kumari also means that. It is again the same energy which is present there. Worshipping the Mother in her 16 dimensions is also called Vasavi, and also Radha when it comes to the Krishna system. Her nature is the pure nature. That is the story of Vasavi. Every giant of the diabolic nature in one way or another encounters the Mother. And then in the hands of the Mother they find their salvation. In the sense, to release the soul from the diabolic nature the Mother walks into different layers and sees that the soul is saved from the diabolic nature. In one way, Ravana found his salvation through the Mother Vasavi. That's how the story is.

Q.: Master, if someone after a lot of discipline with Master CVV feels a call for following only the path of Dattatreya, can that be possible without creating any path conflict and continue on for the purpose of the soul?

A.: Did you not move from Jesus to CVV? It is all one energy with different purposes in different stages. So it would not have consequences if someone moves on according to the inner call. Because what is ultimately important is to follow one's conscience. Most of our brothers and sisters in the west moved on from Jesus to a grander vision. When you speak of Dattatreya it is still a grander vision. When you feel the call you can move on... Changing from one school of thought to another school of thought happens from time to time because it is the journey of the soul that sometimes, when the call comes, they move on to gain some other dimensions which they had not been able to gain in the present school of thought. That's how it is. Ultimately, it is one school, it is all one energy, and what is comfortable to the seeking soul you should honour it and keep on moving. It should not become a habit but when there is a genuine call from within, it should be honoured and one should move on. This is my view on the matter. If you take my own story, I started with a simple way of worshipping Lord Shiva. Some initiate came to our house and he put me to Lord Hanuman. Through Hanuman I moved into the energies of Rama and Krishna. Then came into my life an initiate of the path of Dattatreya. He gave the energy of Dattatreya. When I was working with it, Master EK came into my life. So with Master EK I moved on and then I was into the hierarchical energy. It is a matter of making your own genuine experience but ultimately the whole thing you realise somewhere on the way that it is only One present as many. If you see Shiva, it is all inclusive, Hanuman is all inclusive, Krishna is all inclusive.... You are only in the same universal energy and a day will come where you come out of the conditioning of the name and the conditioning of the form. That is what should happen.

See, you see here from time to time on the same lighted wall... Once you display CVV, another time you see Dattatreya, and some other time you display Maitreya, and you may display any form, but what is the basis of all these forms? The Light. The One Universal Light which is beyond name and form is what we ultimately have to see. Whatever form is for the moment comfortable, take to the form but don't get stuck with the form. You have to get into

the energies relating to the form. See, you can take coffee from this cup or that cup. There are three cups. On one cup there is the picture of Dattatreya, on another there is the picture of Christ, and on another the picture of CVV. It is not the picture that matters, it is the coffee that matters. The final theology, as I would like you to understand, which I have very emphatically stated in these lectures, it is the male-female energy with its potential for the will, knowledge and action. That is the ultimate, that is the energy. You give any name, any form to it, it is ok. The name and form is there for the convenience but it is not the ultimate. The content is ultimate. Do you drink the cup or do you drink the coffee in the cup? Be it Krishna, Rama, Jesus, be it any god of any theology – it is a representation of Light. This must be understood. Since we are in form we are drawn to certain forms. If one form is more agreeable, relate to it, but the content is the same. The beauty of India is that we have so many gurus, so many deities. It makes you ultimately realise that it is One as many. It is the same male-female energy with its holy triad as Dattatreya, Gayatri, Ganesha. Please feel free. If you feel the inner impulse and when you feel drawn to it, it means that it is a better means to reach the goal.

If you go to a watch shop there are three or four watches like this. You like all these three pieces. You don't buy all the three but one of these. Can you answer why you buy one and not the other one which are of the same type? You pick up from similar articles one of them. Why that one, why not the other one? You feel the call. It is your conscience that feels drawn to another dimension of the divinity. It is not the same but another form of the divinity. Feel free and move on. And don't feel any guilt about it. It is the same thing. You are drinking coffee from this cup for the last three days. Today another cup. Different cups are offered for coffee. What do I look for? Do I try to carry the same cup from India wherever I go? What I look for is coffee and not to the cup. Like that the Omnipresent is available everywhere. It offers itself in different forms and in different names. I have in India at home, coffee is present everywhere. It offers the taste with different forms. As I am moving over the planet it is important that I get my coffee and not what cups I use. In all the forms you have to look for the omnipresent, omniscient, omnipotent male-female God. Then only you are complete, otherwise you are still a cultist. As long as you get stuck to a name and to a form and do not see beyond, you remain limited.

That is why the practice should lead you to Vedanta philosophy. The philosophy is about THAT. Did not God tell Moses, I AM THAT I AM. What is THAT? THAT is the essential truth, in Sanskrit it is called TAT, it is not he or she, it is THAT, it is IT. In creation it is male-female, out of creation you don't know what it is because you are not there to see. In creation, it comes as male-female. It takes to different forms to bless the beings. Whichever form is your facility, you take to it. Don't feel hesitant. That's why in India there can be thousand cults as long as every name and form relates to that universal energy. As long as you are relating to the universal energy you are doing the right thing. If you stop with the form, you are limited. Then you cannot accept another form. Isn't it? That's the problem. Those who worship through one form get habituated only to worship through that form.

Now there are four windows here. If you start looking through one window to see the sun, it is a habit that you see the sun through this window. And then slowly you start saying that this window only shows the sun. But then another sees the sun through another window. Likewise, there are so many windows through which you can see the sun. Sun is one, windows are many. As much as I see the sun from my window, my brother is seeing the sun through another window. As long as he sees the same what I see, it is ok. But if you limit yourself to the window, then you are in ignorance. Therefore be it CVV, be it Dattatreya, be it Maitreya. What is important is to realise the Master in you. And through that Master you enter into the Universal Master. There is a Master in each one of us. The one Master exists in every being. There is a place for the divinity in us. And because of his presence in us we breathe and we awake and we fall into sleep. There is a presiding deity in us permeating through all the universe. And he also has a seat in us so that he is available to each one of us. When you get into the god centre in you, the Master centre, from there you make the

right understanding of the universal Master. So the Universal Master manifests in varieties of ways. He came as Kapila, he is there as Dattatreya, he manifests as Krishna, and his light shines through many initiates all over this world, like Pythagoras, Jesus, and all those masters who we regularly adore. It is only one energy functioning through them. If you go beyond the form, you are with the form but free. Do not say that this is the only way. This is the sickness.

So they said Jesus is the only son of God. Then God must be very poor to have just one son. All the beings are his sons. So therefore your affinity to a form should not cause a disability in you to see the same energy through all other forms. That is why India is considered to be the place where God is allowed to be worshipped in any name, in any form, in any way that you like. What is important is that you relate to the energy in you and around. So therefore don't think you are really moving to other energies. It is the same energy. But for your psychic comfort you can safely move to Dattatreya. By that you haven't done anything wrong. But your comprehension has to change. That ultimately all forms, all names emerge from one source, and your relation is to that source. That should be the understanding.

Q: May you explain the Master CVV Independence Day and the Master CVV Merry Life day.

A: I said on the 1st July Master CVV gave a declaration of independence and on 26 July he happened to link in the path of yoga that he gave out, he linked the planetary life with the individual form. That is, whosoever followed the path of the Master, in so far as he is working out the purpose of his life, he arranged the link with the planetary life and also with the solar life so that there is an extended life of the yoga student as long as he is purposefully continuing practicing the yoga. This is about Merry Life. On the Day of Merry Life, what he said is to link up the pranic force of this planet to that of the student of yoga. Thereby he is eternally, incessantly supplying the life force by which he continues to live until he fulfils himself in yoga. So their life is given an extended dimension through yoga. He called that day the Merry Life. You are merry to live until you fulfil the purpose of yoga, The yoga is fulfilled when we have gained the etheric body. When we form the body of light we realize that we don't die. We move into the body of light from the body of flesh and blood. Therefore we do not experience death. That is what is called the purpose of life. Extending life until you form the body of light.

The independence declaration is a relation to the independence you gain from the body of flesh and blood. And that is independence from the bondage of earth. One can be relieved from the earthly bondage and yet continue to live on the planet. That is what the Masters of wisdom are doing, like the Hierarchical Masters. Those are the ones who are called independent. They are not dependent upon anything on earth. Yet they stay on earth. So first you declare that this yoga has come to give independence to the seekers. In a very speedier manner. With the help of Uranus, independence is worked out in a speedier manner. Until the independence has been fully gained there has to be continuity of life in the body. But for that, on the 26 of July he worked out an agreement with the planetary school. In fact he connected the cosmic kundalini to the solar kundalini, the solar kundalini to the earth kundalini, and the earth kundalini to the individual Kundalini. So he did a huge work. For details you can read the last paragraph of the chapter on Capricorn in the book Spiritual Astrology. That the Master has accomplished that with the help of Uranus and the energies of Varuna. So he accomplished two things. One is the extension of life as long as you are working with the yoga. Second thing is gaining independence from earthly bondage. On the 1st of July he declared independence in Kumbakonam, Master CVV gave extensions of life as long as you are with the path of yoga. On 26 July he declared that the life thread connection is gained through this yoga, and whosoever continues with the yoga, the planetary influence gets diluted. And the planets function in a different manner in the case of those who work with the yoga. There are many incidents where life has been extended. These are the two dimensions which are called the declaration of independence and the merry life.

Q: I have two questions. One is about the pronunciation of sounds and working with sound, working with sounds in groups, and the audible and inaudible pronunciation. The second questions is, when we come home after seminars I always lose all the energy, what do you recommend for conservation of energy?

A: Firstly, with any mantra if you utter mentally and not vocally, the transformations are subjective. For all subjective transformations, any mantra should be uttered without moving the tongue. When you don't move the tongue, it is only the mind which has to utter the mantra. When mind utters the mantra, the mind being the inner aspect of our being, you would make a very conscious utterance. If the tongue utters mantras, the mind may go away. They say, join the tongue to the upper palate and keep on mentally singing the mantra. It is only the mind which requires the discipline of singing the mantra. Mantra means, by repeated chanting and listening within, it does three jobs: one thing is, purification happens. And once the purification happens, you would find the related light in you, and then you get the guidance from within. These are the three aspects of a mantra. It is called "Manana Udayate idi Mantra". That is as much as you chant consciously in silence it keeps on giving the threefold benefit to you: it guides you, it protects you, and it enlightens. Therefore, for inner transformations, mantras have to be chanted within.

Chanting outside, vocally, is helpful to purify the surroundings. To purify the surroundings you can chant outside because it is an objective purification. Chanting inside is a subjective purification. So to chant Ram within you is therefore important. I also gave how you have to apply RAM, RAM, RAM, or DRAM, DRAM, DRAM. Center, right and left. These are the points of Ida, Pingala and the high point Sushumna (in the head). In fact, the trident which you find as a symbol is nothing but these three points. That's why in the Vaishnava system they make three vertical lines. One point (left eye) relates to Ida, one (right eye) relates to Pingala, the central point (Ajna) relates to Sushumna. Since Dattatreya is a triple energy you utter forth DRAM, DRAM, DRAM or make a triangle like this and keep on singing like this DRAM DRAM DRAM (3 times). Another way is, one DRAM at Ajna, one DRAM at heart, a third DRAM at Muladhara. By your conscious utterance and movement you conduct the movement of energies in you by the Mother. Likewise, every mantra has its discipline, but every mantra has the ability to transform. There are about 30 important mantras which I have given in the book "Mantram". Those are all mantras which are time-tested. Working with them causes the needed purification, enlightenment and you get guided from within because your conscience unfolds into a perceptible layer and you get guided. That is how you have to work with the mantra.

Then the second question is about losing the kind of inspiration that you gain in any group life or guru pujas when we go home. It is very common because here we build an energy and we live in it. We all build an energy and if we all utter OM together, the impact in the surroundings is very different. The impact is so very different. In fact, many times the five elements also take to the needed harmony. The weather reports do not come true. You see, I keep observing them. It may be said that there can be a thunderstorm in Billerbeck and torrential rain for one hour. I got the message in the smart phone. But it was not there. They said there would be clouds all through and it would rain, but it was not. The energy which we invoke is the energy which is the basis for all functioning in the nature. Many times we get contrary to the forecast, sunshine. Yesterday at lunchtime, our sister Doris said we will have very heavy rain. But there was no heavy rain, only a little rain. Weather keeps always changing, that is one dimension. When we are all here and chanting sacred sounds, the ambiance changes all around. In that sphere that we build we live for 3 nights, 4 nights and even 9 days. A very effective sphere of light and love and will is built in which we stay. When you go out what happens, this sphere is not there unless you with your own will retain it within you. And as you go home, even when you do your prayer at home, the effect of the collective prayer is far more effective than the individual prayer. The collective prayer has a multiple impact. That's why as far as possible, prayers are recommended to be done collectively. When the daily life does not allow you to do that, then you can consciously link

up to the groups, and in the higher plane feel that you are part of a huge group – like a guru puja. Imagine that you are in a guru-puja like situation and doing your prayer. That would be much more helpful. That is how the individual life, since you do not hold up in and around you the energy that force dissipates and you tend to fall into the impact of the ambiance that prevails at the place where you live. So it requires more effort to build it and to live in it. That is why outside it becomes slightly difficult. But through time, as we practice and we stabilize the energy in us, every morning through prayer you can build a sphere around you. I gave many such techniques before. With the mantra OM NAMO BHAGAVATE VASUDEVA. With every mantra you can build a protection from the heart up above, from the heart down below, from the heart towards the front, from the heart towards the back, from the heart towards the left, from the heart towards the right. And then join all the 6 directions with the center in the heart, which is the seventh one. You build this kind of a shell in you, which we call Shiva lingam, or a double pyramid. If you build a kind of a shell of light around you, you are very much intact. Wherever you move, you are moving with the shell around you. That is like having an armour. Like a warrior has an armour you have a shield of protection around you which is a field of light. And it doesn't let you go anywhere and everywhere. And sometimes undesirable energies don't come to you, it protects. That is how you can still stay on with the strength of the prayer throughout the day. It can be worked out. Why? It is not always possible to live in a group. Whenever the opportunity permits we try to partake in a group and join the sphere of light. It is like getting into a sphere of light. Build every day a sphere around you, stay in it and keep moving everywhere. Then you are in a protective shield, a directive shield and a field of light. So Jesus said when he went to Jerusalem, I can pull down this temple and in 3 days I can rebuild it. Because in three days and three nights, when you do a very rhythmic work, certain things get built. When we leave this hotel, the energy remains here for some time until some other activities keep happening here. That is why this understanding of manifestation of energies through the work of goodwill you should be aware of and try to link up on a daily basis and participate in a group life to benefit further.

Q: In the beginning you talked about the beginning of creation and there was darkness before creation. What is this darkness and why is it at the beginning of creation?

A: The creation is an expression, and an expression has a duration. That is what I said, creation is an effort. Every effort has its conclusion. Between one effort and another effort there is a period of lull, a period of no action. When the creation is to be, it was in a Chaos, which means in a kind of static space into which a dynamic impulse comes and tries to find its expression. When it is finding its expression, there is already the other energy which is very much subtle. So it doesn't easily give way because it is eternally there, and you are periodically coming up and retreating. A creation has its periodicity. But the static space in which this creation happens is eternally there. Therefore it has a different energy. Just to give an example: We can't be awake all the time. We wake up in the morning, and essentially, although you do not wish, when it is late in the night automatically the sleep comes. Isn't it? Because this awakening has a periodicity. Necessarily it concludes with the sleep. Sleep is impending. If you stay awake for 2-3 days, your system is disturbed. But when there is a need to be awake, you fight with the sleep, isn't it? If we are writing examinations, or if you are doing an important work, you do your very best to stay awake. Why? Because sleep automatically comes. Now that I am talking automatically there is a termination to it. This is an effort. A creation is a field of activity. When the activity is not, the field remains. So the field impends and compels you to conclude the activity. So even while you are beginning the activity, there is a resistance which you can experience when you are awakening in the morning. When you are coming out of sleep, is there not a slight struggle in you to come out of sleep? Sometimes we get the feeling, let me sleep a little more, again you sleep, again you try to get up. It is a very common experience. Until you feel that you are completely awake to get up there is a compulsion from within to sleep. Just as our sleep does with the conclusion to our awakening that which exists before the creation in space doesn't let it unfold easily and doesn't let it continue forever. Do you understand that? You can't always stay awake. There is a time on which you fall asleep in whatever position you are. You may

fall asleep in the class, you may fall asleep in the prayer or meditation ... everywhere you may fall asleep; it doesn't even require a horizontal posture... Like that you will sleep because it is impending. This is again such a chaos at the beginning of the creation. There was a greater effort, greater will to dispel the darkness. To get up very early in the morning you need a will better than what you carry. If you are normally getting up at 5 o'clock and you want to wake up at 4 am, you need a stronger will, otherwise you don't get up. I hope you get up at 5 o'clock. Between 10pm and 5am are the hours generally recommended for people to sleep if you are in the path of discipleship. But sometimes sleep overpowers us, and by the dint of will we resist easily. Likewise, in the beginning of the creation, when the impulse came, the will had to resist the darkness to encroach on the field of light. This resistance that we show is arising from our will, called Rudra. The scriptures call it Rudra; that Rudra dispels the darkness and the field is created. If you have lots of will energy you are able to wake up. When you don't have, then the sleep overtakes you. In the initial stages there is that susceptibility for the static energy to overpower the emerging dynamic energy. That is why we also have respect for the pregnancy. The first 3 months of pregnancy is very difficult because there is a lot of fight for survival. After three months only, the doctors can say okay, take care, keep visiting me every month, make sure that it grows well. The foetus to develop into the regular form and grow - how much care is taken? Otherwise it cannot stand. Likewise the creation in its initial stages has its own crises from the surrounding darkness. That it keeps neutralizing the impulse to express. The impulse to express always finds its crises. It is so with the chick in the egg. It is so with the flower in the tree. It takes a lot of time for a flower to come out of the stem or twig of the tree. This effort is what we call the will. Before that, what was prevailing was dominant. The previous energy remains dominant and by effort we create something. Once it finds its own level with the darkness, it stays on. That's why in the scriptural stories of the time of Cosmogony there are many a crisis where the darkness was threatening to absorb the upcoming creation. Is it clear to you with the examples?

Q: Dattatreya comes from Sirius, and the energy Sirius is Christ to our Christ. So it is a great phenomenon. Could you please explain the relation to Varuna and Mitra?

A: Mitra and Varuna are called the supra-cosmic intelligences. One is the basis for the spirit; the other is the basis for the matter. Mitra is the basis for spirit; Varuna is the basis for matter. One is the basis for the content; one is the basis for container. Mitra is the content, Varuna is the container. These two principles constitute the male-female aspect of the creation. They are beyond the cosmic; therefore they are called supra-cosmic, as male-female energy. From supra-cosmic plane the male-female energies descend as the Mitra and Varuna. Therefore, when we realise the male-female God, we can say we have realized Mitra and Varuna. Every deity is but Mitra and Varuna and they emerge from the female. In Dattatreya you find the energy of Mitra-Varuna. And they also have the facility of the holy triad, - the will, the knowledge and the activity; they emerge from the male-female. So in Dattatreya you find the male-female aspect of Mitra and Varuna, and then the holy trinity as the three logos. That is how he is the synthesis of the five. It is the case with every avatar. Dattatreya is one of the avatars; his purpose is to promote yoga in the solar system. It is the same deity that takes to different functions through different forms. It is like one government, and one works as police, the other as (administration?), still another works as post office... like that there are so many departments in one government. It is all one governor working through the various departments. So in creation also there is only one Master, the Universal Master, and you should understand that it is the universal energy working as male-female energy. It took forms in different sun systems. As I always say: cosmic sun, solar sun, planetary sun. It is also an avatar. Likewise, Dattatreya is an avatar. Whenever it comes to Dattatreya ... I have explained how Mitra and Varuna and the trinity exist. Likewise, this principle exists in every grand being who is conducting different functions. The cosmic, solar and planetary suns who we know are also emerging from the same male-female principle. It

is called Pure Existence, Pure Consciousness. Ultimately, through everything we are only relating to these five.

Dattatreya was a formation as a facility to substitute the trinity in times of crisis, number one, number two to impart yoga to the beings so that they stand aligned with the Universal Master. That is how it is.

Q: Please explain to us the term Logos as you understand it.

A: Logos as such means the male-female energy. When we say 1st, 2nd and 3rd Logos we only go into detail. We only mean the male-female aspect. When we say First Logos, we speak about the will power, Second Logos we say the dimension of the logos as the ability to administer and the ability to keep things in splendour. That's where knowledge is. When we say Third Logos it is the same energy functioning as the principle of formations. From one logos the three emerge as One becoming Three. They emerge. So when we say what is Logos, it is male-female energy. It takes to a triple form for purposes of manifestation. At other times it remains as such as a male-female energy in an awakened state. We can take ourselves as an example so that we understand. When we are awake, we are male-female. Then the will happens as an emergence, an impulse, to fulfil that will we take to knowledge and through knowledge we take to action. That is how One becomes Three regularly. So the One becoming Three conducts the Creation, the One becoming Three in us conducts our daily life. We are only one as male-female. Then we conduct concurrently these three functions: the will to do, the knowledge to do and the related action. In our understanding it is three, but we are only one person as a male-female person. Like that Logos is one but manifests as three.

Q: You spoke yesterday that in the Mayan culture next to the pyramid there was a big hole where babies were thrown in. What requires from the other side that we do such a sacrifice. What do we have to pacify, what is it?

A: It is done to draw attention. To draw attention, an extraordinary act of sacrifice is done. Then the all-permeating One is enabled to make a descent. The energy is permeating. When we say OM we draw the attention. We create attention by which a funnel is formed by which energies descend. Likewise there are rituals to draw attention of the omnipresent One. So it creates attention by which the energies are drawn. There are many rituals like that. Especially the Mayan rituals were all relating to life sacrifice. I have gone through almost all pyramids that exist between the South and North American junction (Honduras, Guatemala, Mexico). The theme is to meet that with joy and gain the immortality. When you do something extraordinary, the attention is drawn. That is why the Mayans were conducting such rituals to receive the needed response. The first time, when I saw that I had to really contemplate a lot to know what it is. And coming back to that basketball game. There were only two players playing – one on this side, the other on the other side. There is no team. And the one who wins the game he fights to win the game with such a spirit because he wants to offer his head. It's a spirit of offering. He feels totally disappointed if he loses because he could not submit his head for the benefit of the society. The guide explained the game, and then he himself asked me: what do you think about this? I said we have similar stories in the East. These are all rituals of sacrifice. The Man Sacrifice was nothing in ancient times. The ritual of Man Sacrifice is called Purusha Medha. A larger community, a larger life has benefitted. The people did not care to sacrifice their own lives. But through times we have come to the point where there is such a preservation of life that at any cost we try to preserve our lives. That's why the old rituals appear to be a paradox. But the spirit was different.

Thank you. We have some pictures in the park and gather in the hall to conclude the group living with the peace prayer and some words of Yavaline and Günter. Thank you.

