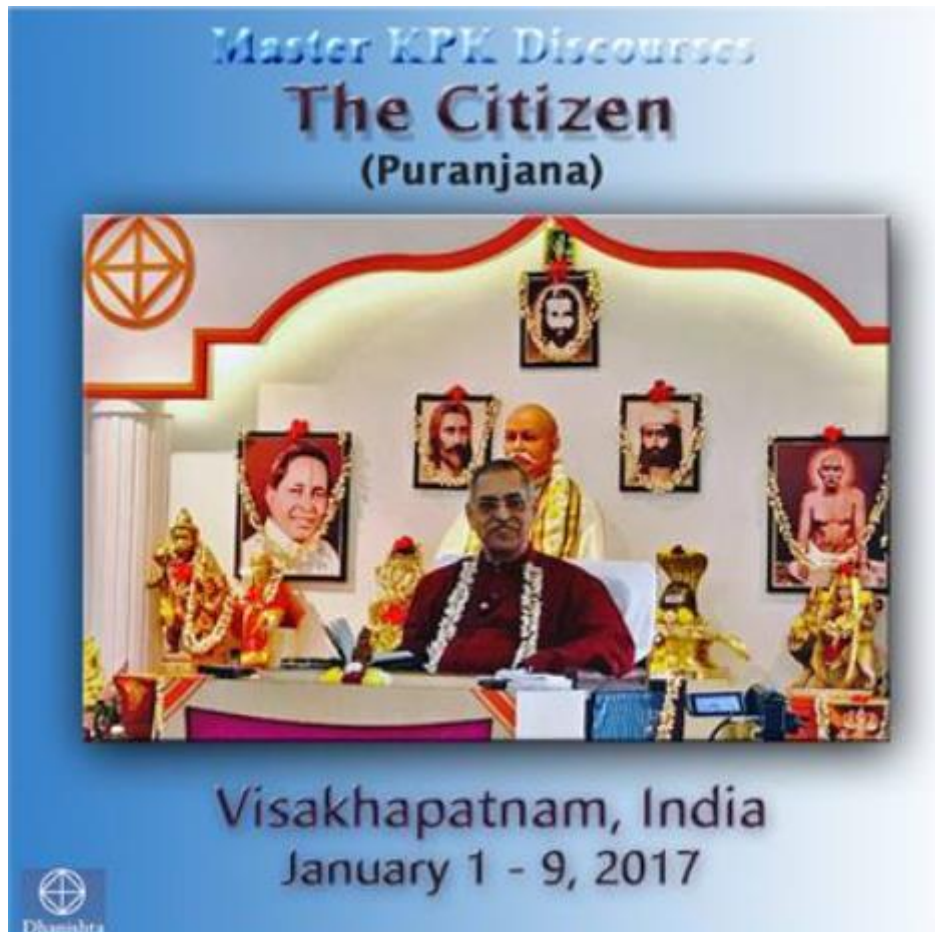


The World Teacher Trust

Seminar on “Citizen”

Visakhapatnam, India, 1-9 January, 2017, Guru Puja, 10-13 January



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

In the morning the group met with the Master and brotherhood of Visakhapatnam at Sundavaram, the statue of Master EK for morning prayer, a Telugu talk of the Master with the New Year message. (below the notes of Sekhar) and little ceremony.

- To cross limitations, we need to relate to and contemplate upon Sky.
- When you start contemplating on Light, then you will slowly get released from Earthly limitations and conditioning.
- Earth is also Divine.
- For example we can learn the virtue of Patience and Tolerance.
- We have to gradually grow in our Awareness. We are not just body. We are beyond the earthly body.
- We have to grow beyond bodily conditioning which can happen only when you grow in awareness.
- Bodily relations and events come to pass. What remains ever is the Hierarchy and group of aspirants that aspire to follow the path.
- What we should wish is to have association with the feet of the Master and with those who are ever in contemplation of the feet of the Master.
- We should let go the old thoughts and invite new thoughts and thought patterns.
- When we do Prayer we should look for new thoughts that cleanses our mind and lifts it up in awareness.

- Year by year we should grow in awareness and enter a higher circle.
- The picture on the Calendar book Kalam indicates that the brothers need to move out and reach out for Service and attend to Duty.
- Saturn is the driving energy for this year and India. This is the third year. This the last year.
- Jupiter is approaching. Jupiter energy will arrive in 2019.
- Whatever good work is willed, we should understand that basing on the receiver's nature gives the thought for the good work.
- The result of the good work is not yours.
- Since the will for good work is coming from the Nature the one who works and all those join the one for the good work get evolved.
- We should do it as if it is our personal work, but we should not own it and should not expect the results or take results.
- Will is not ours and results are also not ours. When we understand this and live this then life becomes Yagnardha.
- For every one there is a purpose in this World. You are meant for something. Hence we should not lose our originality. Do not try to be like others. Be what you are do your due. Imitation is normally by monkeys. So be what you are and do what you have to do and grow splendorous.
- You are a Budugu, Character. Budugu says Na Anthati Vadini Neenu. I am what I am. It is a Upanishad statement.

Sunday, 1 January 2017, evening: Inauguration of the Seminar

Medham Me...

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

Once again through the cycle of time we seek the path of truth in the month of January to relate to the Divine. This activity has been continuously conducted for the 30th time during the 30 years. It is very gratifying that our brothers and sisters from Europe and from North and South America preceded by December Call and succeeded by Guru Pujas in Simhachalam, the efforts made to participate in the program ... Our brothers and sisters from Argentina once again come in quite a number and participate in the proceedings in the month of January. I am thankful for their efforts. Similarly the groups in Europe, Spain and Germany have always come in good numbers to participate in the proceedings in the month of Capricorn, they have been always carried out before and after Guru Pujas. The month of Capricorn is the 10th house of the zodiac, therefore we are here to fulfil our aspiration, to realign and function as souls. The personality finds its complete cooperation with the soul. There are also some coming from South America and Europe of other nations also. In all together we are 72 members; it is not only a large number but also a highly significant number. There are 72 Manvantaras, it is 4 times 18. 18 is again a number of fulfilments. 8 times 9. There are many significances. The zodiac is also divided into 5 equal parts of ... even today those who know ... It is a number of alignment with the cycles of time. Once again at our group life we gather... You have to stay stable to take up the teachings, so see you don't get a cold. It is winter in India. Make sure that you stay healthy until you reach Europe and further on.

I shall speak a bit about what I have said in the morning and the theme of the group life, Citizen. I will relate to it from today on.

For all the occult practices you have to grow nearer to the laws of nature. Unless you do it we cannot be natural. The fundamental thing is to be righteous. The fundamental requirement is to be natural. Natural living enables us to be righteous. More and more you come to the natural law, the more we are able to experience the law through time in nature. Therefore the need to get nearer to nature. We all know the importance to be near nature, to wear natural things, to eat natural food, not stored food, food that is not agreeable to the body. Follow the natural rhythm for a healthy body; it is to wake up before the sun rise. In the West you don't have day and night as we have. Therefore the Hierarchy suggested that humanity should awake at 5 am at local time. To sleep more than that is not natural. To expose ourselves to that energy, during that hour, one hour before sunrise and one hour after sunrise. Sometimes in the West they have the sunrise at 4, sometimes at 8. It is much more beneficial to get up at half past 4. In the Vedas it is 3 hours before 6 o'clock. But the Masters of Wisdom moderated it, not the extreme we cannot follow. The Vedic scholars were very austere in their practices. The Masters said, we take care of marginal concessions we give but you wake up by 5 and need to retreat by half past 10. Don't wake up

beyond and don't stay after. From half past 10 to 5, it is in the scriptures. You may wake up earlier but don't get to bed later. This enables us to be natural in our rhythm. Likewise there are some other things that are suggested. That we should be aware about full moon, new moon and half-moon to adjust to the rhythms of nature. And that we notice the dawn where the sun transits from one sun sign to the other. This should be noticed by every conscious student.

In the WTT we have a digest which should reach the students the time when the sun transits into a new sign. If we are aware the nature relates to us, if we are not aware, the nature does not relate. To be aware of it is part of the discipline. Likewise the entry of the moon, it is another discipline. According to solar calendar it is transit of sun, according to lunar calendar it is full moon to full moon. In Tamil Nadu they count like this. Generally it is from New Moon to New Moon. The commencement of the Lunar month, the first ascending moon phase is the beginning of the monthly moon cycle. Monthly sun cycle is around 20, 22nd of the month. Noticing of solar cycles and lunar cycles is a great help to be aware of the energies the nature presents. Each degree of sun and moon has a different energy. Every time the same energy of the sun visits you on that day, it is not just an emotional birthday. The first greeting is from the sunray. Hello, how are you? It most touches us on the birthday. And likewise the moon touches the moon each month. Every month the moon touches it. Occultism is working in a precise way. Relate well, experience well. Therefore why I say all this today? Some difference, when the time is different it comes different. Wisdom is never standardised, get out of standardising, get into nature. Therefore let us see how we can start today a new cycle today. The whole world says, Happy New Year. In which way it is a new year? Sun is not in the beginning of the month but around 13 degrees of Capricorn, we are in the 3rd ascending moon phase. It is not the beginning of the lunar month or of the solar month. How is it that they call it a new year? A Roman emperor said, let the new year begin at my birthday. We think we are occult students but why do we participate in these celebrations. Follow the moon cycle, or sun cycle, or like the Mayans the Venus cycles. This world is an illusion. That is why we want to come out of illusion but are we thinking in coming out of the illusion? If it happens to be your birthday, ok. In my office there is a colleague born on 1st January, that is a new year. Generally for humanity it is not a new year. We have to go back to the wisdom of the ancients. We have a new year at the equinoxes. Before the Kali Age, where everything got distorted, before Kali age there was no religion. When Buddha was there there was no religion with the new year. All came by Christianity and later Islam. Most of the early theologies they had the New Year with the beginning of Libra or the beginning of Aries. There is a beginning of new year from Summer Solstice or Winter Solstice. There you can have a new year. There are traditions in the East where there are communities having their new years, from zero degrees, Aries, Cancer, Libra or Capricorn. That is the cardinal cross, the cosmic cross. That is how the theologies knew. The pyramids in Central America, in Egypt, the temples in the East are all built in accordance with it.

We think we are the followers of the Masters of Wisdom; they follow the natural system. If you wish to grow in your awareness and relate to the universal awareness we have to be in alignment with time and nature.

The last festival was the birth of the saviour, at the midnight hours of 22nd, that is the annual birth of the saviour. When the sunrays come on this day, relate to them. Sun only is the original saviour of our solar system. His rays coming in the month of Capricorn – I am speaking about it since 1989 I am speaking about this to the brotherhood. The saviour is the sun. The sunrays in the month of Capricorn are the blood of the saviour; they are the most beneficial rays. We have two persons who have been coming right from that time. Generally the saviour we relate to him when we are oriented to the dawn hours of the day and the sunrays of the month of Capricorn. They carry an ideal male-female principle in the sunray. That is what we are looking for. Is the male principle more in us or the female principle. The sun in each month enables us to gain more awareness. It starts from 22 December.

Another day is beginning of Aries; it is an exalted position of the sun. Capricorn gives birth to the Gods. Zero degree Aries Sun is right on the top of your head. Only two categories of beings are vertical, the plants and man. The minerals and the animals are not. It is like 7 times of the energy of the sun. Why is it called spring seasons, they energies from above pull you out, a spring of energy. That can be taken as the beginning of the year. Or you take it from the beginning of Cancer, where you have the longest day. Or another popular day is Libra, the midnight hour. This is how new years are conceived. There are no such things as Mother's day in nature or a Father's day. It is only an influence of Kali. A day for the mother, father etc. Some foolish people decide. We don't criticise it but we have to look for the natural system. When we are to follow the natural wisdom we have to give it the right importance.

In Kali age the week starts from Monday. They give numbers for the days, the week for them concludes on Sunday, but the beginning of the week is from Sunday to Saturday. We go from Monday to Sunday. This distorted situation we have to correct. We have to look for 1 degree of sun in a sun sign, and the beginning of moon cycle. We do our group lives during equinoxes and solstices. Master CVV said, never forget to do 6 congregations, May Call, December Call, the equinoxes and solstices. All like-minded people who want to function as souls should relate to them. In these fixed times let us keep meeting at these times. He has taken equinoxes and solstices very serious and also December Call and May Call with a fundamental purpose. December Call relates to the 10th sign of the zodiac, the sign of fulfilment. And Gemini is the 10th house in the reverse way. Therefore he took May Call in the month of Gemini, and in the other way it is December Call. Either way it is fulfilment. He did everything in tune with As above so below. Therefore he has set two times of fulfilment and four days of alignment. So we don't have to be very emotional with New Year but be emotional with these time cycles and also for the energy of your birthday. Until you have an alignment with these natural times you cannot be in tune with nature. You continue to be unnatural. When the energies are in disorder, how can the disorderly personality attune with the soul? That is why all this has to be understood and practice. I said happy day to you all this morning but it is not a new year. We don't gather at Master EK's memorial because it is New Year but because it happened to be 11th ascending moon phase in the month of Capricorn when we set up the memorial. The 11th moon phase is a great phase for healing and for relating to it. Be in harmony effortless. 11th moon phase is the best. That is why Lord Krishna in the Bhagavad Gita said, Among the moon phases, I am the 11th phase, among the months I am Sagittarius. It so happened that on the 11th moon phase in 1996 in Capricorn we started the memorial on 1st January. If you take the moon phase sometimes it might fall with the Guru Pujas. As a group we go there at this year, it is the day the where we go to the memorial.

We are attempting to the system. The first sign is in the heart, it is Akasha, the second sign is in, Mahakasha, then the third Akasha is Mahat Akasha. It is beyond. Alignment of time, nature and concept. Mahat is the basis for all manifestation. Mahat means the energy that transform the seeming nothingness to apparent something. It is the basis for Magha, Magic. Mexico had the knowledge of magic. Mahico is the version. When you go there, they say Mahico. Mahi means, those who know Maka. There is a month called Magha, it is Aquarius. It is for transformation from seeming nothingness to apparent something.

There is the first encounter of Akasha in the heart, then in the Ajna, then in Sahasrara. The earth is the Mother. I spoke about it in the morning. From earth to sky there is a path. That path is known to the Masters of Wisdom. That is why we... earth is the mother, sky is the father, and time (?) is the teacher. We have a saying It came to pass. The ocean is a good example, the waves come to pass. The sky is the father, it stays, the earth is the mother, we are there to learn something, the first thing is tolerance, to tolerance other people. More and more we become civilised and less tolerant. What kind of civilisation is it? When things don't happen as expected, we get intolerant. The scriptures says for tolerance the model is earth. All ignorant people are on earth, other planets are not. Most sacred is the Sun, there is a hierarchy from Mercury, Venus, and then Earth is waiting. On earth, learn tolerance. The first teaching is tolerance, patience forbearance. Jesus said, Father forgive them, for they don't know. Like that we have stories like Mahabharata and Ramayana. There is the example of Jesus for tolerance. Let us learn tolerance, forbearance and patience. Without these fundamentals we cannot raise. The sky has its beauty; it is always full of light. The clouds cannot obscure the sky. We have clouds in us, thought clouds, many types. The grey matter is our thought. Even a white cloud is an obscuration of the sun. There are beautiful white clouds but it is still a cloud. A goodwill thought is a thought, not the soul. We have to go beyond all thoughts. There is a good arrangement between sky, earth and...

The theme of the group life if Citizen, means normally the one who lives in a city. He knows how to live in a city. The Master DK says, the European citizens, the British Brothers, the Japanese Associates, American friends. Why the Europeans are called Citizens? Don't take things for granted when it is said. Have an inquiring attitude. Enquiring is questioning around, inquiring is, going inside. Europe has built great cities. Thanks to Romans. They built railway systems, road. They have the best city. British are not seen as parts of Europe, they are seen as part of (America?) The one who knows to build and live well in a city is called a citizen. Live in splendour. Since the group is mainly European I named it Citizen. The most beautiful city on earth is the human form. Not even devas are comparable. The Devas cannot touch down and walk on earth. They cannot taste mangoes and bananas. That is their problem. Even angels envy the human form. A human can rise about the 7th plane and go down. That is why in creation when creation is being made by the 3rd Logos it was fulfilled when the human form came. The prophecy of

fulfilment was there. From 2010 I have been teaching about the cosmic person, you are expected to keep all this in the mind. Therefore it took a long time to bring out a human form. It happened well in the 2nd half of the Lemurian time. The 1st, 2nd and first half of 3rd root race had forms which were not usable. Now we have movies which bring out these dimensions. They are bringing out many concepts. There were round forms, men with 4 heads, heads in the stomach, lower or upper torso, men with 4 heads, 3 heads, 2 or 4 legs. The forms with upper portion human, lower portion animal. Lion-man. The fish avatar: the upper part is human, the lower is fish. The White Boar, the upper part is boar... The beings according to their evolution offered the forms. From mosquito to man there is such a variety. You cannot imagine how great a variety is there. The beings are the indweller, the best form is human. Therefore it is called the best city. The dweller of the human form I call it a citizen. It is called the Puranjana, the one who dwells in the city. The cities were built in a masonic order, like in Paris. The 7th ray is seen in Vienna. These are cities built under the disciples of Count Saint Germain. Also our body is built according to the wisdom. This is the true masonic temple and the best city. We are the indwellers and so we are the citizens. I explained it in the last Guru Pujas to the Indians. It is an eternal story. In the 30th group life in the month of Capricorn this is the theme. It is the 30th group life for the members of the West. I thought that we will speak about our situation, our problems and solutions. If we can complete it, fine, otherwise we will continue next year and you have all to come. Thank you very much.

Monday, 02 January 2017, morning

A picture of Rama, Sita and Lakshmana, from Ravi Varma, a painter of 19th century, a king of Kerala, he is very popular. He is the one who really visualised the deities according to the scriptural descriptions and they are the most beautiful we have in India. All other paintings of deities are copies from him. He is very popular, nearly in every household in India. There are generations in families. During last Scorpio full moon 2016, by that time my father completes 100 years; we have been promoted writing Sri Ram in his fond memory. I brought out a picture of Rama whom he followed. He was a very good disciple. We arranged an appropriate colour, as blue, described. His lady I made it maroon colour, and the garments of Lakshmana I made it of golden colour, to make it more appropriate to them. They are appropriate to the Lord and his consort, the Nature and the Lord, they are always together, and then Lakshmana. And then there is Hanuman below, representing the teacher. It is a symbolic presentation of the male-female God and the teacher. We have to relate to the male-female God through the teacher. We made 1000 copies of it and the groups distributed it further. Take one for the family. They are all printed in Bangalore by a special printing press. You may take one each at the end of the class.

[At last May Call a revelation came to us. A Master was a disciple of Master EK and he was already a disciple of Master CVV in a very secret way. It is called "Divine Convergence". He was very known in India as a Shankaracharya and wanted to leave his path when he met Master CVV, because his path was full of regulations. He met Master CVV and told him that he would like to come out of the path. But Master CVV said that he is representing an institution which is thousands of years old and it would give a wrong example, after his life he could come in his next life to the path of Master CVV. So he came to Master EK and worshipped him and Master CVV. So what is given in the book released at May Call – there are lots of followers of him, about 2-3 million people who follow him, but we did not publicise it. But in our circles it is given. Those who know English kindly gather this information and circulate in the groups. Thank you. Now we get to other theme of the seminar.]

Another announcement.

Every morning I will give consultation after seminar, in the evening 1 hour. We will see that we cover the whole group. Morning proceedings are over by noon time, evening by 8 o'clock. Evening after the prayer.

Metam Me...

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

We enter into the sublime topic of the Puranjana, the one that enters into the city. The city is no other than the human body. The human body is by far the most beautiful form that is conceived by the third Logos in cooperation with the second Logos called Vishnu and the first Logos called Shiva. Shiva stays beyond the creation. The existence is brought out by third Logos, the creator whom we call Brahma. For this he seeks cooperation by the 2nd Logos Vishnu and the 1st Logos Shiva, called Rudra. We are now in

2nd system. The first creation is over. Now it is maintaining the creation that is 2nd Logos. So we have the form of the World Teacher Temple. First it is built, then maintained. And when the span is over, Shiva dissolves it into space. The 1st Logos is creation, the 2nd Logos is maintenance, the 3rd Logos is for creation. The 2nd Logos is active, while the 2 other Logos are not active. Therefore there are no more temples for Brahma, the creational part is over. Now it is a matter of staying in the form and experiences it. Without the form you cannot experience it. Electricity cannot be experienced. We cannot have without it amplification of sound, the light, all the electronic equipment. Electricity is not seen, it is known through the application. The indweller who descends from the higher region into the form. His purpose is to fulfil himself, staying in the form. Staying in the form and experiencing it is the 2nd logos, he presides over the form, the city. Beyond the form is Shiva, creating is Brahma, experiencing is Vishnu. We are here to experience. Without experience when you go back, you are sent back to experience. When you go to sacred place and don't experience it really, you are sent back to experience. The human form is given us to experience the universe. You can experience with the help of the physical form, the subtle form and the divine form. From out of flesh and blood you build the sukshma sarira, the golden body, and the body of causal light, the diamond light. We gather from one vehicle the other vehicles. From this body which is the ground floor, there are two more floors. The golden body and the diamond body. With the body of flesh and blood you experience the physical, with the other two you can experience the subtle and the causal universe. The seers have experienced the whole universe by the three bodies. Time has come for this humanity to know that the body that he carries has possibilities for two more bodies, that is the wisdom. Then we are fully equipped to experience.

When we came into this body it is from beyond the causal plane, it came to the causal, to the subtle and then to the physical plane. The idea is that we enter into a form to experience the splendour of creation. The unfulfilled dimension brings us back again and again into form because we have not fulfilled the whole potential. Most of humanity does not know that this human body is able to switch to two other bodies and that we die with this body. It is a great ignorance that we think that we are the body but we are the dwellers of the body. Can we say that I am the building? The building came out of me as a thought. This body came out of us as a thought. What is built around us from a thought. To feel that I am the body is deep ignorance. I hold the body should profoundly be felt by every student of occultism. That is occultism to start with. I am the indweller of the body, the body is an offshoot of me, even without it I remain. The tree builds a branch and from that comes another branch. The original trunk is there. The branches can come and go. We are the source for our body.

If this form is not comfortable, don't we change the automobile when it starts giving problems? Likewise this vehicle we have, we should be able to change. Why should we stay with a vehicle which gives us problems? We don't know how to get out of it. So we continue to live in it. But it is not so with a Master of Wisdom. He has three bodies to move in and move out. He has causal body, subtle body and physical body. He can function with anyone of the three bodies. We try to follow the wisdom of the Masters and go by the teachings they have given. We can shift from one plane of existence to another plane of existence.

This would give us optimum ability to experience the splendour of the universe. Those who have three bodies can not only experience the splendour of the universe but also help others to form the three bodies.

Hanuman is the one with all the three bodies. He has a diamond body, causal body and a body of flesh and blood. He can change the body to all forms he likes. Likewise Dattatreya, Lord Maitreya, they have the ability to change form at will. It has become possible because they know what potential the form has, the city has. As a citizen you can experience the whole city. The big cities in Europe or America, Barcelona, Basel, if you stay in the city, should you not know the whole city? Then only you would know the possibilities of the city. The best of the forms which Nature ever created is the human form. Should we not know the potential of our form? We speak of liberation from the form, moksha dharma, but what is the use of coming back without knowing what has been given? At the end of this incarnation there would be an evaluation what have you done. You are always in a hurry to come back, without experiencing what is to be experienced.

There is a football game between Barcelona and Manchester United. Would you be happy if you go back without having seen the game? It would be a very exciting game in Barcelona. If someone gives you a ticket and a privilege seat in the game, and you go back to the person who gave you the ticket, what would you say? Likewise, the Divinity gathered together, brought out so many intelligences of cosmic nature, solar nature and planetary nature, to give you a form where all the universe can be experienced. Why should you go back without having experienced all the universe?

In 1981 there was a talk by Master EK. He said, let us talk about life before death before we speak about the life after death. Why so much hurry to go back? You never experience the game. The great yogis are in the world as householder. What does he know about profession, employment, family life, children? Sitting in some corner and speaking about illusion, illusion, illusion... But when there is a football match is on, to see how much life is there, how much experience is gained. It means, you are denying to yourself the very purpose of life. To fulfil the purpose of life is why we came here. When the whole thing is in pralaya, it is the collective demand of the beings to bring out the whole creation to experience? Should you not all relate to it and have the brim of experience? Experience all the planes of existence in its fullness.

If you send your boy to the best of the schools and bring him there, and when the child comes back without experiencing the school. The New Group of World Servers all are in a hurry to come back. It cannot be the purpose. Get back into the form, then another form... When you get back unfulfilled we come back again and again. Better fulfil yourself and then you don't need to come back. My coming to Europe for 64 tours or your tours to India, we come back for want of fulfilment.

The story of Puranjana is to find the best of the forms. The purpose of gaining a body should not be seen as a sin. To be in a form is seen as a sin in Kali age. It is an opportunity to give you various experiences and not to get stuck in it. We should not get stuck in it and wrongly use it. Then we get strongly stuck. We can get stuck in the bathroom. You may have problems in all parts of the house. Our digestive system, they can create problems, the seasons are the problem, wind is a problem, sound is a problem when we don't know what to do. When we don't know what to do it limit us.

There was a fox who wanted to catch up the grapes. It jumps. It could not jump enough to gain the grapes, it jumps again and a third time. Then it decides, oh, these grapes are sour, I don't need to eat. But are the grapes sour? There are others who are eating these grapes. It is so popular to eat the grapes. You decide that they are sour because you were not able to gain them. All planes you can experience but because you don't know how to experience, so you decide to go out of the physical. Synthesis says, live well and then leave well. If you don't live well you can't leave well. This understanding is necessary. Each one of us is a king who has come down to rule the kingdom. If you are habituated to rule it, you are called a king of your own system. We are called sons of the king of kings. We are his descendants. We belong to the royal lineage. All beings are the descendants of the same source. They are essentially solar, meaning royal. The light came from the cosmic sun, the solar sun and the planetary sun; we have polluted it.

The story says, in ancient times – what is ancient times? Is it 100, 1000, 5000 years before? In the East there is a history of 5000 years, in the West of 2000 years, but according to Secret Doctrines it goes back 18 million years or planetary existence. Before that, there have been different kinds of formations. We need to know Secret Doctrine to know about it. The story comes from Lemurian times. Unless you know the story coming from Secret Doctrine, you don't know what is in Bhagavatam. All of her time criticised her, for all she did and she said...

There was a king in ancient times, and he had a friend called Mitra. It is also the friend that never failed. Every Master of wisdom is a friend. No Master of wisdom ever fails anyone. He is the noblest; therefore he is always available to help. The king also had a friend called Mitra. Who is the friend with us? The Master Consciousness in us, meaning Ishvara, the universal God. Many times I expressed to you that we are three in one, the Master is there, we are there and there is the personality. The Master, who is immutable, we and... In the head we have the Master, the heart is the dwelling place and all below the solar plexus, below the diaphragm is the field of the human, the personality. All that is above the throat is the Ishvara. The upper torso belongs to the soul, the head to the Master and the lower torso is the personality. "I am now trying to make an effort to live as soul". If you relate to the Master in you, you are with your super-soul. If you are trapped and not relate to the soul, we got stuck. The Master in us is in the top of the head. In our meditation we relate to the Master in us. The universal Master, we relate to the central spinal column in us and we are enforced to work with our personality. The super-soul exists as soul and the soul relates to personality. The personality is the means to experience the objectivity and the subjectivity. In you there is your Master. Don't think of the Masters of Wisdom to start with. The Masters also were beings like us and they have established a link with the Masters in them. Therefore the Master Energy flows through them. Therefore they are examples for us. They give the technique to us to eternally link to the Master of the Universe. Not to get crazy with the outer world. You stay at the index finger of the Master. What would the Master us to do? You think "This is the only thing". The follower sits with the form of the Master and not with the Masterly principle. Unless this is clear to you you cannot overcome the limited understanding of the Master. Electricity goes through so many light

bulbs. To stay with one light is horrible. All lights have their light in the electricity. The many lights are the hierarchy of Masters, but the electricity is the one Master. Without the Master all the bulbs mean nothing, like without electricity. The magnetic, radiant effect expresses through form, should you not relate to the formless thing which has no name and no form, which is not male nor female, not human, animal and plant. That which is beyond and illumines the planet, the solar and cosmic sun. The light that the eyes transmit is the same light that the sun, the solar sun and the cosmic sun transmits. The Master is the one who illumines the Sun, the Moon, the Fire. Without THAT there is no fire. He is directly present in all. No middlemen are required. Don't sit in the middle. If you go to a temple, in between the image and the person there is the priest which often becomes in between you and the image. He often has a big belly and comes in the way. The middlemen between you and the Master in you come and obstruct. Jesus and Master CVV said, the Master directly relates. From the beginning the Master speaks the eternal truth. We always try to ignore the preceding teachings and think, no other Master spoke like that.

There was a king, meaning a soul. We came from the King of Kings. The entire universe belongs to us. We are descendants of the Master of the Universe. Who can come into your way to relate to the Father? But since you have forgotten to relate to the father, a person that remained in connection with the Father can remind you of the Father. I am a son of God and you too. He is not promoting you but recollecting to you your original status. He also shows how to relate to the Father in you. A Master of Wisdom. In India we have all the sounds for reversing a vehicle. When we sound horn when we move forward we also use a sound when reversing. The people of the path of regression make more noise, the people on the progressive path make less sound. We don't know making no sound when returning.

In India we try to look for self-regulation.

This king has a friend, Mitra. This friend with him is always in his hours of birth, ... he is the universal Master who is with us. In his name we live as his mirror image. There is a soul, along with him the friend, meaning the Master. His quality is, he always means welfare for others. He doesn't interfere. He stays with us but does not interfere. By himself he does not interfere. If you don't relate to him, he does not interact. He is not intimidating. He is there with you because in case you want you will come to him. To relate when sought, not generally relate. This Master is so very beautiful, ever friendly, on his own he does not relate to you. He relates to you 100 percent with cordiality. That you did not relate to him he does not mention. He is always with cordiality. If you look to him, if you look to Me, I look to you, that is the quality of the universal Master. Such a Master exists in each one of us. Our very existence is He, but we do not realise. He is not active, he is as much vocal as you relate to him.

There are devotees who related to the Master St. Germain. The divine relates to the daily labour of the devotee if he wants. If you relate, he relates. If you are so much attached with him, he also is attached to you. He can walk along with you wherever you are. "I am always with you even in your silence." That is why we are given number 8, we are the lower zero, he is the higher zero. From his side there is no detachment, according to your relating.

If you keep the association with him, you cannot relate to him if you are not aligned. Do you feel him when you are at the breakfast table? The scripture say, we cannot notice the presence in us. It is so subtle. He is co-existing. I Am is not the truth, THAT I AM is the truth. Such is the situation.

The One who has a friend who is also the king started looking for forms to descend, that is, he is looking for cities to stay. That is symbolic. The form is the pura, the dwelling place. It can be a house, a city, where you are staying. In the house where you stay? You stay in your body. Basically I stay in my body, in a house in a street of a city on earth. Your staying place is the body. Do you stay in muladhara, solar plexus, heart or Ajna? I stay from head to muladhara. I go to bedroom, staying room in the heart. The bureau, the head. The bed room, the heart. The Puranjana is looking for a form to stay, therefore he is called Puranjana. The dweller is called a stayer in the city, Puranjana, a citizen. The city has all facilities. We would like to stay in a place where we have all the facilities. Therefore he went on to search for the best city to stay. He was not satisfied with so many forms in creation. He kept on looking for forms. Just when you are looking for a house to rent, if it has enough breeze, comfortable bedroom and bathroom. He went on searching. He did not find any form interesting. He said, one of these forms would fulfil the very purpose. But he did not find, some facilities were there but not all. Ultimately around a mountain range – the story says Himalayas – he came to the South of Himalayas, means Nepal, the uppermost part of India. He went on wandering to different places and ultimately found a form which is the best place to stay. The soul is a very choosy thing. Even when we find a comfortable form, but if we don't have an ideal form to be found, we build a place ourselves. He wanted a place which is human. A form which enables us to experience the whole universe. By all the forms to get the human form is the most sublime. Among all the forms, he born things – the souls are unborn, we think we have born but we are

the unborn ones. The forms have five places. The nature is bestowing the places. Birth, growth, staying and decaying. Forms are called bhutas, that which comes. He found a found into which he could enter and fulfil his purpose. So the king found a form and enters it. It is the soul that enters into a body. The soul suffers when it is to depart and does not know how to. We will come to that. In the afternoon we will proceed further. Thank you very much.

There is another picture of Ravi Varma, of Saraswati, the Mother.

Monday, 02 January 2017, afternoon

Metam Me...

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

The incarnating soul,... the forms are there on earth, there are a varieties of forms for the souls to enter. Among all the forms the most sophisticated form is the human form where almost all possibilities are available. The beings over the earth and in water, they all have limited facilities compared to the human form. In the insects there are no fully developed senses and fully developed body, in the case of animals also, the senses of body may have been developed but the vertebra is parallel to the earth and it cannot stand like a man. The plants can stand vertically but they cannot more. Every form has its limitations. Among all the forms the mind cannot expand the needed growth to fully experience. With the help of the mind the soul experiences the objective and can gain the experiences. The limitations of the various forms are noted by Puranjana, the entering soul. He went around the globe to see the various aspects of forms. Where there are some comforts to the form, the dangers are many. They are the prey for the other forms. A rat is a prey for the cat, a dog a prey to the animals in the forest. For the animals there are life-threads unlike man. There is a thread for life. A scorpion has a life-thread. We would like to have a place where there is enough security and enough food. The creator created a variety of forms and the souls are allowed to enter. Among all the forms, Puranjana found that the form of the humans has the best form to overcome dangers and to experience through the senses, protecting oneself through the mind. He went to examine the human form, its potential, just like before we buy a machine. We look for the manual of what potential it has, what facilities, what kind of experiences one can have with this machine. In a similar way, the soul tries to understand the variety of experiences. The scripture explains how he examines the form.

It enables seeing, listening, speaking out. There are three sets of double orifices: The eyes, ears, nose – there are three sets of two orifices. The eyes, the ears, the nose, they conduct the same cause. If one eye is defect you have the ability to see through the other eye. If one ear is defect one can hear through the other ear. Likewise the six sets represent three pairs. There is another orifice which is not paired but which conducts two functions. It allows to speak out. In the other gates they are two and they are aligned. Then he has also found many thresholds in the forms, where there is a door to step over, meaning the whole form of the house is arranged in a fashion that from one function to the other function: at the bridge of the nose, the mouth – the food does not directly go down but first through the mouth. It is found very well designed how to go to the next chamber in due course of time. Then it goes down to the stomach, then there is a threshold, then the intestines...

He sees a lot of lighted lines, the nerve centres. He sees so many details in the forms. The orifices are the windows of the house, to enable entry of energies and exit of energies. Through the thresholds the energy can go through every part of the body. He also found the seven tissues relating to seven varieties of an effulgent diamond, the 7 tissues of the body shining forth. The muscles are shining forth in coral like colour. He also saw pearls in the form of the teeth. He saw the vertical pole in the form. It supports the whole system in a vertical form by which he is enabled to go up in awareness. The vertical pole is of great consequence. The vertical pole is a great thing to move from one plane of existence to another plane of existence. He also found the plexus of the nerves as junctions of the city. He also found the river, the blood stream system. He found playgrounds in the form where one can indulge and enjoy. One can play through the sexual activity, food activity. Ultimately he found that there is a machine which conducts all the activities of the form. This he saw as the most interesting point of the machine. It can experience everything from the surroundings, the lower mind. With the help of the lower mind you can operate the whole system. This is all the function where man presides about. It consists of five limbs, two legs, speech, ... five senses, five elements in the body in sufficient form. He has the ability to experience

the sensations with the help of the mind. He went on finding and he also found the minerals. The form contains gold, silver, copper, lead, bronze, tin, so many metals. And there are so many small many machines that are assembled together. There is a machine that enables to see, a machine that enables pumping of the blood, digestion of the food, transform with alkaline the food. He saw many good things in the system. The inflow of water and outflow from the system. The water supply and energy supply with food, and the system can also be cleared. He also saw the glands and the creepers we can find in the body in terms of our roots that support the (seeds). He also saw that the skin has enough pores and the hair particles, wherever there is a need for expulsion there is a greater amount of hair. He saw the ability to expand and contract through the air. There is a pressure from within which resists the atmospheric pressure. It again expels into the atmosphere. The contracting and expanding air. He found an expanding and contracting machine. Then he also saw that this whole machine for which the doer is the mind. He sees for the mind a beautiful valley, the nature of the body, a beautiful form. That is what is called the Buddhi. The human machine is the only form that has this Buddhi. The humans with the help of the self-conscious will have the ability to function in nature. The birds, animals, plants have not the ability to function in a self-conscious way. It is described as a beautiful lady welcoming the incoming form. The soul gets attracted because of the beauty of the form. Please note that it is only the soul that is drawn to the form, it is not nature that draws. Nature is available for the entry but the soul is attracted by the nature of the form. When we say, someone has attracted me, there is something that attracts me. The nature does not attract you but it is the soul that sees the attraction because it is unfulfilled. To fulfil the unfulfilled parts it is attracted to some aspect of nature.

To make it clear to you, did the apple attract Eva or did Eva was attracted to the apple? If we keep some cakes, coffee and tea here, they are there but we are attracted. Some relate to them and some do not relate. The inner urge, unfulfilled state. You are attracted to the cake, to the buffet. You late complain, ah the chocolate, the coffee... Is the problem with the coffee? Was the problem with the apple or with Eva? We are drawn to nature but nature has no program to bind. It is your unfulfilled program that binds.

Today another aspect of nature is mobile, smartphones, all are attracted by it, when you awake in the morning, you are attracted to it, it is handy... In the entire nature there is no attractive thing that attracts. It has no program to attract. It is made so that the unfulfilled parts in you attract. In a big mall there are so many things you buy but you do not buy the whole mall. It is the soul that gets attracted. Men are attracted to women and then they keep saying that the woman is the cause for trouble. Even in matters of love the man is outgoing and the woman is quiet and waiting, generally speaking, it is the man who makes the advance steps. Once he is with the female, after a few days he thinks, how to get rid of the female. Lack of knowledge makes you get bound in nature. Why do they say that women are the cause of problems, that they don't have any entry into the kingdom of God, that women are only articles of pleasure. It is the men who propagate it. It is modern religion that promoted the male-dominated society. There are as many women initiates as men. If you go through pre-kali age you find as many women initiates as men. Form has no attraction by itself.

There is a showroom here with cars. The cars do not attract but we are attracted to them. The cars are displayed but we get attracted by the unfulfilled part in us. That is what is gets drawn to a part of nature. That is why forms get born into forms. You found the form attractive. If you ask, why am I born? - Because you willed it. Why should I buy this ice-cream? - Because you willed it. Anything available you get attracted because of your unfulfilled parts. There are kids who get attracted to anything they see in the mall. The souls are drawn to the forms as long as they are unfulfilled. We are drawn to so many things, to other forms, to places, to things. If someone says, Angel Falls in Venezuela is the tallest fall, you want to see it. If you hear that Everest is the tallest mountain, you want to go there. Incense in Mysore is very good, so you have to buy sandal. If you go to Switzerland, you have to buy chocolate. Many people are drawn to it. It gives an optimum opportunity to fulfil. How to fulfil is the question. To gain is one thing, how to relate is the other thing. Is it not very beautiful? Puranjana found, this is the best fountain. Around the lady there is a serpent with five hoods, and the serpent's hoods they regularly move. He was drawn to the beauty of the form with his Buddhi and the mind. Then the soul sees the form of the beautiful lady. He dialogues with the form depicted as a lady. He sees the five-hooded serpent and the lady and the serpent are associated. The serpent moves wherever the lady is. He also saw that the lady has eleven assistants, lady assistants, like servants of a princess. Like a good movie. A man moves in a garden and sees a beautiful lady but there is a five-hooded serpent with servants. The mind, the five sense organs and the five senses. There are five pulsations, you cannot move into and cannot move out. Prana is the most important step to find the exit through the many exists of the head; otherwise you have to exit through the many infernal gates. He enters through the internal orifices. You

exit through the mouth or the nostrils or the ears, the eyes. If you have the best, it is through the top of the head. The exit through the lower organs gives you horrible pain.

This five-fold serpent is always with the lady. The soul has only a pulsating principle but when it enters into the form it has 5 pulsations. Inhalation, exhalation, balance, upthrust, permeation. Prana, Apana, Samana, Udhana, Vyana. There is the entry point and the exit points called Mitra, the friend of all. We get into the form by his knowledge and also exit from it. In the morning we spoke of him, he is an eternal associate but we forget by the afternoon class what we have spoken of. It is called royal secret because even if you are informed thousand times you forget thousand times. It is the Master, the upper part. He can help to exit the form. Our entry and our exit is by his grace, the will to enter is ours; the Master has no purpose, because the soul wants, he says, ok, enter. Through the principle of prana we make entry into the form. Once we have entered through the serpent we don't know how to come out of it. Puranjana saw such a complicated, sophisticated form. He asked his friend Mitra. He said, I will help to enter. – How to come out? - Remember me, by my cooperation you can enter and exit but it is upon you to remember. I will help if you ask me. If you don't, you are stuck. I believe in your free will. You move with this form as a free will. If you want I am there.

When we have such a facility of the mind, senses and buddhi we recollect the friend who never fails. When we are in sickness – we are afraid of sickness but we never recollect.

The story goes on. He saw the beauty of the free will that this form offers. To whom does the form belong? To nature. Buddhi belongs to nature. When you enter into the form you get localised. If we enter into Visakhapatnam, if you enter into this building you get localised. You get localised in Visakhapatnam but Visakhapatnam has no intent to localise you. The same with Barcelona, Madrid... The localisation does not belong to the nature but to you, the one who relates to Nature. If we do not know how to relate, we start blaming the form, the lady. The human form is depicted as a lady. It can offer a lot of experience. He collects more and more information about the human form and sought permission to enter. He introduces himself as a man of virtue, like a man introducing himself to the lady. He always introduces the best side of him but there is always the other side also, and then this side comes out also. He has done a lot of good acts. Unless we have done a lot of good acts there is no ability to enter into a human form. "Be confident that I take care of you. I will be experiencing everything without causing many problems." Meaning, loss of awareness, loss of blood stream... There are two ways of departing, that you consciously depart or that the body sends you out. The first is free departure. If the horse feels comfortable with you it allows you to get off, otherwise it throws you off. The body accepted you because you said you would take care of. We the forgetful ones forget all our promises, the commitments we have made. The soul is thinking the lady, representing the human body, buddhi, manas, senses and body belong all to the nature and you become part of the nature because we get localised. Egoism exists to the soul when there is localisation. Localised consciousness and the self-conditioned nature. You are a guest that entered into the house of nature. The soul is the 10th one, the perfect one.

We enter into the human form and are localised. We gain a different identity. We have Buddhi as N°. 7, mind as N°. 6, the 5 senses. These are the 8 gradations of nature. You are the entrant, the 9th one, entering into the 8fold form. Therefore the lady cautions: "Many have appeared and also promised like you but there is nothing new to me. I have seen a lot. When you approach me, everyone said the same. Just like them saying, I love you.

The human form is speaking to the incarnating soul. It says, I have had many like you; it has always been a disappointment. It is not easy for a man to satisfy a woman, it says in the scriptures. It means that the men are not able to satisfy, the nature. So he comes again and again to the nature, again and again until he is really able to Master in the human form. Every time he says, I will be very careful, I will do this, but ultimately he (hurts) the body. Can we consciously move from the body? The lady said, many times I heard the same dialogue. The man pleads, like in every love story: Please let me be given a form.

Ultimately the 5hooded serpent opens the door and the serpent closes the door from the other side. Do we know at the time of entry how we entered? We are locked inside. When we are locked inside the form, our foremost duty is to see how we can get out of it, where there is an exit door. If you get into an automobile, today we have automatic cars, you need to get out when you enter. Our having entered should be accompanied by knowing how to exit. There are many windows, if you jump out, you break something. There is only one exit door which is also the entry door. In modern times there are many doors but the temples have only one exit. The temple built outside is only a replica of the human form. The loss of prana – it enters from the same point. We should know how to exit. All kinds of things we learn. What should be the first and fundamental teachings we should learn is how to exit. What is most

important is you should know to exit where you have entered. We enter into a body, into a family system, employment, healing, speaking, you cannot come out of it. We keep on entering further and further. All this has to be with knowing how to exit. It is an eternal happening with the soul, the human. So Puranjana is an eternal story. Before he got entry into it, he consulted his friend, Mitra, the Master in him. The Master said, your choice is it, I have no reservation. But the form offers so many possibilities for so many experiences that you tend to forget. I only have one advice because you have asked me. When you are in trouble, it is up to you to ask me. If you look to me, I will indicate the way out. If you don't, on my own I don't help. Fulfil yourself and take your caution. Then he enters into the form. He gets busy with the senses, the mind. The intelligence, the buddhi, he uses in many ways and gets more and more localised. Behind him there is a continuous thing happening. In graded ways the soul gets more and more into localised consciousness and gets highly individual, full of egoism. We will continue tomorrow morning.

Tuesday, 03 January 2017, morning

Medham Me

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

Just to recapitulate: After the third Logos, the forms are also prepared, and there is a state where the souls are made to enter into a variety of forms and ultimately to a process of evolution. The human souls could enter with the help of the Devas, enter into forms as a replica of the macro-cosmos. The entry of the souls is considered as a fulfilment of the work of the third Logos. It is fulfilled after a tremendous experimentation with the forms suitable for the souls at different states of fulfilment. In the previous creation when it went into dissolutions the beings were differently fulfilled. There are some fulfilled upto 85 percent, some upto 75, 65, 45, 28 percent, some only upto 14 percent. There are 7 planes of existence, I divide 108 through 7. So there are different floors and different planes of existence. Existence is one but there are different states of awareness. The truth is the 7 planes of awareness. That you know as you go deeper into understanding. We are all in the same floor now but the arrival is different. The planes are in relation to awareness but not in relation to existence. Existence is the same to all.

The soul of man has a certain state of awareness, the animal, plant, mineral, the devas, planetary, solar and cosmic devas. All are states of awareness. When the creation goes into dissolution the planes have to be prepared again and then later we have to enter the house again. The form nature has to come for the beings to take residences. The souls are not the forms. We are the souls and we have a form. That is the fundamental step of knowledge, we are not the forms. We are the residents of the forms, the indwellers. The indweller promotes himself to be the form but the truth is that he is not the form but the dweller in the form. His indwelling enables the forms to function. The creator prepares so many forms as experiments for the beings to function. When you read Puranas or Secret Doctrines, you encounter many forms that don't exist today. You find in the movies. Today you don't find automobiles like in the beginning of the 20th century. We have different vehicles. A horse drawn cart or bull drawn you don't see anymore. All the forms are mentioned by Mme Blavatsky. She mentions the 1st, 2nd, 3rd, 4th, 5th root race. We are now in the beginnings of the 6th root race. We were there in Atlantean time, in the Lemurian time, the Hyperborean time and in the time of the White Island. Today we are in a form which we have now. There were forms where we had forms of 24 feet height. 7 feet is the optimum we can have now, we are still going down, like dwarfs. We had different houses in different times; the identity with the form is only for the virtue of that form. There is an evolution of forms. More and more the forms are getting refined. That is the work of Manu Vaivasvata. There is a triangle working with him to create better and better forms. There is a continuous program of evolution of forms. The souls according to their eligibility are offered forms. Their awareness decides. When we are in very low forms we are in mineral state, a little more in plant state, then animal state, human state. When you are able to touch the brim of (mind)... we touch the human kingdom. Not all forms are eligible to be in a human form. According to the evolution we are in a certain form. Our form has a far greater potential than those of the lower kingdoms, even those of the planetary, solar, cosmic devas. They cannot descend so low. To touch down there is a human form.

There are stories in every theology that angels come down as humans to get fulfilled. The state of gaining fulfilment is optimum in the human form. It offers expansion into the 3 deva planes above and three planes below. Human kingdom is the middle kingdom. He is equi-distant to mundanity and divinity. Three higher planes to which he can ascent via the heart, Ajna and Sahasrara, and there are three lower planes where he can descent via solar plexus, sacral and muladhara. Among all forms created the most privileged form is the human form. It also has the concurrent responsibility. In creation privileges do not come without responsibility. Man thinks of privileges without the related responsibilities. We only see the privilege and don't see the responsibility. That is a clear indication of fall. Today on the global level, people are informed of fundamental rights but the humans don't know the fundamental responsibilities. Should we not inform the fundamental responsibilities first? Otherwise we are only promoting irresponsibility. That is what happens at the mundane level. Everybody is informed about the rights and not the concurrent responsibilities. The responsibility is the basis for the privilege. If you leave the basis and only take to the privilege you are a spoiled son. Children only know their rights and not their responsibilities. The World Scriptures don't speak so much of the rights but of the responsibilities. The Master of Wisdom can move in air, can disappear in one plane and reappear in another plane and we would also like to have this – but what for? When you resume greater responsibility you get the possibilities. We think of our rights and not the responsibilities. The right to reside in a human form gives a greater responsibility than being in an animal body. We cannot behave like an animal. We have taken to a different plane. You cannot enter into an airplane and move through the streets of a town.

The Scriptures say that it is a great possibility coupled with responsibility to enter a human form. The soul was searching for suitable forms to enter in. It went to so many forms which were not good enough because we had grown to certain states of awareness. Just like when you go to a new city we look to an appropriate house to stay. So the soul saw details of the forms. After having seen huge dimensions of forms, Puranjana, the one in search of a form, the citizen, wanted to enter. We have different cities. He saw a form with 9 orifices, 7 in the head and 2 in the lower part of the body. He found the different thresholds I explained yesterday. It had a good light and life through the system, it was functioning well. There was appropriate machine for light and for life. There was good digestion, transportation of waters to get transported. There is a water system electrical system, light system. The important plexus are there. Different warmth is there. He should enter. There are two ways of doing this, one way to do this in a very complex form like it is in the scriptures; another way is more synthesised way. I decided to do it in a detailed way, maybe we cannot complete it and then we will continue it next year. I don't say that you have to come next year. The fundamental right is free will. No teacher can ever step upon the free will of the students.

I spoke about the Master with whom all this work was made, Mitra. He and the Master are of no different. The Master is the Master of the Universe, you are an expression. He said, I am always with you. I am always available for you but I won't step into your free will. He is the true friend who always thinks of our welfare, the Master in us. Don't look to Masters outside. I spoke to you about it but it was quickly forgotten. He is an ever well-wishing person. He always cares for our welfare. He does not express, he does not impress, not interfere, only informs when you seek. By himself he does not express nor impress. He has not anxiety to impress anyone, unlike a human being. If others get impressed it is their thing. Trying to express or impress is not with the Masters. He is not present in a cognizable manner but he is always there. Truth is everywhere but we are absent. So truth does not reach us. That is the highest teaching. Brother Navaneethan made a panel at the entrance with this saying. The one who is not relating to truth is not related. The teacher is not in action but he is well-wishing. That is the quality of the Master. He is most proximate association during this incarnation and even after incarnation. That is his quality.

The incarnating soul in the story said, if this form is suitable for me, I will enter into it. The Master said, yes, it is suitable but it has its light, beauty, unparalleled. As you enter into it you stand a chance to forget me. If you look to me, I am always there.

Then he approaches the form and there is a dialogue between the form and the one approaching the form. It is by our own volition we have entered the form according to our eligibility, to have a human form. If a child wants to have a motorbike the parents say, not now. But as the child grows and asks if he can have a motorbike, he might have it. So the Master said, you are eligible to enter into the form.

He said to the form represented as a lady, there is a romantic dialogue. I expressed that there is no volition of the form that the soul enters but the unfulfilled states of the soul that seek the form. This is given as the approaching soul asking the form: What is your name, who are your parents? Like in a love story. You would like to know the name, then the mobile number, today. In those days, the soul who

wanted to enter the form wanted to know the name and the name of the parents. The lady smiled. What is your name? The name of the soul - there are no names. It says, I have been seeking the name but it comes to know who he is according to the state of evolution. Who are your parents? The parents keep changing each incarnation. Last incarnation we had another set of parents. There are so many names and so many parents. We name a child only when it enters into the womb. In the East we think of a name only when he gets out of the womb. You don't think of the name even before conception. How can you name something which is not there? You know that something is there and there is a name. The form and the soul take a name, a changing name. Before entry into the form no name is there. The soul has no name, the form neither. When both are bound together there is a label, there is no permanent label. The lady says, neither you nor me have a permanent name or permanent parents.

Humans have different colours, different forms. The lady says, there is no such thing as a name for me, forms also cannot be distinguished, only by their combination of form and soul together bring forth a name. The lady said, I never thought of a name. The name is not valid beyond one travel, one voyage label. There are so many journeys. What do you do after using the ticket? You take it off, be it a plane ticket or a train ticket. It has a limited value. What will happen to my name after I depart from the form? You do not have to think of it. You put the ticket into the dustbin. This kind of teaching through the form the scripture is informing us. Soul and body being together take to a name for the world to identify. "I only know the form but not the name." When the soul combines with the form it takes to a status. "I am not aware of a status." The form is built by the intelligences, the great architect of the universe, the number consciousness, Kapila, the form consciousness, Kapila, together with some other intelligences they conceive the forms to be built. There are intelligences with Sanskrit names. There are mathematical intelligences in the body, about the proportions of the head, hands, legs, fingers. There are shape consciousness, number consciousness – one mouth, upper and lower jaws, 16 teeth above and below, well arranged unless we use them. That is the number consciousness. 5 fingers, sometimes 6 fingers. 2 eyes. Unfailing doors to the windows like the eyelids. They are closing when there is dust. All this is availed by architects, mathematicians, designers, builders. The assemblage is put together by the builders, like an automobile there is an assemblage. So is the form an assemblage done by the intelligences of nature. All of them together constitute my parents. All the details cause the assemblage of the form. To say who are the parents, I am in a loss. The form is described. The soul which is a product of the energy permeating the whole universe. The form informs, if you ask such questions I have no answer. If the two are together, the relevance of a name is there, otherwise there is no relevance. Then she says, yes, I agree you are eligible to dwell in the form. It is comfortable to you and to me. There is an evolved soul, the form is at comfort. If you have not the knowledge how to function in the form we cause damage in the form. The form represented by a lady says, I know that you are eligible to be in the form and by being with me both are joyful. If not, what happens? The form conditions the soul. When you accept a lady in life, and you propose, I keep you happy and you keep me happy. If not, I will cause havoc to you.

The form and the soul give mutual benefits, also to the associates, the mind, the senses and the organs of action will cooperate. So you are most welcome to enter into the form. Then the soul said, what about the serpent? - The serpent is very beneficial; it helps us to be here. The pranic system protects the soul and the form even during the sleep hours. It not only enables us to sleep and relax, there is a five-fold functioning in the body. It enables the form to function, the digestion, the functioning of the upper and lower torso; you don't have to worry about it. If the serpent is not happy our bondage is suffering. We are a couple. The serpent gets the trouble, not the form. You get the pain relating to the legs when they don't function, when the life flow is not good. If you don't know how to function with the form, the form gives problems. If you function with the law, how to use the five senses and sense organs, slowly the life principle starts to move out. If it starts to go away, you have so many problems, digestive problems, irregular heartbeat.... There are so many difficulties when the life energy gets disturbed by the thoughts you entertain. People do not link their sicknesses to the thoughts and actions. There is a life principle that maintains the body. If the awareness principle is not in order it influences the system. The awareness system suffers. If something is broken in you you suffer a lot. The bones do not suffer, you suffer, the one who causes disorder. If the eye is not functioning, you suffer. The indweller is suffering by lack of hearing, seeing. All this relates to the form. If you have the knowledge of how to you you don't suffer, otherwise the suffering is transmitted to you. You have to have the knowledge to relate to me.

This information through the form informing the soul, you have to relate to the form in a manner which you have to learn before. You have to study the manual before you operate a machine. Even today people buy sophisticated things and don't read the manual. People buy a TV or a laptop. All that the

laptop has, all that a mobile phone has, people don't go through the manual and don't know what is there. People buy costly cameras and don't read the manual and don't know what is there. These man-made apparatuses have manuals. Why do you jump into using these apparatuses without knowing how to use them? The occult anatomy relates you with the chakras and the qualities in the different chakras, the synthesis it has with the planets, the sun and the cosmic sun. The human form is such an operator; you can experience the whole universe with the help of the sun. Therefore the seers say, man know thyself.

If you get in you know many more details. When we enter into a limited state – you can enter but you might get problems. You may enter and experience, in the process keep me, the lady, also healthy. Just like an automobile, if you properly use it, it is very helpful. The body can give us much comfort if you know how to use it.

The form has a mind and also a chamber of Buddhi and a self-consciousness when both, mind and buddhi, are put together.

He enters into the form and feels some kind of warmth and he gains knowledge how to get warmth, how to protect it from heat, rain, the seasons. He finds some more details in him. The countenance, the central part which is opened for photographs, he realises to be he because awakening happens in that part, at the forehead, and then you open the eyes. In the east we have the countenance, not the head. It carries the best awareness. From the east to the west, the muladhara, the awareness passes. The awakening is in the east and it travels to the west. To relate to the light and the form. The eyes are meant to relate to the light of the sky. When man wakes up the first he does, he looks to the sky. Today we may not have this possibility, we look to the lamp. Then the eye enables to look to the form. The man opens the eyes and looks to the light. He sees the light in the surroundings with the help of the eyes and he also sees the nose and the two nostrils. It enables the inflow and outflow of air. He realises that he relates to the inflow and outflow of air. He has the ability to relate to the inflow and outflow. It is the basis for all our pranayama practices.

He felt that the principle of air enables the touch to function dispassionately. Dispassionateness is the function of the pulsation. The air gets into the lungs and gets out. For good health the ancients said, keep the mouth, the windpipes and lungs as clean and well as possible. If you relate to it and be conscious of it, it will enable you enough effective circulation in the body that you don't need an extra training of the body. It is better than the so-called gymnastics. The asanas improve the rhythm of respiration but if you breathe well it is better. If you go to a teacher he does not teach you so much as physical exercise but he tells you to relate more to the respiration activity. Your health is better maintained than by jogging. After this respiration another exercise is, 15 minutes walk during the dawn, Master Morya says, not a brisk walk. Don't disturb your respiration. We are so much away from natural knowledge that we need a watch. 5 minutes breathing. 15 minutes walk in the morning or 5 minutes conscious breathing is enough to manage the rest of the day. In hatha yoga you have asanas, in Raja Yoga you have quiet walk in the morning. No talking, it comes when you walk with someone walking with you, then it is walky-talky. Have a stroll, a normal walk for 15 minutes. Then sit down for 5 minutes, keep your back erect, breathe in as much as you can and breathe out. Just for 5 minutes. When we have cold, in the night when we cannot sleep – a student of yoga is strongly recommended to keep his respiratory system as good as possible. This is mandatory, he is unconcerned about anything. If you are at home, taking shower, anything or everything is ... If you make full breathing it develops enough resistance in the body. We do not breathe even one fourth as we can. We don't give all we can. Think of the respiration. With consciously respiration, you are working with the serpent which is very beneficial. It strengthens the other 3 dimensions of the respiration.

He found that this is very important. He found a great facility in the form, the mouth. The mouth is as important as the nose or the eyes because it is through it that you nourish the whole system. It is called the fire place; it carries the tongue, the taste. The taste of life depends on the taste of the tongue. The taste of life depends on the taste of the tongue. It enables you to take in food in a good way. The physicians in olden days examined the eyes and the tongue. Today nobody cared. The doctors used to examine the tongue first. It should be as clean as possible. It should not be allowed to smell. After the food you wash the tongue. You use the tooth powder but yoga says, a conscious gargling the mouth three times is much better than using the chemicals. And you don't need to eat mint or such things. People around should not smell your mouth, otherwise you are not healthy. After eating, take some time to wash the tongue. These are natural methods existing since the beginning of the health system on the planet. It is found to be the roots of the science of knowledge. The 16 roots in the upper jaw contain 16 occult sciences. You can activate them by appropriate uttering of sounds. There is an arrangement of

the upper jaw. You have to keep your teeth intact. You cannot kill the roots of the teeth. By that you are killing the (occult knowledge). If the mouth is not healthy the food is not healthy. Healthy food with unhealthy mouth transforms into unhealthy food. The food entering into the body gets unhealthy. The countenance has the directions. To the right it is south; to the left is north, one ear to the south, one ear to the north. Why are they arranged like that? By contemplation he came to know that the south enables him to receive the communication of the Pitris and the north the communication from the solar devas. Left ear is therefore very important. Right ear enables the communication with the pitris, the formation. Devas give the information of the cosmic, solar and planetary system. The ears are presided by Brihaspati, Jupiter. The nose is presided by Mitra and Varuna, the eyes by the solar and lunar energy. So the resident has possibility to relate to the Ashwins, the solar and lunar energy, the digestive system, Brihaspati, the mouth (Varuna ?) and Vayu ... The eyes informing about the light. We continue in the afternoon. He is learning the manual now. Thank you.

Tuesday, 03 January 2017, afternoon

Medham Me

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

As Puranjana entered into the pura called the city, the human form, he tries to make an understanding of the form. First of all he noticed the eyes which enable him to relate to the light and also to forms. Then he noticed the nose which enables him the inflow and outflow of air, the fragrance which is an aspect of the earth. He also noticed that light is the means through which the souls and the body are kept together. He saw the importance of the mouth and the importance of the fire through the mouth in form of speech. Water in the mouth enables taste, and air functions through the mouth and he realised the fire through the sight. The nose leads to the air and also to the smell. The mouth relates to the fire and also the taste. These are the perceptions he gained. This part of the face is east, he saw that the frontal part is the most important part of the head. Beings are recognised by the countenance. The rest of the body including the ears, even if they are visible we cannot cognise the beings. The most important identity cause is with the countenance, the central part of the head. Even if you don't speak, the voice is significant; the eye is the most important part. If it is hidden you cannot recognise. He thought that this is the most important part where the 5 elements and 5 sense, sense organ happen. Even if there is a left ear facing to the east, to your left it is north, to your right it is south. He understood that the left ear relates to the sky to relate to the higher world. The ear brings the sound. It has a potential not only to listen to the noise but also to the voice of silence. All senses have a subtle perception. The north enables to listen. Everything happens from the North Pole on the planet, he is able to relate to the subtle from the north and the south relates to the reproductive intelligence. All initiations are done into the left ear, there the mantra is given. The sounds of the devas are transmitted through the left ear, and the sounds of the pitris, also a kind of devas, are transmitted through the sound. Our head contains east, north and south and above. He travelled down and found the upper torso where there is functioning of the lungs with the help of the air you draw in. This respiratory activity gives us the presence of the penitence, mendicancy, contemplative aspect. It has the quality of sanyasi. In each being there is a sanyasi who conducts the inhalation and exhalation. This principle relates to the higher realms of the being and also enables us to deal with the mundane side of the being. It is only by relating to the respiration one can relate to the mundane part and get back. A mendicant is related to the worldly activity. A man becomes a Master only by relating to the respiration, to gain balance and to move up to the head. Listening, seeing he can work with. Smell he can work with, touch he can work with, all these are means of experience. The five sensations and the five senses are found in the head. All perceptions can be geared from the head. If someone does not behave well he is headless. Head is not just a sphere; it is kept on the top. Then he found that the respiration activity is moving up and down, to the lower torso and up. It has nothing to do with your ... Everything relating to healing through the word and relating to the world is independently working. We explained so much relating to this mendicancy of existence. Mendicancy does not mean beggary but a dispassionate attitude towards the world. When you are passionate towards something else you are not passionate towards yourself. ...

The eyes rest, the ears rest, the mouth rests, the mind rests but not the respiration. It has a different dimension. That is why it is said to be the penitent or the mendicant in us. You are sleeping or dreaming,

it functions, you are contemplating or in deep meditation, it functions. It links you to wisdom and helps you to move up and to experience expansion. It is a most silent one. The most active one is the most silent one. Even the one who associates more with speaking does not do well, they do not have much time to serve. There are others who do a lot and do not speak anything. Therefore the instruction in discipleship is, speak less, do more. Don't do the contrary. The silent ones work most. There is an Upanishad, Kena Upanishad, which says it. The ears, the smell, the touch, they all claim importance and the mind also claims, I am the basis for all. Mind is the manager, the senses are the supervisors and the body is the worker. The manager is related to all but all found that without respiration they all cannot function. When it withdrew the 5 senses and the mind felt devitalised and even to the point of death. Then they understood, it is not we who are important, all of them function because of this silent one in us. The scripture says, this is the mendicant. Why do we go to monasteries and stay silent, for 40 days, it is a discipline. What is it that you find in silence? You find the pleasure of the silent activity which is not done by you but which is happening in you. It is called Kriya, action. It is the true action on the basis of which the activity of the mind and the senses happen. It has lead Puranjana into the lower torso. He found that the activity is not only conducted in the head but also in the lower parts. The seven orifices are in the head, the eyes, nose, mouth and ears. He wanted to know the function of the two other orifices and so he travelled down and on the way he realised that the functioning of the air is with the upper torso and the functioning of the fire is much more with the lower torso. The fires of digestion called Vaisvarana. These fires cause digestion and nourishment. If this fire is in the stomach all is transformed well. The upper torso also carries the pulsation and transformation of blood into pure blood. We only know how to eat but the intelligence that digests is in the stomach. The upper torso's predominant activity is air, the lower torso's predominant activity it is fire. Today's civilisation has no good digestion. 80 percent of humanity is constipated and mostly in the civilised part. A tribal is much better with it. He has much more lung power than us, because all his activity is very manual, he does not depend on machines. They can walk from one village to the other. When we want to go to Jagadamba we need a car. We use outer machines and the inner machine becomes lethargic.

When you don't use the organs of action the fire does not generate. The more and more you relate to machines the less the inner machine functions. He found that there is a machine in the lower torso where the fire keeps functioning in our sleep hours. The activity of air is undisturbed. During the day it is disturbed, we get fear, anger, causing disturbance of air. In the night when we sleep the digestive system works, the fire digests. The fire, air and water function. They are transformed and transmitted to all parts of the torso. He found the head, the upper torso, the lower torso. One relates to light, one to air and one to fire. There is an order, we say in fire ritual (Sanskrit). The head represents the light, the upper torso is predominantly the field of air and the lower torso is predominantly fire. Then he went further down. When no pulsation happens the five senses in that area find their limit. He cannot find what happens there near the orifices. We cannot see, hear anything about them, we cannot touch, we cannot smell or touch. The area of the anus which we call the defecative tract and the urinary tract, there we have no perceptions. The perceptions are very high in the head and they are almost non-existent near the base centre. In that way there is no activity of senses as such, they are beyond. It is a dark area where we have the organs of defecation and urination and the activity of sex. That is why sex activity is seen by which your awareness results in a depletion of your perception. The energy existing in Sahasrara are transmitted through sex activity finds their exit. Perceptions become dull. Sex activity is only meant for nature in proffering bodies. You are repaying to the Pitris by giving birth to children and not continue in indulging in sex. In the Old Testament you have the story of Sodom and Gomorra. The more indulgence in sex is the more the sex cannot move up. When the sex activity takes place then there is wastage of energy in the upper parts and destroys the cities. There are stories of destruction through indulgence. Not only unclean things happen there, it is a toilet area. It is seen as a snake pit. They call it roga. When intelligence, boga comes to roga, sickness. One is yoga, a state of synthesised, balanced nature. It does not permit sickness to come in. Sickness does not happen when you are with yoga discipline. When you are with roga, indulgence, you open doors to sickness. Indulgence results in sickness, it has to be modified only to cooperate with nature's impulse. All this has to be given to the children as the science of man before they get into the activity of sex. Otherwise they go astray and waste their life. The rest of their life is wasted.

(Today it is Asia that is supporting the West, there is indulgence and there is brain loss.)

If you carry the knowledge. By our lack of understanding the first is in the lower torso. Fat belly is in indication of weak health. Our activity is distorting the health. The waistline will not be properly formed unless we use... If we go up the mountain, institute walking, all this has become necessary because the

body is not appropriately used. I informed in the morning 15 minutes normal walk, 5 minutes conscious breathing. Normally the manager in the upper rungs have assistants to help are depleting the digestive system. Once it decreases there are gases and lack of fire and this contributes to lack of... the effect slow comes on the heart. An overactive man brings also an impact on the heart, the air. The cause of disturbance is down under, in the west of the being and it can ultimately bring in enormous sickness. (People are so very forgetful. He cannot recognise his children... Then he understood about the importance of light. They are like blind ones, if they are told, walk to the retreat centre, they cannot. There are two blind ones, they do not talk, have no perception of their work, they cannot walk, they are the accelerators of the car. The wheels are blind, they relate to the mind??? They do not think they only carry according to the orders receive from the indweller of the form. The being in the form gives order to the legs. When the being is asleep they don't move. They are the blind carriers. They are like the slaves, the organs of action. Then there is another blind one, he does what the indweller says. By themselves they don't walk. If they walk by themselves the sickness has gone too far. The hands and legs are like the four servants. You cannot ill-treat the servants, otherwise they cause problems and you get into a subnormal way of function. Then the ultimate in the form is what he calls a sharp needle. It can be utilised to prick others or knit things together. It is a helpful and a hurtful thing. That is how the scriptures describe the mind. It can do damage. It is a cementing and a breaking agency. It depends on the indweller how the person makes use of it. The mind is the most important instrument. It is called Vrishutti, Vrishutti means the needle. Whenever we have Vri it is very special. Pra means fresh but if you are very special in your expression you are called Vipra. This needle... There is a story. A man came to know of a great Master in Iran, Zoroaster, who taught working with fire. The followers of Zoroaster are worshipping fire. When the Arabian king came to know about Zoroaster he sent a gift related to fire. When the messenger gave the message, the Master gave a wooden box and told the messenger, don't open it, give it to the king. The messenger brought the box to the king. Within the box there was a needle. Normally we give to kings valuable things. He gave very valuable things which the king did not understand. The king gave very valuable things and the Master gave the needle. He pondered on it and went on thinking about it. Then it was bothering. He wanted to go to the Master and sent a messenger to understand the meaning of the needle. Then the Master said, the needle is the most important implement and I wanted to know how you use it. The king knew how to use the bow and arrow. The Master said, this needle can help you to synthesise your neighbouring kingdom like a tailor brings together the pieces of cloth. The Master said, knit the neighbouring nations, the needle can knit and also hurt the neighbouring nations. What is the purpose of an elder brother towards a younger brother? To carry along, not to hurt the younger brother. A truly strong nation can get along in friendliness with a neighbouring small nation. Not to distance them or dominate them. The Master said, use the needle to knit the nations together. If you know the mind like a needle you can knit together.

The mind if it wants it can accommodate. If you like someone you can accommodate but if you don't like... The mind can include and exclude. If you can include everything around you you are synthesising. I sent you a needle, the message is to knit together all that is around you. Include, respect all in an accommodative manner. If you pay attention, be it a crow, a dog, a buffalo, they are looking to you. Ultimately this is what is the most sharp instrument in your being. The mind can relate to the body, to the wise man, to the family and children. Without the mind you cannot relate. The quality of heart also is expressed through mind. How important is the mind! The scriptures say, the most important reference is the mind. We are all mind-born beings, we are with a form that is mind-born. By his association with the form the mind can relate to all. By it you can know the very purpose, to fulfil the unfulfilled purpose. Buddhi relating with the mind you can discriminate, what is it that you have to proceed with and what is it that you don't have to proceed with. He also found the senses, the mind enable him to relate to so many things.

As much as you relate to things... desire is nothing but an unfulfilled dimension to us. A man in his 60th year would he have the same attitude to the other gender than in his 20th? In his regular relation it is no more the ... The purposeful part remains, the unnecessary parts falls away. A person who is fond of eating, we become more and more purposeful in our eating. It is enough; I don't have to run for an ice-cream, for food. It comes to you by your repeated encounter by the five senses, the things you see, hear, smell, touch. It depends upon your degree of unfulfilment. Then slowly there is the fulfilment. First cup of coffee in the morning is very tasteful, second cup less, third cup fourth cup, is enough. By repeated relation ultimately it settles down with the ... Every time people offer to you things, send you pictures or links with their smartphones. You respect but you don't see. Things we see, hear, smell or touch is all through repeated exposure. You are able to do that with the help of the Buddhi. If a snake enters into the

house, again it comes and comes. If a dog comes, it comes again. If a beggar comes a first, second and third time and you say no, he knows that he will not receive. He knows because he is a human being. The mind is there, the 5 senses, 5 sense organs are there, he has seen and the elements supporting him, he feels... Entering into this form for the first time you comprehend that there are many facilities in this form. Man can easily relate to an animal, to a mountain, because he has a sharp mind and a discriminative faculty called buddhi. That is how the journey starts. What will he do with such an understanding? He starts to know the manual of the human form. The experience and lack of experience, that is the story. We will continue after you come back from the journey.

The caves called Borrah Caves are huge, now they are an air circulation, a river flowing, a mount within the cave with a Shiva lingam on the mount. The people were doing penance there without light. There are many forest areas around Visakhapatnam and there are two hill areas, one at the south and another at the north. They are protecting the town of Visakhapatnam. But this cave is in a forest area. You can relate to it like to the cave temples in your body. Take a deep impression there. Even if you have been there, make a repeated interaction. We continue on Thursday with Puranjana. Thank you.

Thursday, 05 January 2017, morning

Medham Me

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

I hope you had a very pleasant tour to the caves and to the valley, only to come back to experience what the soul that is incarnated into a human body experiences. It is a great purpose for the soul to enter into the body. As it enters it is a great challenge again to make appropriate use of the most sophisticated equipment called the human body. As we have been describing, Puranjana found many intelligences in the head, in the upper torso, lower torso, the functioning of the two legs, the importance of the... There is the functioning of fire in the lower torso, air in the upper torso and light in the head. The scripture says... The mind is considered as a female principle. Through it the inner man can appropriately can take hold of the various systems in the body and conduct there.

Man is given a facility; the mind is the manager, the driver of the vehicle. The manager has to be managed. It can bring information from the surroundings with the help of the senses and then it also gives the needed experience and the experience is relating to objectivity with the help of the 5 senses and sense organs. Five organs of action – the hands, the leg, the speech, the two defecation orifices. Another set of five is the 5 senses through which the objectivity is experienced: The ears, the skin, the eyes, the tongue. The nose. He functions with 11 principles in the body: the mind, the 5 sense organs and 5 organs of action and he sits in the seat of buddhi and conducts with the help of mind the other 10 organs. He manages 11 organs to properly manage the body. He sits in buddhi, the discriminative self. There is a mendicant in him that conducts the prana. Air and fire are called the twin gods in the scriptures. The inhaling prana enables exhalation of carbon; the carbons are created by fire in the body, it is a continuous combustion process in the lower torso. The lower torso involves combusting all the material we put in. In this process the carbon has to be expelled. It is done by exhalation. Inhale fire and support fire. The carbon is expelled by the exhaling prana; it ensures equilibrium in the body, enough upthrust in the body and also experiencing the light nature of the body. Air helps to keep the body light. He also understood the importance of the working of fire in the body. These keep functioning impersonally. He handles with the help of mind, the 5 limbs, 5 senses. There are other instances like the light in the head, the air in the upper torso and the fire in the lower torso, the function as a supportive system. You cannot effort to disturb the functioning of air and fire in the body. The activities you do shall have to be in such a manner that it does not disturb the air in the body; it shall also not disturb the functioning of fire in the body. If the regulation is not intact, you would not have normal temperature. With this information Puranjana starts functioning. He gets various experiences through 5 senses. The first is the touch of the (...). Touch is the first aspect. Air is the second aspect. The child contacts the touch of the mother. Unconsciously he gets accustomed to the touch. When children are to be entertained, they are given soft toys to entertain. A soft pillow... they do not yet know the smell. Even when they urinate into a diaper they do not notice. The second thing that happens is taste, relating to water. The child is given to taste. They are the two primary sense impressions, touch and taste, that the child gets. Touch and taste continue as long as you stay in the body. To overcome the urge to touch and to taste are most

difficult when you depart from the body. These are the two things one cannot come out of. You have to develop a conscious way of what to touch and what you taste. Indiscrete touch, touching everyone, everything, binds. The world gives a variety of touch. You have to ensure that you do not indiscreetly touch anything and everything. That is why in the first 2 sub races of the Aryan race one greeted the others with Namaskarams and no touch: I meet you through the eyes, through light, not through matter. The vibrations of your forms are mixed up by touching the other form. M. DK writes, the science of vibration is the future science. Why do we build the hall like this? Because of the vibration. Why do we dedicate a particular place in the house? The vibrations in that place are different from the vibrations in the house. There are vibrations to the kitchen, bed room, and visitor's room, in the street... this is the science of vibration where you build your own vibration and you are trying to improve your vibration. It is not that the rest of the world is impure; it is a question of mix-up. The touch is limited to between the persons who have almost the same vibration. Each one used to have his own plates to eat. The Buddhist monks have their own bowls and they do not let others clean it. They wash their own clothes; they only take responsibility to it. That is why such things have come, the science of vibration. The child vibrates well with the mother. Slowly it finds that touch is the first sense. When you indiscreetly touch everything, your vibration loses your original harmony. It is a confused state. A Master of Wisdom uses his personal articles and does not let others touch it. He maintains a kind of insulation to enable the high vibration. We speak of extra-sensory perceptions, it is possible when you have a constant vibration, and we improve on a day-to-day way. When our grandfathers came to a ceremony they used to bring their own water and they don't use (plates), so that your vibration is not disturbed. They insure that they get back to their vibration. That knowledge. Therefore touching other beings is only through the eye. It is an eye-contact, a contact of light. That is why we say, may we transact light in terms of joy. We are supposed to touch the other in the eye and do not meet by looking to the other body parts, and transact with a smile. When you smile the light transmits. When you don't smile the light does not transmit so well.

Puranjana is one of those beings who do not know, he touched anything and everything. Then the touch of taste. The Dattatreya-book which brother Ludger brought, there is a story of Kali. He bowed down before the creator, my time has come and I have now come and do the work. The creator asked him. What are the weapons? He set one hand on his mouth and another hand on his genitals. Like this he can dominate the beings. The creator was astonished to see such a form. Why do you touch the two parts? These are the two weapons to govern the other beings. One is food and drink, they do not know what is the consequence of what they eat and drink, and the other thing is, I attract them to sex and then they have contact. These two weapons are the most important way to dominate them. Krishna used to warn people by saying, be careful about contact and about what you eat. These are the two things which we cannot come out. Even when we grow very old and when the body is not in a good form, the taste of food is the most damaging thing. It feeds the sicknesses. The same rice we eat cannot be eaten in the same quantity when you get diabetes. The rice that you eat strengthens the diabetes but not you. All that you eat turns out to give glucose and then weakness. The knowledge how to eat is gone. Today if you ask any doctor he only lists up which we should not eat. Ultimately it is so disinteresting because we take to such a lifestyle that anything we give to the body is turning to anti-life. They give you the contrary to life because anything is disturbed through indiscrete touch, and the fire in the body gives rise to the most alert awareness. Even to the house everyone can enter. There is a resistance principle in the body. If you eat something you eat which is not agreeable to the body, you get headache or fever. There is a resistance principle in the body which throws out anything undesirable into the body. Like the police that the undesirable things come in. Prajarana means, anything not well arranged. Important houses have security around the clock. But the undesirables slowly enter like the terrorists. You are very alert but nevertheless the terrorists enter through food and drink. When the security becomes weak the resistance power is gone. The awareness which secures the vital body, the protective system, what comes in attacks the vital system, the fire. The irregular fire is not good to the body. Frequent fever, low or high temperature, frequent stomach problems, gas problems. These are results of the diminishing fire in the body and disturbances of work and rest.

Then also for some time the baby would learn to see and to hear. At the beginning it does not see; the eyeballs are there but the sight is yet to develop. The ears are there, the legs and hands are there but your entry into the form is very gradual that you first pick up the sense of touch and of air, then the sound, the light and last the sense of smell. When you get sick, you stop smelling. Then you start losing the sight, therefore the glasses. When you have glasses it means already something is receding. Then you stop hearing. Loss of smell, of touch, of hearing. Loss of taste is not yet, you still crave to eat. Even

if it is 11 o'clock you would like to have a piece of cake. The link to the taste is strong. Likewise the urge for morning coffee. People used to smoking and drinking have difficulties to come out. Alcoholic drink, the accustomed person cannot easily come out. The sensation of touch receding from the feet is not a good symptom. Among all of the extremes we have, the hands and the feet, ensure that the hands and feet are maintained well, and that they have warmth. The 5 sensations, slowly Puranjana gets touch with them. He feels unfulfilled. The buddhi gives him discrimination but the taste for so many things in life overpower. Consequently he gets into a life of passion, of disorder. By the time he gets into teenage he is in disorder, he has eaten and drunk things which are not in order, he has not slept in the right rhythm. Staying in the night clubs is destroying the functioning of the fire in you and the functioning of air, then your head is also disturbed.

The disorders start in the lower torso, the stomach, then you cannot defecate well, long years of constipation. You don't care. The lungs are affected, the heart is affected, the throat. Slowly you receive disorders from the torso to the head. This is the common story relating to the humans on the planet from ancient-most times. We are doing the same things, not knowing what to do. They teach you in school numbers, colours, so many things but not what you are constituted of and how you have to maintain it. That is what the scriptures speak; this is the normal story of a man who is uninformed. The new age education is, not to change anything of the present system of education but concurrently the science of the constitution of man, what he should listen and speak, what should he eat and not eat and drink, what he should touch. When you don't have good health – it is automatically provided from the dawn hours. Every hour has different energies. You should orient to it. The morning hours enable us to cause upraise of our awareness. It is called Keshava. Keshava is not only a name of second Logos, it means upraise. In the east they use the names but they do not know because there is no urge to know. Do you know why you come to the seminars? Because there is an urge to know. Keshava is in the West and Narada in the East, he is the ultimate teacher, he guides all the hierarchies, the 5th Kumara. People should know, if they don't want to know, leave it. It is their karma. He functions in each one of us as the urge to know. As a principle he is in us. We keep on doing the wisdom classes to know something more. To know how to do. If not, we fall into problems. Once the know-how is there, then comes the step to act upon.

Puranjana was informed – there is no lack of information. Whatever we know as the right thing to know, if we are with it, the next step of knowledge comes. If you do not act upon the knowledge given, what is the use of giving knowledge. Puranjana means, the one that enters into the human form, the city of the human form. He had the knowledge but does not function with the knowledge. He grew, married. He had an unparalleled relation to his wife. That kind of attachment to a spouse. In the process the lady possessed him. He was getting best food and drink for her. They were in romance and then they got children and the story of possessiveness for the children, and they possess all what is gained in terms of matter. He went on possessing children. The scriptures speak of 100 children, as a hyperbole. To bring up 10 children – I reduce the 100 children to 10. How much should he work to maintain 10 children? He worked hard for his wife and children. The lady also say – her priority is the children, not the man, it is the nature – when the man said, I must go out and do the work, the lady said, you have to do it, otherwise I cannot take care of the children. She may be insecure when he is not there, but the lady says, better earn some money instead of being there. A husband sitting at home after she gets children is very embarrassing to a lady. She is preoccupied with the children and he has to earn money. The man has the priority to earn; she sends him out and come back: What you are sitting at home, earn something. You don't have to come back every weekend; you can come back once every month or every 6 months to earn money. I deviated a bit from the scriptures. They say, he went on hunting animals to bring food. Today we are hunting money, we go to America and then we don't come to Europe, because language is the problem. They go to England and North America, Gulf or Australia. They make money. They stand a chance that the lady forgets them because the money comes via the bank. He went on hunting, upto 5 years. We have it in the name of employment and profession, hunting for money. We never care for right food; we get to funny habits, according to the places where you get. Your city shows up things, symptoms. Time slowly starts. Each one is given a span of time. The span of time for a human beings is 100 years, for Dwapara is 200 years, for Treta it is 300 years and for Krita it is 400 years. Only those in Himalayas or Central India there are people living beyond 100 years. The habits are not so natural that the life span goes beyond 100 years. The time span is reduced, from the first breath you take. When your life gets into irregular, unnatural rhythms, the cycle of time contracts. By 50 years already the body shows up things. The life span shows up as some kind of uniform speed and it increases its speed reducing your span. Slowly in the later part of the years normally people plan that by the end of the time of profession they can do useful works but by that time they are in a bad shape, they

give attention to the weak heart, diabetes, accumulated waters in the body. The accumulation of waters in the kidneys, lungs, they are all signs of very high irresponsible actions. It is not uncommon that the kidneys do not function. Digestion went abroad long ago. People don't care for daily defecation. It is the fundamental for health. Keep drinking water until you defecate. After defecation you don't have to eat, you give a 3 hours pause, according to Ayurveda... You keep on accumulating gases in the body and if you put in food you will be poisoned. If you add pure energy to impure energy it also gets poisoned. You have to clean the vessels. Ayurveda says, you don't die if you don't eat. When there is a kind of constipation, keep drinking water. When there is hunger, eat. Today people eat by time, not by hunger. It is 8 o'clock, I should have breakfast. Your stomach has to decide, not your clock.

By time we do it, not by your body. We drink water because someone said, drink so much water. Each body has its own language. Drinking water without thirst, carrying water the whole day – you can carry but you don't have to drink always. The automobile you don't fill water until the radiator needs it. Listen to the body and don't pick up what the internet tells as healthy food. If you are thirsty you drink, if you are hungry you eat. If the food in the body is digested and you have defecated the stool, you eat. If you eat 4 pieces of bread, next day the body says, 2 pieces are enough, why should you eat 4 pieces? Not I am different but the stomach is different, you cannot standardise the human body. Some day you get a lot of energy. Some days when the energy is high you don't sleep so much. Otherwise the troubles keep coming after 50 years. The time span slowly gets adjusted. The time span can be gained if you follow the right rhythm. If the respiration system is disturbed the number of hamsas, each one is given so many respiration. If you are at poise the respirations function well, if you are in fear, the pulsations are fast, also in jealousy. You expand your pulsation. You are killing the swan, the Hamsa. Your life pulsation expands and contracts. A yogi's pulsation is far slower than that of a normal person. This kind of knowledge is important.

Puranjana's security system is first insecure. His security person is Prajangara. When the ill-health comes in, consequently the life span principle contracts. This time-span principle is like 360 soldiers. Each day has 360 degrees. The scriptures say, degree by degree your time span is reduced by the day and the night. Without your knowledge already there is entry of foreign forces in you. And the forces of the body withdraw. It happens to a kingdom and your body. In your own kingdom there are enemies systematically destroying your span. The forces of one country enter into another country and systematically destroy, in a very fast manner, and you do not know. Every day you are walking more towards death. It is inevitable, every soul that has taken to birth you march to death. The (Skandaveya) conducts the way to death. Your city is destroyed faster. That is the beauty of Skandaveya. We are getting into all kinds of surgeries. More and more today the triangle of pharmacy, hospitals and the doctors, they become so important to human beings. The scriptures say for a healthy body medicine is not required for a healthy body except twice in a year. But every day we take a handful of medicine every day. The inner system disappears and we keep on relating to the outer world. If someone offers something to eat, we never ask the body if it needs anything. Every now and then a biscuit is offered, some sweet, a cashew, the body does not need, so much water you drink, so much food. Coconut is acceptable but then another.... We keep on eating. And then we also the kind of activities we do, do they mean good for the society? We should leave if we are not useful to society. In olden times they used to go into the forests.

Right from childhood we are taught how to receive for ourselves, to extract from the surroundings, from everywhere gather, gather, gather. This is the upside-down manner. No one is taught that the matter is given. Baden Powell, a great theosophist inspired by Mme Besant, taught the youth to serve. If you do not you are doing contrary everything against nature. Things are decaying faster because nature sees that you are no more useful. Many people are not even useful for yourself. Being useful for yourself is not a big thing but being useful to the others. In present day education no school, college teaches how to be useful to the society but how to get a big car, more riches, helicopters. It is the strategy. I have been all over the world. In US and Europe they have boats they do not use. I have a horse – do you ride daily? No. The horse, the boat, the helicopter, a farmhouse. What is this kind of crazy accumulation for? There is a statement: Earn things that you can carry beyond the doors of death. The boat is neither useful to you or others but a block in the lake. We are in very crazy way of working for work. Many are not even able to work for themselves. What is intended by nature is to work one for all. Not all for one. That kind of situation is there in the modern world. Therefore you walk faster towards the gates of death and you can't easily die. We come to that in the afternoon. Thank you, Namaskarams.

Thursday, 05 January 2017, afternoon

Medham Me

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

We have been considering the consequences of ignorance while the soul resides in the human form. The ignorance causes the needed damage in the human form. The Puranjana, the incarnated soul, unconsciously went on the equipment. The damage was in terms of the ability resulting in reducing the fire in the stomach. Frequently he was attacked by various ailments and he did not know that the causes of his ailments do result from his ignorant actions, when to eat, what to eat, how to eat, not to know the danger of entertaining strong emotions like jealousy, pride, attachments, resulting in frequent disturbances of the respiratory system. The first is damaging the security system of the body, then the pranic system of the body and as a consequence of the system slowly the 5 senses and the 5 organs of actions get damaging in a very silent manner. By the time we notice the disturbance already happened. What we perceive as sickness in the body is not sudden, it happens in the emotional and vital body and slowly the sickness comes. The pressure is high because there is overweight and there is... and that the sugars are damaged. All sicknesses we get including the sicknesses to the 5 senses and 5 limbs start from digestion distortions by defecation. When there is no regular defecation and urination the stool and the urine damage the system. Ayurveda also tells that there is a dimension of defecation which can damage the system. Such and such minerals are deficient. We continue with our way of living. Most of the causes of sicknesses are given by Master Djwhal Khul in Esoteric Healing. He examines the various causes of sicknesses. For every sickness we try to take medicine but a sickness indicates a disorder in the way of life. This has to be corrected by modifying the way of living and diet. The greatest part of Ayurveda is dedicated to the way of life. The healing is by modifying the causes of sickness. Today the causes are not attended to but the effects. When there is fever the doctors do not suggest one should abstain from food until the fever is over. If you abstain from eating with a lunch, a dinner and breakfast, the auto-healing system can work. To set right the disorders in the body that have resulted from disorder in the system. Fasting one day in a week – people choose their own days. The idea was to give rest to the digestive system. Many chose Saturday. This rhythm is very important. Knowing things and adapting to things is another thing. If you have mastered your system you have become a Master mason. You should use your system to build the body of golden and diamond light, but how can you build it if on the other hand you destroy it? It can be built by extra-rhythms. Instead, we keep on destroying it. For everything we keep taking medicine. In ancient times they used to maintain health not by medicine but by modifying the rhythm. In Bhagavad Gita, 6th canto, it says, there is no disease (that) cannot be (changes) by a change of the rhythm. Master EK's father fasted whenever he had any problems. In Ayurveda we use lemon water and honey as the best means. Using such medicine and taking to a rhythm is the best medicine. Fever is expulsion of undesirable matter from the body. You have to support it with simple drinks instead of giving some kind of medicine drink. You have syrup to reduce fever. You should not tackle the temperature but the rhythm. What happens, slowly the time started ticking faster. The span is running faster because the system is disturbed. There is an unseen damage happening. What is helpful you know about your blood pressure? It is only because you did not notice the signs earlier. Generally your stomach is not very strong. Then there is joint pain, cervical pain – it is due to your ability to sit. We do not keep the body vertical. If you sit in a wrong position for some years you get pain. You read lying in a sofa. You are bound to lose your eyesight. It is much better when you are vertical or in a downward position but not in an upward direction.

What happens, slowly back pain comes. The vertebrae are damaged after 60 years. When you slightly damage the thorns between two vertebrae there are all kind of pain. When your emotions are extreme, extreme anger, hatred, desire, emotion. First is excessive desire, then excessive attachment, jealousy, pride... When you entertain these things it slowly kills the tissues of the body, the senses of the body. No one knows that these emotions contribute to a variety of diseases.

In our childhood we were taught, your anger is your enemy. Your peaceful attitude is your strength. The sharp instrument, Vishutti, it has to be trained with the needed skill to help the surroundings. The excessive water retention in the body, according to Ayurveda, is due to excessive desire. If you are excessively fond of food, there are persons who think if they don't have breakfast they feel they cannot miss a breakfast, lunch or dinner. This inability of not being able to survive without food. The impossibility of retaining food is caused by worries. Continuously we are in fear, it affects the body. Emotional causes for sicknesses. This causes a secret damage to your system, like secret intelligence enters into a

country, like the Russian spies entering into America and the Americans in Russia. In your own body there are so many things. Some day you lose your eye. ...() it comes not of over-light but of years of ignorant functioning. For 40 years ignorant function. There are people who maintain eyesight even with 100 years. A very spiritual person with 100 years has developed an ideal school, he listens well, sees well, it is a treat for us to see such a person. His discipline is, as age advances he reduces food. There is a person who eats a cup of coffee in the morning, a cup of food in the afternoon and in the evening. He supplements with water. He gets habituated to reduce food. The habit of eating and touching everything, of talking bad of others. You can communicate without touching. Touch, taste, sight and hearing are affected.

There is Chandaveya, he gets sick because... when sleep is disturbed you should know that you are walking in a red-light area. The doctors asked: Do you sleep well, do you sleep during the day, they measured the pulse. By holding the wrist and noticing the pulsation a true physician used to know the degree of sickness. This shows already that you are disturbed. He enquires about your habits, not so much about your symptoms. The classic, a speed that leads to great action, called Chandaveya. The one that resists diseases is called Prayagaya, the power of vitality, the ability to resist diseases. In our prayer we say, may we resist disease, decay and death, may we resist the decay.

Chandaveya speeds up the process of decay of the body. When you have high blood pressure the doctor says, be careful with your food. Chandaveya, harm, the scriptures symbolically says, he has 360 degrees soldiers to see which part can be... Sicknesses are growing in geometric proportion, new, incurable sicknesses. The only way out is to set the life system in tune with natural law.

Then there is Kala Putri, the daughter of time. She is looking for a man. She went on from one plane to another, nowhere she found an acceptable man. One day she bumps into a great Rishi, Narada. She asks him, would you like to be my man. He says, I am a celibate, a saint, I have given a work where celibacy is needed, you find a man. – I have proposed to so many men to marry me. Narada says, go to physical plane, there will be many whom you will get, they are available in plenty. She comes there. People run away from her. But there are some who are already into the decay system. There are some whom she catches hold of and marries. As you are frequently attacked by sicknesses, the old age sets in. For some old age starts early. They have many problems in the body. Such ones it is the principle of old age associate with in marriage. There are people who look older than their age. There are people who look younger than their age. We say, oh, are you so young. When the Spanish see me, they say, Master, you look so young. There are people even in advanced age they look young and others in youth they look old. We think that she could be 45 years but she is 25, 30. The very appearance is a distorted form with many sicknesses in the body. People look older, old age sets in early. An old actress when she looks young with the make-up but you see that she is old. Like Sean Connery who looked like a young man but you could see that he is older. If they are wise they take to older roles. The age sets in for those who are in sicknesses. The principles for them set in earlier. It happens only in the physical plane. In the subtle plane there is no sickness. Only in the physical plane the forms are influenced by sickness and they look old. You are reaching the terminal faster than normal. There are persons who have no inclination to walk. This kala Putri or principle of old age brings along her brother. He is frequent disturbance to temperature. Each time there is fever there is a change of chemistry in the body. When you have fever they want to see if your blood plates are in order. If you have frequently fever there is a distortion of healthy block into something else. This effect, this agent that causes frequent diseases by head problems, stomach problems, disinclination to action, these are signs of the imperceptible inset of old age.

This is called Pragyara principle. Chandaveya sets in when you tend to forget things. You don't know where you have kept your glass case; you go to the car and see that you have not brought the key... Via all this forgetfulness, you should note the forgetfulness come. If you set a place where you put your glasses, your pen, your reading a book, your lighter to light candles it brings a rhythm and there is no way of forgetting. Each time you give a different place you tend to be forgetful. Forgetfulness is a very dangerous sickness, it slowly grows. You look and don't see it. We call it dementia. They are living dead, life is there but awareness is not there. It is not he or she but it; it does not know who he was. Can you say that the person is there? It is stuck in the body but is not there. It is coming into our life. This is an aspect of old age along with Pragyara. Chandaveya, Pragyara and Kala Putri. I try to give all the important details. Pragyara has another brother called Yavala. Yavala means in Sanskrit removing the husk from the grain. The grains from the fields are covered with a husk. We take it off by a process of pounding. There are different machines to separate. This pounding enables removing the husk from the grain. This Yavala gives so much discomfort from the body. The pounding is from within, you have pains

here, headache here, some kind of cramp, loss of sensation. Somehow you are not in comfort with you. As you move with this kind of sicknesses you are no more an interesting member of the family, always sick. On the one hand old age and sicknesses set in and the family members slowly set you aside. They have their routines to do and then set you aside. Old age homes are a means to get rid of an old member of the family. They don't know who they are, where they are. The address is kept at the collar. If they don't know who they are and people bring the back. The family visits him once a week or a month. The soul wants to get out but does not know. How to go is the question today. Should you not know the exit door when you enter? Not knowing the exit and trying to do so many things is dangerous. He looks for children, grand-children, they don't relate to him. His inner discomfort grows and grows. This is described in the Scriptures scorpion bites inside. Scorpion bite is very painful; it is a kind of fire one experiences inside. One looks for a way to get out but he does not know how to get out. Then the 5 entrances he came in, the 5fold serpent became so weak that it can't help. If it is kept strong it can show you the way out. You have destroyed the pulsating, respirating power. Most of the people accumulate liquids in the lungs and keep on coughing and the liquids don't come out. Make sure that you don't have phlegm in the lungs; it is not easy to remove. That is why the ventilators have come in but it does not help much. The discipline of breathing well is not there. Make sure that you keep your respiration very strong. The air you breathe in supports your vital force. It brings in so much air and life force; it supports the fire to extend. Then the fire tends to be wild fire because it is supported by air. In olden days we used to fan the fire. You have an air place and a fire place. You make the fire function well.

The snake system is weak and cannot bring in air, cannot support the fire, pain sets in. Slowly they start declaring, the kidneys are not functioning, the heart is weak. He thinks of his lady whom he had as the best association in his life. What you are most attached to you think most at the end, like a child says, mummy... He was most attached to his wife. You think your family members cannot live without you. It is absolutely wrong. All are taken care of by someone else, it is your preponderance that you are thinking, I am the one who should help. The husband thinks, what should happen to his lady but after his death she is able to manage much better. Necessity is the mother of invention, if the man is there, there is no need. I know many cases where the wife was better off when the husband was away. Under the shade of a big tree a plant does not grow well. When the tree falls, the plants grow better. Often our elders are a hindrance for the youngsters. On one side there is terrible pain. The best way to exit is from the orifices in the head. There are 7 orifices in the head, 2 down below. There is a black-out, loss of consciousness. Loss of conscious is death, leaving the body is seen by the men of wisdom as death. When you are blind, moving here and there, ultimately you are thrown out through a lower orifice; it is a very disgraceful exit. You do not know that you are no more in the body; your memory keeps on moving around the familiar things. The memory remains, it always brings negative things to you. Yesterday in the picnic so many things came to you but when you are in prayer the mind brings to you the mishaps, the discomfort. Mind is receptive of the mishaps. The departure from the body, the psyche remains with you and only remembers what you have done as bad. If you have done acts of goodwill, the memories remain in your psyche and are recollected. Normally we don't recollect the good things happening. The first we think of is our sicknesses, the hurt feelings they had, that kind of a psyche remains for a while. Before departure of the body he hurt the lady so much, so he related to her strongly and you get into a female body. Therefore I recommend to relate to the ashram regularly before you sleep. It can be any ashram, in any mountain range, think of some ashram and see some Master, that you are meeting men of great wisdom. That imagination becomes a habit so that you stand a chance of going there.

That man was thinking of his wife and the activities they had together. Whatever you think at the end of your life, that is what you get in your next life. End of life happens every night when you go to sleep. Don't think of everything; think of an ashram, a noble being, a Master, a noble being, what relates to light and love. Then even in your sleep hours you get related to it.

This man in his infatuation was deeply related to females and he took to a female body as princess of a kingdom due to his positive acts in spite of all the ignorance. When he was princess he still had the same psyche. Every day we change our clothing but we remain the same. Being in the family of a king many things are fulfilled. The urge for a man, the opposite sex. When he was in a female body, there was the urge for a man. The king saw it and looked for a very noble husband to his daughter. He sends out a word that he has a marriageable daughter and that an eligible king might come. In ancient times the princess selects from various kingdoms. The gathered what kind of family he has etc. There was a prince by name Malaya Keta. He was the best of the princes. She chooses him and he was a very righteous one. He had many virtues. That is what a lady would look for, he was very able and very virtuous. She had been a queen of a king and could fulfil all desires of the world and she was associated

with a virtuous man. This helped the indwelling soul to relate to the virtues. That is how the scriptures speak of relating to virtues. We continue the story tomorrow. In this story you find some progress. There is a deep progress forward. The scriptures say, it takes 210.000.000 incarnations to perfect oneself as human incarnations. Don't get worried about it, in the last 777 incarnations one touches the wisdom we now have. This means at an average of 777. A soul is recognised for a disciple 777 incarnations before he is with discipleship for 7 incarnations and then is with the devic incarnations to help the beings. Puranjana makes a great leap forwards. Insofar as you find a good association for work. The best relation for a lady is the man and the best is the lady for a man. If the man happens to be the teacher and the woman the student or vice versa, they keep learning the whole time. Tomorrow I will speak of it. There are three types of relations in life, father-son relation, teacher-student relation and man-woman relation. Thank you and Namaskarams. We continue tomorrow.

Friday, 06 January 2017, morning

Medham Me...

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

Let us for 10 minutes recapitulate in a very quick manner what has been taught during the last 7 teachings. We shall have 5 more teachings. It is the eternal story of the soul incarnating into a human form, not knowing how to function in a human form, man cannot really function in it and therefore experiences the death, whereas the human form is seen as a means for eternal salvation. You need not join the devas or the diabolics, you can stay neutral and enjoy the entire universe. Neither the devas nor the diabolics or the other kingdoms can offer the opportunities the human form offers. It enables to reach the neutral state where the diabolics and the divine are friendly with you, the animals, plants, planets. You are in eternal association with the divine. It is complete friendliness with the universe, with all. All are friendly with you and you are friendly with all. A universal friend is what we call Vishvamisra. Vishvamisra could give to humanity the Gayatri mantra. He had gained the universal friendliness. The world teacher is Maitreya, he also gained friendliness. A yogi is seen as two parts of the one. Be it Maitreya, be it Vishvamisra, they are through the human form. They gained eternal friendliness. They are friendly to all. Even if the citizens are punished they are in love. All is seen in friendliness. The religions divide between good and evil, darkness and light. We are not in that game. Discipleship or yoga is a stand where you are equidistant to light and darkness and you help the beings to reach the neutral state where there is upliftment of all. All that is possible only through the human form. But gaining human form mostly we failed it. We fail a great opportunity. The Scriptures say, it is a rare opportunity to gain a human form. To be in a human form is a great blessing.

Entering into it, knowing it in detail is an important step. Teaching is an important step for it. We should know what the organs represent, the head, the upper and lower torsos represent, how air and fire are held in the body, how are we to function. This knowledge has been there on the planet right from Lemurian time. The Sons of Will and Fire, Sons of Mind have descended on the planet. We have been there right from the beginning and we only have been in the ignorant side. The human body has the ability to gain the universal friendliness. That is the optimum. But we are in the body just to fulfil the material desire. We are attracted through the mind to the senses. The very purpose is not realised. The purpose is to use the human form to realise a body of golden light and diamond light. We have walked into the loophole of awareness. The entire humanity has walked into a loophole by which they inevitably experience death instead of experiencing departure. It is a matter of respect that a seer enters and exits fully. The story speaks of how many intelligences we encounter when we enter the form. The body has to be kept vital enough, the fire in the lower torso and the air in the upper torso has to be kept intact. When this does not happen I have narrated. The head is for light, the upper torso is for air, the lower torso is for fire. We say, Om Bhur Agnaye Namaha, then Om Bhuvah Vayave Namaha, Om Bhuvaha Suryaya Namaha in the fire ritual but we just say without knowing. We should focus upon what we have to do, then only what we have to receive. The general mind only sees what to receive and not what to do. What we do is important, what we receive is secondary. The intention of your doing when it carries in it the welfare of the surrounding life, it can be earth, plant animal, humans, devas, such doing is a sacred doing. Other things are not sacred. What are you to learn? That One is existing as all this. The One exists as all this and therefore you relate to that One, you continue to learn, to receive knowledge. The

scriptures speak of pavitra karma, doing things for the benefit of others. Whether benefit happens or not is not our problem. I grow a mango garden, how much mangoes grow is not our problem. Your garden may yield mango fruits or not or only a few. The cultivation is not worried about. The One takes care. We act with a motive of benefit for others. Once Akbar was ruling the country. He saw an old man cultivating mangoes. He was taking care that all plants receive water. Akbar asked him, what for you are doing it? Do you think that you live until mango fruits grow – Certainly not, I won't see the fruits but I continue because it is useful for the future generations. He also said, if my ancestors had thought the way you are saying, you and I would not have fruits. We work for the future. I don't care for the benefits, the intention is benefit for society. This dimension of work is totally absent on the planet today. Therefore the human beings experience death. Death is for sure to those who are selfish and not for those who are selfless. Selfless are those who think of the general welfare. If you always think of the general welfare you are not afraid of the death. When Mahatma Gandhi was shot he did not express any pain, he knew that one day we have to depart and he did not care. That is why he became a Mahatma. We think of ourselves when it comes to the departure, therefore we have to die. We think of us, then our family, our people. They suffocate and die.

Puranjana did not know the very beauty of the form. He had seen that the ears help to relate to the devic kingdom, that the eyes help to relate to the solar and lunar light, that the serpent that functions through the nose and the lungs. This here (the door) is the way out. Temples do not have multiple way in and out. The entry is also the exit. The entry has to be through the five-fold serpent and the exit also. So you have to keep the serpent intact. We should relate to the breathing to keep it intact and strong. Keep the entry door an exit door as well. A yogi, and accepted disciple, a Master daily orients to what is to be done and in the night hours he relates to the One. Keep the fire place intact. He was given the needed equipment (Puranjana). He started fulfilling the desires through the body instead of fulfilling the duties. The duty is to do that is beneficial to all. Be it a teacher, a doctor, a banker, a cook, a farmer, a householder. Anything we do should be oriented to others. That is beauty. Then you are also taken care of. If you are oriented to desire, where shall I eat, what shall I eat? The motivation is selfish. He is one by one destroying the fire place in his body, the air pulsation.

To start with you gain many diseases, The Chandaveya, travelling to the door of death. Then Kala Putri, the lady who brings old age earlier than normal. Then the one who keeps on bringing ailments: Your kidneys are not functioning anymore, your lungs, legs, limbs... Very slowly he brings you to the death. Death as such is a matter of a second. It is the fear of death that matters and the pain of rejection coming from your own body. This is what really .. We keep on putting old persons into old age homes. They suffer when they are delinked from home. We cannot take care of them. When we become old we are rejected by people. Your body gives you pain. You expect your people to come and they don't come. They say, I wanted to come but I was not able. These things happen to all of us. Puranjana was rejected by his children, his wife. Still he had.. Ultimately he was dragged from the body through the lower orifices.

This recapitulation is very necessary. Those who want to join the greater light is very beautiful but you need to do what is needed for it. That is why Bhagavad Gita says, he who eats for himself is a pilferer, meaning, the person who works for his own good, unconcerned of other's welfare is a thief. Others also departed. Departure is passing over consciously from the body. Then the second birth comes... the scripture cannot give all the many incarnations, it jumps. This soul going through so many incarnations is brought on account of the last thought that one holds before departure, it leads you to fulfil that thought. If your last thought is to be born in the ashram of the Master you will be born there. If the last thought is about the other gender, you will be born in that gender. Every day when you go to sleep associate with the divine so that eventually when death approaches then it will also be your last thought. The last thought is to be with the most cherished aspect of your life. In this case the last thought of Puranjana was about his lady. So he gained a lady body the next time.

One sage who was contemplating in the forest took care of a deer in his ashram. There was so much love given to the deer and it became an attachment. Next life he would only thinking of the deer. This was illusion. Before the deer appeared to him it already was there. He was thinking about the deer all the time. In the next life he was reborn as a deer.

There were 4 Buddhas before Gautama Buddha. The first one was... the second one was Rishabha. I gave the teachings in Spain. Whatever is our last thought, if you look to the dog according to the scriptures you become a dog. Master DK says that the doors are closed between the animal and human kingdom. It is a ... situation, the scriptures say whatever is your last thought, you are born like that. So Puranjana was born as a princess of that kingdom. If you are born in a normal family your normal desires

are fulfilled. You are going to restaurants, going to nice places. There is fulfilment of the normal desires. The other thing is to be born in a yoga family so that right from the beginning you take to the path. This lady was born in a kingly family and her father arranged for a meeting of eligible men and she chose the right one. He was a righteous king, very virtuous. He had all noble qualities. When you associate to such a one because you have chosen such person. The benefit of association was helpful to her to fall into the same way of life the king was conducting. She was a student to that teacher. It was a husband cum teacher situation. There is the good luck for an incarnating soul to have a mother who carries light in her because the first association in life is the mother. The mother can give you a lot of wisdom. She talks so many things to the child. Instead of telling cock-and-bull-stories the mother can teach many things from the time of the soul being in the womb. The mother might teach the meaning of the planets, Monday meaning this etc. It is a tender way of informing about the planets and the 27 constellations. The Indian system is until the children are 7 years of age the parents tell many stories from wisdom teachings. The mothers relate to the incarnating soul. After the mother it is the father, after the father it is the teacher. After the teaching it is the life partner. If your life partner is wise you have a regular association with your life partner and you can relate to wisdom instead of quarrelling. If man and lady in a group can associate to the wisdom coming from the teaching when there is no quarrelling the whole time. The purpose is not served. That ideal situation... A lady should see what kind of father he had, what kind of teacher he has. Then there is the teacher and the life partner. The association with the parents is in the initial years, then comes the teacher and the spouse and with that spouse you relate for life. If they break they have not found a common goal in life.

The good luck of the lady in the story is that she found a noble husband. She got in touch by her own choice that she got a partner who was more than mundane. What should be done?

You might be having a mother, father, co-born and the life-partner. They may not be associating to you life-long. The co-born might not be with you life-long but the life-partner is there for you until the end. The Scriptures say the best luck you can have is to have a noble life partner who can benefit the associate. With what we associate we tend to become that. If we associate with people who are sincerely working for truth you also gain the inspiration to also follow that path of truth. Then you don't give so much importance to the mundane life. You are effortlessly disassociated with the crazy worldly activity. By associating with a magnet an iron piece gains the quality of the magnet.

When you have a noble husband as in this case the lady felt inspired. The lady started asking him how to live and he was patient enough to teach. There are also the other ways. The lady being associated with wisdom and the man with the wisdom. The seven seers are all associated with sublime ladies.

The lady found that the man was relating to his lady and also being her teacher. In a matter of 12 to 14 years, it was also begetting children in harmony, they got 7 children and the king also became more and more popular and other countries also wanted to join the kingdom. The kingdom was growing and the lady and sons were growing. He told the lady, now that the sons are grown, let us give the kingdom to the children and withdraw into the forests. They took very little property. He was a wise man and said to the lady, enough is enough. She was equally inspired and not attached to the matter. They went on having sessions of contemplation and she was getting inspiration from him. She was asking questions and he was teaching. Ultimately they gained great heights.

See how things can happen if you associate to a teacher who is divine by nature, a mother and father and a life partner who are divine by nature. You take to the same quality. The king was a model. He was liked by all the citizens and feeling the king as their father. He knew that his sons also would take well care of the kingdom and so he took to the forests together with the lady. He told one day to the lady that time has come that he shall have to depart from the body. He could know the time of departure. The lady was completely shaken. She was all the time oriented to her man who was anything and everything to her. But the man said, we are not born together, we have been together for 3 decades in good association. As I move you move the same path. You relate to the divine and get ready to depart and move into the higher circles. As we move on we do no more have the same associations. The bodily relations do not depart with us. We have the wisdom that we gained as souls and not the bodily associations. So you work out the wisdom. It was not so easy for the lady because for her he is a model and she wove all her life around him. She was like a creeper that grew around the pole. If the pole goes the creeper falls. But the king said, you should be like me. I taught you how to relate to the Master in you. Keep doing it while I am here. Get the habit to relate to the Master in you.. Don't take the comfort of leaning upon me and be sure it happens that I depart. Relate to the Master that exists in you and me and in all.

A true teacher does not let the students lean onto him all the time. She was reconciling with the idea but she was the nature and leans upon the male. The king thought, ok, until she gains the grip over the Master in her I will stay. The person related firmly to the divine can overcome death can deal with the departure.

A cow that was grazing in the grass encountered a tiger who said, permit me to eat you. The cow says, yes. The cow told the tiger, give me 2 hours times, I will come back. The tiger said, what-for? – I need to give a last feed to the calf at home before I come. The tiger saw in the eyes of the cow that she was speaking the truth. So the cow went to the calf and explained that from tomorrow you shall be independent. The calf wanted to go with the mother to the tiger to be eaten. The tiger saw the cow with the calf and enquired: Why did you bring the calf as well. The calf said, if you eat my mother you eat me too. The tiger said, you are such a truthful being, I cannot eat you. The tiger saw a noble purpose for the cow to live. "I shall see that I get another cow."

I apply the story for the context that the tiger is death, the cow is the king and the calf is the lady. When the lady finds the link to the Master in her she relates to the divine herself.

We have umpteen stories like this in the scriptures. If you relate to a noble purpose death will not touch you as long as the purpose needs it. If it is just for eating a little more chocolate what fore is the meaning? When there is a purpose for serving the plan the death will wait. Death is a friend of men of wisdom. When they say, it is enough, you can come. You see it in the book "Man Sacrifice" the Lord of Death was hesitant to take away Krishna. Krishna said, don't be modest, I am willing to depart. There are stories about Markandeya, Savitri. There are new stories where people could postpone death by negotiating with the angel of death. They can also negotiate with death in favour of a student who is really useful to the world and to the teacher. The usefulness depends on the alignment to the divine. People who serve truth with the mind they propagate pumpkins. Pumpkins can be easily touched by death.

We say Gurus and Sadgurus – a Sadguru is truth in flesh and blood. Such a one is a true teacher.

Coming back to the story. The king could negotiate with the lord of death: Give me some more time until the lady finds the relation to the divine herself. The lord of death can see through the real motives. He knows if the king speaks so because of his truth or his emotional attachment to the lady. The king had some extra-time to support the lady. Since she was not willing to accept her husband as the divine and relate to the divine in her, the king saw that he is a hindrance to her to relate to the divine. So he left. When he left the lady was so sorrowful. Initially the sorrow will come. She fell into a great sorrow. What to do with this body? There was no other to help her. She prepared a fire, lifted the body of the man to the fire. When she was to lit the fire she also wanted to jump into the flames. She set the body of the man to the fire and when she was about to jump into the flame a voice emerged from her and said, what are you doing? What is the essence of what your teacher said to you? That kind of voice she listened and she felt that this voice is very much known to her from some remote past. The inner voice smiled and recollected to the lady her life as Puranjana and also that when Puranjana was about to enter into the human body that this voice cautioned him that when you enter into the human form it is very likely that you forget me.

The Master who is associated with you all the time, Mitra, emerged and she once again found him inside because of the deep contemplations she had done. He said, do you or don't you recognise me. Then the lady felt a great joy and sorrow. Sorrow because of what happened to the voice during all the incarnations and joy because of having found it again. The fire was there. The reverence is to the one, and he started speaking. She started relating to him. She said. Why have you abandoned me for so long? He said, I did not abandon you but you abandoned me. I told you that I am not pro-active because I respect your freedom. Therefore I did not interfere with your freedom. In your relation to the world you did not relate to me. Then the lady realised. In the buddhic plane she prostrated before the Master where the link had been re-found. The aligned soul. This we shall continue in the next class. All that the Master said is the super-soul speaking to the soul and what is the relation between the soul and the super-soul. We have tomorrow two classes and also on Sunday and maybe one class on Monday. Thank you for your keen listening, the teaching is taken better in the form of stories and the story really happened to the king of the seven continents. I made the story relevant to our time without leaving away the crucial things.

Thank you!

Saturday, 07 January 2017, morning

Medham Me...

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

The queen of the kingdom, having lost the king, was in great sorrow. She could not contain the sorrow. She went on weeping and weeping, looking at the king's body, because the king was everything to her. It is not only the king but also his alter ego. His very light and life. It is by association with him over four decades a lot of transformation could happen to her. She realised the Master in him and was totally relying on him. Though the Master, the king, was cautioning not to rely upon the Master outside but rely on the Master inside. Every true teacher does not lead the student to rely upon the Master outside. He likes the student to rely upon the Master inside. Only then he is a true teacher. He also showed how to relate to the Master inside. He also repeatedly sat with the lady to give the support to find the Master within. He gave the technique to relate to the respiration and enter into subtle pulsation to relate to the Master inside. He also cautioned that he would leave the body but that this does not mean that there is no more relation to the inner Master. Mostly the religions are built on the teachings of the great Masters. Every true Master teaches to rely upon the MASTER. The Master or the teacher keeps on giving varieties of hints and simple instructions to set right the personality life. A disorderly personality life will not avail the soul stuck in personality to find alignment with the Master within. That is why a lot of basic discipline is given in terms of daily routine, when to work and sleep, what work is to be done outside and with what attitude. That would enable alignment of the thought, speech and action. Any work we do is not what is sacred and non-sacred work, there is no such thing. A pottery is as important as teaching. Giving lectures on cosmology and the solar system, all these high-sounding things are equally important as pottery. The most important thing that is intended by work on the planet is that we have a proper alignment of thought, speech and action. Only when they are in alignment our personality gets aligned. It is not the kind of work we do. You can be a mason building houses, a plumber, an electrician. In this group life many do many things. What is done is what enables alignment of thought, speech and action. If we speak things we don't mean, then the alignment is gone. A thought is the subtle thing, action is the grosser aspect. Humanity continuously fails for yugas, for number of cycles of time. When the life-span of one planet was not sufficient for us to involve, this planet is brought to existence. And we don't come out of our habit of speaking that we don't need. We don't hold the same thought in our thought plane. For social purposes, of etiquette and decency we speak lies but do not know that we are damaging our system.

Therefore you may learn thousand things. The aligned personality can align with the soul. The energy cannot pass through the electrical system which is not well aligned with the main switch. Even if we get electricity from the pole in the street we don't get electricity into the house. Unless this system is in good alignment it cannot link to the electrical system inside. There is nothing wrong at the pole. When we call the electrician he says, the problem is in your house, set it right. It is the same thing with the water system. It can be very good into our water storage point but there can be problem of getting water into the kitchen. You cannot complain to the municipality but in your house is no alignment. The house is the personality. It has to be set in alignment. It cannot be in alignment when we are manipulative in our activity, in the fields of power and money, in matters of love, in matters of relating to each other. The teaching fundamentally is, ensure that you don't have this manipulation. If you have this manipulation the light of wisdom cannot help you, the love and the will cannot flow through. In olden times great beings were the simplest in their jobs. Great initiates were gardeners because they aligned thought, speech and action. There were cowherd boys, farmers. To become an enlightened being it is not necessary to be an educated person. Education is speaking more and more about manipulation; it is not seen as a means of self-evolving. If you are with money and power you are getting manipulative and are no more aligned. Personality was set in order for this lady. That is why, don't get into the illusion, this is sacred work and this is not sacred work. If you seek work as a means for alignment, then it is sacred. If you seek work to gain name and fame and money. It may come but what is important is, do I stay aligned or not. A dhobi can also be enlightened. The key is alignment of thought, speech and action, not by growing barbs or long hair. He just imitates. He can be in t-shirts provided he is aligned.

This lady found alignment. The Master said, you now are ready to get aligned with the Master in you. It is "higher bridge beginning". The first is bridging thought, speech and action into alignment. No one compulses you to speak. Don't keep something in the mind and speak something else. Don't give half information; it is also a lie, because the other man is misled by your half-information. Whatever is in

mind, have the courage to speak out. We hear the word "to dare". To will, to know, to dare and to be silent. To dare does not mean that you fight with a tiger or a lion or you swim through the ocean. Be courageous to speak what you hold in mind. If you think your speech is causing damage to the others, don't think.

The lady got the alignment by associating to the Master, the king. She gained alignment with the higher. The association helped the lady to gain the alignment of the personality. She felt that the one that had been supporting her to grow is now gone. So she had to be self-sufficient. This was also taught by her husband that eventually she had to relate to the Master in you. Don't think of someone else giving you salvation, it is an illusion. Don't think that there is a saviour that with his blood continues to save us. He shows the way and it is up to you to walk. Do you want the baby to grow or to always stay with you and get lame? Is it a respectable situation for the baby to be carried by you after 20 years? It is such an abnormal thing, dependency. It is the crazy priests who keep on showing somebody saying, he is the saviour. Thousands and thousands of years have passed by. Each time the teacher comes he gives a message that you should walk along, not always lean on the shoulders of the Master. The Master of the Universe is in us. He shows the way to find the Master in us.

The lady was trying to align with the Master in her. Before the Master departed outwardly he made sure that the disciple gains the right dimension. Now it is time to depart because the student would now find the alignment. It is fairly a good time for the father to depart when the children can manage for themselves. Looking for them leaning on others is not good. Let the children free to grow in an independent way. What applies to father and son also applies to teacher and student. When he knows that the student can relate to the Master inside, he goes. When the student exhibits a constant vibration all the time the student needs no more the Master and he will be an impediment to the student. Once the plant grows enough the holder blocks the growth of the plant. Once the plant grows to a certain strength it can grow by itself. It is the same with animals also. The baby monkey holds on to the mother monkey until it learns running and climbing. These are common things we see in nature. You nourish and protect until the one who is looking to you grows in the right direction.

The lady was for a while in great sorrow and this is normal. She wanted to jump into the fire. Then from within she heard a voice. Then she stopped. She realised that this voice is known to her. It spoke to her long, long ago. Many times when the student reaches the Master. When he meets the Master, many students express, it is not for the first time I met you. The Master energy is the ancient-most energy. A Master always has an impersonal touch.

She heard a voice. The Master in you, he (we say he for want of words, the Master energy is neither he nor she, it expresses in your mother tongue. When he relates to a Spanish person he would not speak in German. The Master speaks in the language you are familiar to you; he does not only speak in Sanskrit. If you are accustomed more in English, he speaks to you in English. He speaks in the language you are accustomed to in this incarnation.

He said, you don't jump into the fire. There are cases where people wanted to jump into the river or from the top of a mountain saying "stop". There was some guidance that let me not to jump. It comes from out of your being, it is very agreeable to your awareness. There is a small booklet I wrote, "Listening to the Invisible Master". This kind of listening means, you are guided from within.

The lady stopped when she heard the voice. From within she received a lot of solace. This lady had the facility to relate to something coming from within. This way the connection can happen. She started listening the voice. When the solace came she wanted to orient to the voice. That voice, which is called the Voice of Silence, how Mme Blavatsky calls it. This is the Master in you. She asked, Who are you, to whom do you belong? Actually, the soul belongs to the super-soul. It is only they who can claim that he is the super-soul. All are disciples of one Universal Master. A Master of Wisdom knows that the other is as much coming from the same source as he is. When she asked, who are you? He said, you are born in so many forms with different names, forms, nationalities, races, gender. Then she asked: TO whom do you belong? If we ask, to whom do we belong? The father also belongs to a form but not the soul that entered into a form. If the parents give the knowledge, to whom does the knowledge belong; we cannot say that we are daughters or sons of such and such parents. In each life there are different parents and children. To whom do you belong? She is thinking that she belongs to the body of the king who had died and wanted to jump into the fire. The one on the fire is the body of the husband and no more the husband. It is the body of the husband, the husband is out, the father or mother is out. If it is really your wife or husband, why don't you keep the body with you saying, it is my husband? After a few days it smells. We dispose off the body of the one who departed. The indweller is no more there. We don't carry

that knowledge when he is in the body but when the soul departs we don't want the body. The Master asked, what is your relation to the one on the fire?

Then, she knows that it is no more her husband but the body. Her husband departed and she had put fire to the body. Then the voice started saying, do you remember your previous life, who was your life partner? If you recognise me you see I am the one with whom you were moving initially. You were moving with forms and forgetting Me. Slowly she remembered who she was in the last birth. By virtue of association with the Master consciousness you recognise the 7 previous incarnations. She recognised that they were moving together like two birds in the regions of the Himalayas. The voice started recollecting further: It is ok that you don't remember me. The Master knows who we are because it is from him we departed. He said, we have been related for a long time, have been together for a long time, only you don't remember our earlier relations but I do. Many incarnations have happened to you and I remember all. All I do is in tune with the divine Plan. Krishna says, my birth is divine, my activity is divine. I know what I am doing. I have consciously taken to this form. All beings are unconscious. Unconsciously they die. Ignorantly we depart and in between with live with ignorance. We think we are intelligent. Here the Master consciousness. He said, we were moving like two swans, Hamsas. Hamsa means, the pulsating principle, because, AHAM SAHA, I AM THAT. Out of the body, we remain as pulsating principles of awareness. It is of more brilliance than the brilliance of the sunlight. Aditya Varnam.. Aditya is the grandfather to our Sun. I AM comes from the cosmic sun, solar sun and planetary sun. In us the central sun is in the Ajna, the cosmic sun is in the Sahasrara, the planetary sun in the heart. We descend as units of brilliance. The more and more we descend into matter the more the brilliance is reduced. Don't say it is lost. It is a self-effulgent gem. When you bury in matter its original light remains. When it comes out it has its original light. It gets hidden by matter but it does not get lost. There are clouds around, you cannot say that the sun is done. Sun has the same brilliance. Only when the clouds come we don't see the brilliance. The Master consciousness remembers to the soul: It is you who wanted to enter into form to experience. I said, OK. Before you know how many thousands of years we have been together? It is from the great breath we have departed.

There is a cosmic pulsation and you are a tip of that cosmic pulsation. You are pulsating in my creation. It is you who got the desire to enter into a form. I said, fine. Entering into a form is not a fall: When you enter into a form you stand the possibility to forget me; that is what he cautioned in the beginning. And it is you who is to relate to me, don't expect me to relate you. When a son or a daughter grows and finds expression, the laws of nature allow to relate. Friends with much light when they relate it gives much joy. The child will run away from the parents. The divine knows. There is a saying in America, if someone does rely on his own, they say, it is your own circus. I can show you how to relate to your monkeys.

This is something extraordinarily beautiful with the divine that they let free will.

There is a sentence in Music of the Soul. The Yadavas were fighting with themselves. A Master appears and asks: What do you want? – We want liberty but you snatched it away? – No one can take away your liberty.

I told you not to forget Me because the creation is My circus. I was moving with Master EK and I said to him, the circus of teaching we can give a break and enter into a circus with animals. The Master told the students, you will do well when you remember me. You won't get stuck. You wanted to enter into the creation of five elements. That is what is called the world of magic. We speak of alchemy and all that. There is emerging of air, fire, water and matter emerging from space. How does it happen? If you are a student of alchemy you know how to synthesise the 4 elements and return to the 5th element, Akasha. It is from Mula Prakriti the 3 qualities and 5 elements emerge. 15 varieties of elements. The mula prakriti, the pure consciousness or the Mother presides over all the 15 formations and she is the 16th one. Panchayanti Shodasi. They speak of it in India but it is very symbolic. Unless you know symbology, etymology, psychology you cannot know.

You wanted to enter into this magical world of five elements that wanted to build the five limbs and bring out the five-fold body coming from one. That is why when you see your horoscope, we have four elements, we don't have five elements. By synthesising the 4 elements in us we are able to see the 5th element in us. If you tend to be very airy you cannot; the same with the other elements. Too much fire, water, air. There has to be a kind of proportion to the four that they disappear into the fifth. These proportions have to be well worked out. Then we are in Akasha, what we find in the Anahata. There is one sky in the heart, one in the forehead and one at the top of the head. Mahat Akasha. Para Akasha, these two beings were moving in the Akasha. Maha Akasha prevails over the three elements. Mahat Akasha prevails over the four elements. Para Akasha rules over the five elements. That is how it is.

You wanted to enter into the world of five elements. Unless you are a great Master you cannot stay there in balance. You wanted to have the pleasure of the 5 elements. But what happened with you? You got addicted to the five elements. It is ok if you have interest to enjoy the 5 elements but you got heavily addicted to it. When you are getting more and more addicted you are more and more delinking with Me and you are lost.

How much we are addicted to the food? It is an addiction. That is why the Scriptures say, you are already blessed when you overcome thirst and hunger. Thirst relates to water, hunger to matter. There are hunger projects. You come out of the hunger when you satiate it. But you eat in between. In the morning, some water, some biscuit is put in. Between breakfast and lunch you again put in drink and some fruits. Generally you carry some fruits and cashews in your handbag and eat after lunch. You keep on eating peanuts. "You" means not you but humanity. Every time you put in something like that it is a monkey-like way. I don't blame because that is the magic of hunger. To be moderate with your hunger and with your thirst is what is needed. The more matter you give, the body gets more density to the tissues. Don't think that you are not heavy, it is measured by the density of the cells of the body which represent the fire, air of the matter. The whole practice of wisdom is only to make matter subtle and make the air circulate.

We have excess water in the body. Sometime while eating we weep. We are the funniest beings and the Lord enjoys. He made the creation and we have brought a lot of humour to him. We are his comedians. Each sentence the Master is speaking is a fiery utterance. Since you are addicted to ..he went on to another birth and then another birth. It does not mean every time we are born in India or Switzerland or Spain. We want different experience like we want different doshas, different varieties of pulses and rice. If we want to eat all the varieties even of vegetarian food on the planet, a few lives is not enough.

Many times I was returning from Europe many times there were business men going to Hong Kong, to Bali... They asked, are you a business man? No. They go there to eat the same butter and jam. Each time your desire has grown thicker and thicker. Each time you incarnate you are more conditioned by the form. He went on taking birth. You have seen so many incarnations. Ultimately you are caught in the web of your own desire mind. On account of the urge for woman in one life and then by woman for man in the next life. You have been living like this until you came into contact with the king who has been a good association for you. A good association is already a blessing. You think you have chosen your husband but your husband has chosen you. The Scripture says, you are accepted by him. Otherwise he would not have given you all the knowledge. Therefore, until you have come to this life, all other lives passed by and you went through varieties of sorrow. Thanks to the soul that came in the form of the King. Remember you are not the queen. In this life you are the queen, you were born in that form but you are not the queen. The one you associated with is not your husband. You are not Puranjana when for the first time you took a deep dive into matter. In this life you are female but last time a male. What are you? You are neither man nor woman, it is the form. We are in a male form in an Indian dress. You can also be in an American dress. Just by form you cannot decide which gender you are. You are neither the queen nor he is the king. You are a pulsating soul like he. Don't take identities through the form.

To get into the relating to white dress is a habit of getting into a form. Is it the dress or is it me that is more important. There are many who put on orange dress. Who tells me what I should put on. There is a glamour to put on white dress. When you limit your mind to put on a white dress. It is more important to get a diamond body than to get a dress with diamonds. The glorious white robe is also only an attire. When you relate to the soul you care not. There are great beings in the forms of birds, eagles, serpents. They want to be undisturbed. People wear leather cover because the very grip of the eagle can get blood out of your hands. Once you realise what you are you care not whether you are male or female, Indian, European, eagle or bull. There are divine bulls. It is a very high soul. Any form is ok once you know what you are and what dress you put on. Did Einstein care about his dress and his hair? He never trimmed his moustache. When the identity shifts from form, the form is not so important. It is not essential that you are always living in houses, many initiates live in caves. Better you recollect you are a swan. In the form it is the swan, the pulsation, that enabled you to stay in the form. Recollect your original form. You are a swan, me to, and remain a swan and never overlook this dimension of your original form you are. In the east we call the swan the Hamsa,. I am the Hamsa. If you get to the forehead, you are a Raja Hamsa and at the Sahasrara you are a Parama Hamsa. In the solar plexus you are a lion. Hamsa to Simha, the lion. Himsa is harming the surroundings. We tend to be offensive the moment you forget to be a Hamsa, you tend to be offensive, without offering anything you seek. You don't offer anything to the plant but you seek the flower, the fruit, the cultivator, you take the grain. We use all our intelligence to pay them less. Those who offer are eligible to live in this situation. Those who

do not are all offenders. This is a Simha, an attitude of seeking from the surroundings. First you offer. Give to receive, that is the law, it is not receiving, receiving. We continue, I hope that I can conclude by the next 3 classes but I can take the advantage of a fourth class. The teaching is not new but it is refreshing to us anew. Thank you.

Saturday, 07 January 2017, afternoon

Medham Me...

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

We continue with the teaching that the Master consciousness within the human has been expressing to the human. The human is called Nara. He descends from the Master consciousness. The limited soul is a descent of the universal soul. The individual soul on account of its curiosity to experience the magic of the five elements, the five senses and the fivefold sensation enters into a form. It is he who develops the form in the womb of the mother, coming from the consciousness of the father. He is in a protected atmosphere called the womb of the mother. It is he that is the root for the generation of the tree, the basis for the form. He himself is an expression of the divine. Therefore the divine expresses as an individual and from the individual the physical expresses. That which expresses from the individual soul should be considered as part of the soul but not as the resident of the soul. It is part of the soul. The super-soul expresses as individual soul. The individual soul remains a small part of the universal soul. When the soul expresses the form he should also see that the body is also a part of him but not that he is in the body. The scripture says, don't think that you are in the body. It is true that a part from you has expressed as the body. If you think that you are the body, you are more and more conditioned by the body. We cannot see that we are in the clothes. Likewise the body is what we have developed. It is a part, we cannot say, the soul is a part of the body. You are then giving more importance to the body than the soul.

The ocean is in the wave. This is what we say. But really the ocean is by far bigger; the wave is just an expression of the ocean. What is the dimension of the ocean and what is the dimension of the wave? Whatever gets out from you cannot become a Master to us, cannot condition us. We express life but become prisoners of what we express. The body shall not become a prison of the soul. You build a house, buy a car, build a family. You build a vocation. Everything is emerging from you; it should not become Master over you. Even when a child comes to you, is born to you, you may be playing with the child, out of volition, but the child cannot dominate you. The child may say, you will be an elephant and I sit on your back. Or a horse, a man riding on a horse. He may say, papa, be a horse and you take me around as the horse. We say yes. If you already have knee pains or back pains, you cannot. Out of your free will you are playing it but you are not subduing to the demands of the child. Likewise the waves disappear but the ocean remains. The soul disappears but the super-soul remains. We are beyond the body. When you take photographs of the aura of the beings, it is beyond the form. When you have special cameras, there are cameras which can catch the aura. There is a halo around you. This light which you are is within as well as outside the body. We cannot say that we are in the body. The body is the vehicle; we should not get stuck in the body. Before this house is built, the space is here. The space is in the building and outside the building. But this outside and within is because of the building but space does not suffer outside and inside. It is the same space after the building is built and it continues after demolition of this planet. To the space Visakhapatnam or India, Asia does not exist and even the planet does not exist.

We are also more than our body. We are not only the body but we are more than the body. It is not like a parrot in a cage. It goes also beyond the cage. Image a parrot beyond the cage. The scripture says, never and never believe that you are in the body but that the body is a product of you. The body is what we have built. Each one builds a body according to his tendencies. Sometimes we build a house which is inconvenient. We then change the house. This building was in a nice residential court. Today on all sides there are hospitals. It is by your own volition that you stay, it does not mean that this house imprisons. When you know that you are the soul and a descendant of the super-soul. I A THAT I AM is the truth. Soham is the truth. Constant recollection THAT I AM enables us to relate that we are the offshoots of the Master consciousness. Our relation has to be to the Master consciousness. Instead of relating to our soul we relate to that Maser consciousness. But we relate more to the personality than to the divine.

From the divine you have emerged. From you something else emerged as a facility. Instead of relating to the facility relate to the soul as well. Even without that relation to the super-soul, still you are bigger than that which emerged from you. We study such statements in the Purusha Suktam: The cosmic person, we are also the cosmic person. We are also occupying and beyond it. During the sleep we are not in this form. We park our automobiles. We park the automobiles in the group-floor and come out. In the night the body is parked on the bed. The bedroom is seen as a parking place for the form but not for you. Sometimes you also have dreams. Dream is a clear indication that you don't stay in the body. You remember or don't remember dreams. The nature conducts its work, just like you sleep in the car. Someone from the house thinks, oh, he is so tired. When we come from a long journey, we carry them up. The child does not know how he was taken out of the car and placed on the bed. Similarly in sleep. We do not know how we came out.

The mason of 33rd degree, Manly P. Hall, he is a great Master; he wrote about sleep and dream. We enter into the three chambers of wakeful state, dream and sleep. You are the first one but you (you think you) are the fourth one. To know what are you the first condition you should hold is THAT I Am and I conduct through the body. I AM is the basis for the form. Without me there is no one in the womb of the Mother. The eye cannot see by itself, the ear cannot hear by itself. It is you who hears, sees, smells, touches. The Upanishads say: The eye is able to show you but it cannot see you. The ear can help you to hear but it cannot hear by itself. You can work with it but don't mix up your identity. We think we are our body. Our bodies are what we build. Just like this, we build our bodies, a lighted self. We build a life, a family, a vocation. We keep building lives and become slaves of that life. Normally for the humans no one tells us from childhood that we are not the body. The body was not there before. And 9 months before you were just a bubble in the womb of the mother. There had been a bubble, a small baby, a girl or a boy – it is not we but a form. We have enabled the form to live. When you see the body you should see how you have contributed to the body. Leonardo da Vinci was not only a painter but one of the advanced disciples of St. Germain. We did not build in tune with the natural form of the humans. Keeping a picture there like this reminds us that we need to shape up better.

It should be very deeply engrained in our consciousness that we are pulsating consciousness; we are not in the form. The form is an offshoot of us. We function through the form. We build the form and function through it. It is a part of you. The snail builds a shell around it. When the shell is too big the snail cannot move. It is so heavy for the snail that it cannot move well. A man is very lazy not to do things well. He is moving at a snail's pace. Why? The hindrance of the snail happened through the secretions. A spider has the ability to secrete. The spider has the ability to weave the net design. We have web designers like the spiders. It keeps on elaborately building the web and finally the spider is caught in its own web. We beautifully create our lives and are caught in it. We build lives and should not be prisoners of what we have built. That is the art of living, building life in a matter that you are able to leave in a moment. Otherwise you are stuck in it. There are many Indians in America. They want to come back but they cannot. I ask them, why do you want to come back? The wanting to come back and not being able is a pain. We build things; people build houses, families and cannot come out. That should not happen. You should carefully happen. We should build it and dedicate it to the benefit to the life at large. You can't build and get stuck in it. Vampirism is, if you sit on it, it does not grow and you are stuck. We sit on our family, our vocational system. Sitting the Master tells is a pain. The Master says, instead of experiencing the magic you are stuck in it and you go through many incarnations.

Another dimension, you don't need as much time to be free. The moment you recollect you are outside. The ignorance can transform in a moment into light. One light is enough to enlighten the beings. If you walk with a candle into the hall it happens in a moment but it needs the light.

The king was the light in association with him the lady gained. The scripture has said, know the importance with an enlightened one, this enables you to get enlightened one. Sangham is to be associated with enlightened ones. At the very entrance of Radhamadhavam I have set up a saying: Truth is everywhere but we are absent. After so many lives the lady gained the realisation. The dialogue happened in one being, the Master speaks to the soul. You receive light, knowledge, the plan and you function through it. Don't think that Masters from the Himalayas or the Andes will appear to us and help us. The Master consciousness happens to us and you should have associations with those who have realised the Master consciousness in you. There are seniors – like when you go from school to colleges, there are already senior on the level of Master consciousness. You don't have to feel alone. There might be persons in the university with experiences which can help. When you depart from this body if you know that up there, meaning in the next state of awareness there are beings you rejoice because you can relate to them while you are in the form. The Master in you enables to relate to other Masters. You

don't collapse. There is subtle world and causal world. There were horrible depictions of the angel of death but there is no such thing as death.

The souls have forms; don't think that the souls hold forms. He is not the form. The soul has forms but don't mistake that the soul is in the form. Don't mistake that the soul is the form. We have to shift our identity from form to consciousness. That should be our daily practice. Otherwise we are living in the glamour of occultism. It is like you go to a school, a playschool, you are not even taught alphabet. Balabhanu Vidyalyayam. What is it that he is doing there? He is not really in the school but he is in the playschool. He gets the habit of going to school, just some activity like we have. To be in playschool is not really yet in school. Lower kindergarten, upper kindergarten. Then first standard, then second etc. The one in the 10th standard is also going to school. The kid who is going to the playschool, he asks, what is so great in going to school, I am also here? Krishna says, don't get wild when people behave funny. If you think you are in the occult school, ask yourself, do you recollect yourself as a unit of consciousness or your name, gender, nationality? I think I am a man, an Indian, ... For an occult student it is all junk. You dump the junk. Dump all other identities and hold on to all other identities. When you look into the mirror and see in the eyes the light, it is your own light that reflects. Why do we need mirrors? It is for you to see and realise that you are a column of consciousness, a unit of consciousness. If you think of your hair and your nose then you are in the body. Do we think when we awaken that we are units of consciousness that have taken to a body? If you don't have that idea you can't think that you are an occult student.

We mostly identify with the form. Before your own form changed so much. We are shown our picture when we were 10 years old. Wow, I can't believe. But you don't think that you have changed. It is me, but the body changed. If your identity is with the awareness you are. It is a different story. You can witness how this boy grows. That is how her husband, the king, he departed like a king and the Master is speaking to the lady, you are not different from me. You have shifted your identity, so you have all the problems all the time. If you think you are in the body, you are bound by the body.

The body happened according to your will. It is by our own will our bodies are will. Even if we have some big bellies, we have built. By will people can enter into the form and get out of the form. When you know that these forms come and go and you are eternal, then you are a liberated person. The liberation is shift of identity. It is an aspect of realisation that we are pulsating units of consciousness, naturally effulgent. We are naturally effulgent forms of consciousness. Then you know that all that you do with the help of the body. In sleep and in dream we are out of the body. We are more outside the body than inside.

How much time you are in your automobile and how much time you are outside? The scripture says, get generally outside the form. Only when you are functioning with the form, get into the form. I have to come to Ramadri, I go into the car but you don't stay always in the car. For the travel in the objective world you are mounting on the form which you call the human form.

We you see others, don't also see their form, see the one who is within and around the form. Just like you mounted upon a vehicle. Look to the person but not to the personality in the form. If you miss to see the person that is the basis for the other form then again you fall into form consciousness, body consciousness and you orient to the other's body. Body from body. From your side you think you are the body and the same form the other side. When you see another person, make sure that you see the other as a person and not as a personality. It is a new habit that we have to bring in. When we are able to come out of the habit, it is a regular practice that creates habit. You think oh, I think it is not possible. But the scripture also says, make this your continuous effort with patience, that is called abhyasa. It should become a habit just like your breakfast and lunch. We don't miss them because of repeated habit. 8 o'clock breakfast, people have great discipline. Discipline is part of discipleship. 10 pm to bed and 5 am getting up; it has become a habit by regular doing. Try to be regular with this practice as well. Then before breakfast I will sit for 5 to 10 minutes and recollect that I AM THAT I AM. Whatever you regularly do, at least 5-7 times a day you recollect. Meditation is for recollection but not for getting ideas. What to do for half an hour? In a leisurely manner you think of all your problems. Then you forget to align with the Master. Be it meditation, prayer or respiration it is only relating to the Master inside whose awareness is seen as your awareness, your pulsation is seen as his awareness.

The persons working in military from time to time they report to the base and inform. If he does not relate the base thinks he is lost. As you do many things regularly to stay in the body, along with these you recollect it.

We had a father who taught this to us. If you don't relate to the divine in you, don't eat. So you relate to the divine. Eating is inevitable for you, so you relate. Our father saw that we were fond of eating. He said, do you like to pray? Yes - I give you a solution, before you eat, relate to the divine. How beautifully

he gave it. He used to say, relate to the divine, it is important. I don't care what you do in life. He was an official in the government but never forgot to relate to the divine. There is a small book about him. I haven't seen a person who could hold a cobra in his hands and sing the name of Rama and the cobra started dancing. Align with the divine in you, I don't care if you don't study. He said, India is a benevolent country, you can get a bowl and go to the houses, they give you food but pray. Seldom there are parents who say this. What I care is that you relate to the divine. Living is not a big thing. If you go with a bowl to some persons, there are sanyasins, there are sanyasins in India who stay in contemplation, go around with a bowl, a small bowl and take the food. A true sanyasi, to him relating to the divine is the prime thing, they eat once a day before noon because then the lunch is cooked. The ladies do not eat their food before having offered food to a monk. As much as he can he aligns. When he can't sleep in the night...My father was suggesting to us, it can be like that provided you align with the divine. Even the rich man cannot eat more, even the king.

The emphasis is more to be with the awareness and less with the form. That kind of understanding is important. The Master speaks to the lady, it is an inner conversation, not an outer talk. The Master gives 7 such teachings. With this we conclude the teachings. Have a pause and come back.

Sunday, 08 January 2017, morning

Medham Me

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

We are dwelling in the conversation between the man in God and the God in man. It is a very important understanding that the man in God exists only to the God in man. There is God in man whose image is man in God. There is God in man whom we call the Master. There is also man in God, the soul. Then there is the form. The emergence of the man in God is from the God itself. The emergence of form from the man is also from the God itself. In man there is divinity but it is the divinity that forms. There is God in us, we are souls and there is the super-soul centre in us. This is expressed very beautifully by Master EK as God in man and man in God. The ancient expression is Narayana and Nara. Narayana is the presiding soul of all that happens. Today is the day of Narayana; in him we live, we move and have our being, as Master Jesus says. That is called Narayana. We are there as souls and we have been given bodies. The source for us and the source for all is Narayana. God is the source for us and the whole creation. He is the Master. He creates the forms and he himself replicates himself as souls and enters into the forms. You have to understand it; that makes it easy for you to relate to the divine. He made the creation and enters into the forms of creation. The souls are but the images of the super-soul. That is why the holy Bible says, God made man in his own image and likeness. The difference is in dimension. The wave is but an expression of the ocean. The form is also the expression of God. It is like the father who presides the house and he begets a son who also lives in the house. That is how we have to understand the form aspect, the soul and the super-soul. The Master in the universe is called Narayana in the East, Parama Shiva, THAT or IT. People are stuck with names but not the importance of the names. The Vedas call it THAT, the Upanishads as IT. The Puranas call it Parashakti, Parabrahman etc. We have to understand the meaning of all these names. We are all the chips of the original block; we are equally images of the original God. There are no superior images or inferior images. He has made the soul in his name and he gave form to the temple. That is how we have temples and images of God in the temples. The image is not God itself but it is a temple. Each time you come to Simhachalam we show you the temple. There is an image. You too are an image of God. We as images of God also have temples, our form. There is also a temple for the image in the temple. There is the form, which is the image of God. The name of the image of God is I AM. Anyone who speaks I AM. In His name we live, he calls himself I Am. In His temple he lives. The father builds the temple and lets the children enjoy. The son thinks it is his house when the father builds the house. Likewise we think it is our body. It is his body and we are allowed to stay in it. The stay is not according to our will but according to his will. According to the will of God we stay in the form. Even if we want to leave the form we are not allowed to leave. There are some people who say, I want to die, Master. It is not in your hands to die. It is also not in your hands to stay. Why do you call it "my body"? It is his body.

The story of the prodigal son is, he forgot that he came from the father, that the house belongs to the father but not to him. He should use the house. We are living in our father's house. How should we live?

We should live in a manner that the father is happy. Whenever we think, would our father be happy how we live? That is how Rama lived. He fulfilled the wish of his father. He has set his life purpose as to live to fulfil the will of his father. To think that we are forms is ignorance. Please get out of the understanding that we are the forms. We are not in the forms; the forms are part of us. This dimensions yesterday we have spoken about. The teaching should sink into the brain cells of the listeners. It should not get away and we think that we are the body. The body is the house which is built by the father, the Master, Narayana, the God in man. He presides over it. It is like the father is there in the house. The father lives in such a manner that you don't see that he is there but you do not see.

There is the father, there is the son and there is the form. There is Krishna, there is Arjuna and there is the chariot. We, the man in God or Arjuna is there but there is also God in man. Normally we think we are there in the form and the form we use it but imperceptibly the one who creates the form is also there. The father also lives in the house without the knowledge of the son. He is also there. He overviews, he is the all-seeing eye we say. He sees how we are using the form, living in the form. He is directly in each one of us; he has a centre in us. He conducts the respiratory system and the pulsating principle and he is the light in the head, the air in the upper torso and the fire in the lower torso. We do not know that the father is also there. We are very peculiar beings. We say, Joseph is the father of Jesus. Jesus speaks of his father in heaven. We think that Jesus' father is in heaven, not ours. We are three in one, not just two. Whose body is this? In his name we live, in his temple we live. And we don't compromise it. He is with us all the time. "I am there with you for any kind of advice but you need to relate. We are three in one but settle ourselves as One. Each one is nothing but his body. He as well as the form had come from Him; it is the soul of the whole universe.

In Dwapara Yuga there was no temple. Around the end of Dwapara Yuga there were temples and churches. The mosques came later. The form is the temple, you don't have to go to temples to visit god. Going to temples has nothing to do with the divine. What do they say? In olden days there was no temple. M DK says, energy follows thought. If you seek the divine outside the energy flows out. But if you look to the divine in you, the energy flows up in you. The true worship is an internal worship. It is in the internal vertebral column. People who were doing penance were not going out. When the divine is in you and you are in the form, where should you go to relate? Should you go to a temple, a mosque, Himalayas, Benares, Jerusalem, Rome, Mecca? Why should you go anywhere? It is from the beginning of the later part of Dwapara Yuga the ignorance came that he is outside. The divine is in you and you should relate to the divine inside. He is only outside only when you propose you to be a non-God. That is why the most ignorant statements come from the priests that we are sinners because we don't see the divine in the outer form. The temple made by god is the original; the other temples are man-made temples. Krishna did not reside in a temple. Ramakrishna realised the Mother energy in him. CVV would not run around the temple. They are only for those who have that understanding. You are the image of God and God entered in you. This form is not mine, it belongs to you. It is a God-given form. That is why it is said that it is from God but given as if it is ours. We are given the same name, He gave his name. If someone asks to give a name for a child. You give some name to it but you don't give your name. It is consciousness. God gave his name to all. Every soul has the same name as his'. His name is I AM. We all say I Am.

Moses asked God, he went up to the tip of the Mount Sinai. The burning bush is not there in the mount but here, in us, the golden light. If we live in the muladhara, sacral, solar plexus is already mounting the Mount. He went there and met the divine in the heart but not in a bush. The bush is the chamber of the heart. He spoke to the One in him. "By what name are you called?" "I AM that I AM". In each one of us God says, I AM. The heart says that. Hamsa Siva Soham means only I AM THAT I AM. He sees the divine whose reflection we are. The divine prepares with the help of the nature the form. We belong to the divine. We cannot say, it is my form, my body. If we say "my body", we are a thief. "My body" is a very wrong understanding. The moment you think "my body", you are already in illusion. The scripture says, " 'my body' is an illusion."

The first illusion is "my". I AM itself is an illusion because THAT exists as I AM. It is an image. Then the nature feels, it is my body. My spouse. My children, my house, my people, my state, my nation. As much "my" you have so much you are in illusion. It is because you forgot the one who gave you all this. That is why it says the fundamental principle is to be grateful.

How ungrateful we are if we think we are the origin. Rama himself belongs to THAT. Each one of us are children in the kingdom of God. Some claim, we are children of God, others are not. Not to be grateful for what is entrusted – the eyes are entrusted, the nose, the ears are entrusted. When everything is entrusted the only thing is, we are trustees. He trusted us. We start feeling the ownership. The

ownership is to him. To feel the ownership is a great ignorance. It is his body. His shine comes to the body, otherwise we block it. We are the bottleneck and don't let the light come inside, the love and the will. We start feeling "my". The three qualities of the soul cannot enter because we put a cork in the bottle. Without appropriate instrument it goes inside. It blocks the bottle. Everything we say "mine". My spouse, my children, my property, my friends, my groups. The moment you start thinking the body is mine you are in illusion. "In His temple we live". It is his temple. You can also get out. All that you have gathered is also his. This is Govinda. Not all can truly utter the name Govinda, only the gopies. Everything around him including them belonged to Him. Even the seers had the feeling of "my" but the gopies have stepped up to his body.

When you have trusteeship the divine continues to grace us because he knows that we do not waste his property. It is his. I say when people come and say, am I useless?, you are all entrusted to me by the Master. It is he who functions through all. Where am I to say you are useless? It is his will that you come and it is his will that I relate to you. I cannot say, I have been of some help to people. It is he helping his own beings. The Master is speaking to the soul saying that the moment you think that it is your body you are in illusion. If you think it is Mine it is divine. There is another person in the house who is not perceptible. In this body there is another person whom we don't see. He is the original resident. We are coming later to relate. If you carry this understanding illusion of mind does not come in. I AM is ok but the full truth is THAT I AM. I AM is half-truth. I AM THAT, THAT I AM is the stand that we have to take. When I AM THAT I AM in us you cannot fix it in us, all that is around belongs to him. If you take a banana you have to express your thankfulness. But the truth is, the banana tree is in another compound. All the bananas spring up into our compound. But we don't touch it. The neighbour says, the worldly intelligence says, if the fruits come into my compound you can take it but we cannot touch it. When we don't touch but they give it to us there is joy. Everything belongs to the Lord. This understanding is helpful. It gives the esteem that I Am the son of God. The worldly praise is nothing when you know that you are a son of God. This understanding is easy but if you love it there are so many ways of illusions and even after 1000s and 1000s of incarnations you don't get out.

Nothing is mine, it is all his. Who are you? I belong to Him. All that is around me belongs to him but if you feel that by relating to the body that it is yours you are gone. We have been together all the time, the soul and the super-soul. The form comes from me and I also cautioned you not to forget. But you started feeling it is yours. Every morning the body has a problem to trouble us. We live in troubled bodies because we think it is our body. It is His. If everything in the house is his and he maintains it, what is the problem? He maintains everything in the house. You don't have to pay rent. It is his, not yours, when you remember this there is no problem. As long as you feel it is yours you are gone.

When I was receiving wisdom from within I realised that it is not my wisdom, no one can say it is my wisdom. "Wisdom belongs to none, all belong to wisdom. God belongs to none. By habit we say, My God! The father is there before the child is there. Since series of incarnations we keep on going through because we have one sickness, that is mine. I AM is ok but "mine" is later.

It is not easy for you to overcome it unless you relate to it. He gave one more teachings. He is taking the soul slowly to deeper understanding of things. The forms that you hold are instruments to you, upakaranas, implements. Internal instruments are antahkarana. Bahirkarana is external instrument. You know the word "antahkarana" but you don't use it. You don't know the word "Bahirkarana" but you use them. That is a funny situation.

In masonry they show a compass, on one side it is you and on the other side it is... you can preside over the objective implements and the subjective implements, when you preside over both you are a Master mason. It is a clip. He says, you should know that it is an instrument for you. The body is an external instrument. Your internal instrument should be known to you as instrument. If you do not de-link from your body you cannot de-link. If you know that you are different from the form. When you see an automobile from the outer side, you can see the form, colours, the headlights and rear-lights but inside the car there are more inside things. The process of meditation is only how orderly your mind is. It can only be seen when you get out of the mind. You are using your mind, your body but you are not able to get out of them and see how they are. You can come out of it and can see it objectively. Is my mind really clean? The answer is clear. You can clear the mind.

If someone says, below there is a big junction – the ear, the eyes, the tongue inform us. There is a review meeting about the functioning about your mind and the sense. You are not your mind. You enter and function. Body enables you to move. When Navaneethan or others come, I say, they are my hands and my eyes. I don't have to see everything. Likewise we also use our eyes and ears. You get information that is worthy and that is worthy. You tend to be dispassionate. There are some problems

with the body. Don't say all this. You have been starting 71 years ago, so it is ok if the body does not function in all. That is my approach to the body, I accept if it is not functioning so well. You must see the movie "Mustang" where a horse is... I see movies in an occult version. To gallop in the desert the horse collapses. The horse does not exit, the knower exits. There are lessons to your body; you can speak to your body, to your eyes. That way of relating is possible because it is not you. When you realise that there are internal implements and external implements, that is another dimension. Our entering into and exiting is with the help of pulsation, hamsa. We continue in the afternoon. Thank you.

Sunday, 08 January 2017, afternoon

(Words about a piece of music the Master played: ...The secret of sound is magic, when children are singing the rhythmic sounds, given by Shankaracharya, the chakras are rearranged. Let us now come back to our theme...

Hearty fraternal greetings and good wishes to all of you.

The soul is being taught by the super-soul. They are together as number 8, it is a sacred number. We say in the East it belongs to Krishna and in the West to the Christ. It is zero and its image again a zero. What is the difference between the zero up and the zero down (I wrote it in the book on "Sam".) What is left becomes right. What is above becomes below. That is how three inversions happen when there is a reflection of the original as an image. We think, wow, we are an image of God. But there is an unsaid part in it, yes, you are My image, but upside down. We are in three inversions, what is my left is your right, what is My right is your left, what is your above is my below. A true teacher makes you write the 8 not as two zeros. When you make a proper understanding... when it comes to my mind I put it down and give it. It looks the same but it is not the same. By virtue of the inclination to manifest it goes through three inversions. First we feel a separate I AM, Secondly we gain a different understanding. Firstly a localised I AM. Secondly a different understanding, thirdly, a different way of doing. The form is also not like the other. The voice is also different. You don't see a person having a same voice. We distinguish the sound of voice. The localisation is the first inversion, comprehension is different and then the ability to act is also different.

These inversions can be reversed when we relate to the original zero. That is why we say, purnam adah purnam idam: That is fulfilment. In relation to That it is fulfilment. From out of THAT comes fulfilment. Unless we relate to the original we tend to be inversed. Masonry says, you are screwed three times, you have to unscrew three times. Master DK says, you have to die three times to be there. We should know when the moon in the sky reflects in the water. It is no doubt the same moon reflecting but it is a different image. The moon in the sky does not move as much as the moon in the water. It takes to movement and to different shapes. A vessel, a container allows the moon to reflect. It has no more the same stability. Secondly, it gets disturbed. Its effulgence also keeps changing. Three distortions by reflection. We too go through three inversions and we have to go through three reversions. We can clear these inversions one by one. There is the one from whom we descended. By relating to the One from whom we descended we can gain the original. When we relate to that fulfilment (Purnam adah) we gain fulfilment. Zero into zero is zero, zero minus zero is zero. Purnam eva... (it always remains complete.) The reflections are imperfections but the original always remains true. When you are with me you are perfect. You wanted to be with the nature. The Master consciousness says, I also descend from time to time but by identification I don't forget. When you descend I caution you not to forget. On account of your attraction to the created form you tend to forget. The nature has no tendency to attract, it is we who get attracted. There is a rose and some go near it and smell, there are some others who pluck it. Likewise the attraction towards the other gender, so many things happen. You can experience but without getting very much attracted that you forget you relation with Me.

See how one air when you build a house, there is air inside the room and outside the room. All of us are one OM, Pranava. As we enter into the form we have become ingoing air and outgoing air. When air enters into the form it becomes the pranic principle. Originally it is OM and then it becomes the double air of Soham, inhalation and exhalation. The seers of ancient times related to OM. The Pranava becomes Prana as double air, meaning the pulsating principle. It gains a double action. The pulsating principle becomes expansion and contraction, the double movement. If you see one air becoming two when entering the form, Pranava becoming prana, double action, respiration being double action. It

enables to relate to the mind. Unless it is two there is no relation possible. From this pulsation emerges the mind. You relate to the mind and function. Before you descended as pulsation you are OM, the unity. One has become two and then it relates to the mind, and mind relates to the five senses and five limbs of the body and relates to the whole world.

The path of ascent is from the mind to the respiration, to the one air in the form. When it is entering into the body it splits itself into two airs and then this double action of the air enables you to relate to the mind. Now we are stuck in our minds because of our habits. We are mostly objective. How are we to retreat? The only way is to relate to the respiration. That is how you entered into the house, the same we go take to the exit. You take to the elevator and exit in the same manner. You don't have to jump out of the window. Normally in the world we see entry is one way and exit is another way. But in a temple entry and exit is the same. Human form also is a temple therefore entry is also the exit. We need the mind to relate to respiration. With the help of the mind we relate to respiration and the double pulsation leads to subtle pulsation. It leads you out of form. Then it is no more double action but single action Therefore the Eastern scriptures say, there is OM in the Soham. If you take out the consonants from Soham it is OM. There is the sound of S and H and OM remains. That is how the teachings explain. OM comes with respiration. To dissolve the mind, you join the mind to respiration and the two are but one. Pulsation is a double function and it leads you up and up. When you are in Dhyana it leads you to Samana Vayu. Those who do the practice of Yoga they join their mind with the swan. They speak in symbols. The swan is the respiring principle. Then the mind and the respiration together get into the pulsation point where there is a double function. Mind disappears when the objectivity disappears. Awareness is now sitting in pulsation. There is not death of mind in yoga. Mind there, from mind's chamber you move into the chamber of awareness and you go out of the form with the awareness. That is the honourable exit. This is, relating to the pulsation. Then your awareness shifts from mind to pulsation and subtle pulsation. We are applying mind to respiration. When they become one you perceive pulsation. Your awareness lifts up from respiration and mind to higher pulsation. That pulsation has a tendency to retrace its own source. It is a double action coming out from one source. As you come to the head there is only one air, Vyana Vayu. It has become so many as it entered into chambers.

As you apply the mind to the swan, it takes to pulsation. When you experience pulsation it is pranayama, leading to awareness. Subjectivity is there. I told you in the morning the objective and subjective man. The objective man gets into subjective man. The subjective man reaches the source from where it has come. That is how people enter the cave and move upward. Moving upward is called pratyahara, meaning absorption of the being to its source. This is called "Master May Call". The subjective one who is trying to relate to the Master is pulled up, that is the call. As he is pulled up he experiences so much of light and sound. He experiences a variety of sound and light up to a point. When you go upto the Anja, then you know you are holding the body, you are not the body. Only the one who reaches the Ajna knows that he is holding the body. This is the 6th step related to the 6th centre. It is moving from heart to Ajna. Pranayama, Pratyahara. Then comes Dhyana, the 7th step. Trying to relate to the soul you reach the state where you are not there, that is Samadhi. For the man in Samadhi there is no perceptible pulsation but he is there. When he comes back he takes to the same path to the body. He takes to subtle pulsation, pulsation, mind and body. Through 7 steps he goes up and through 7 steps he descends to the ground. That is what the Master is explaining to the soul who is practicing for long years. In the subjective side of the being he is listening to the Master. Every Master speaks to you in your hours of silence in the heart chamber. When your pulsation finds its source it is single air. The one that takes to two functions in objectivity, one functioning as two. When you ask a mystic what he does, he says, two becoming one. From manyness to oneness. Uni-vers. From variety to unity. This variety is very common when we are in double air and in mind. We relate to respiration, to pulsation, subtle pulsation, you ascend and reach the Ajna. That is the symbol of compass. One leg is stable and the other is moving. The outer is moving and the inner stable. The inner is related to the head. Then the square on which it is said is the world. One leg is objectivity and one is subjectivity and then there is the holder.

When you descend one prana become five pranas. One becomes two pranas and two develop 5 pranas, and 5 become 10. In the path of descent, there is one trunk of the tree slowly unfolding into 10 branches. One seed develops so many roots. It develops form upside down. One becomes many and when it is at distance it is form oneness to manyness. He says, what for have you descended into the magic of the five elements? – for the sake of joy, of happiness. The Master is asking the soul, did you find the happiness, the joy? You went through so many incarnations. The answer is silence. Then the Master says, do you know where joy is? You are the joy. If you are joyful everything around you is joyful. He sought joy and happiness outside. But you are a joyful being. We were joyfully moving together. They

say that Eva has come out of the rib of Eva. Eva is the initial soul, it got attracted for the joy of things. The Master gives another key here: you are naturally a joyful being. You sought the joy outside you and in search of joy you entered into form and have stayed there for cycles and cycles of time. Outside there is never joy: If I study and get a good job, I am happy, but if you have the job you are not ready. You make arrangements to have a life partner but the joy is not there. We keep quarrelling with each other. In that fighting somehow the children come out. You remain in a conflicting, sorrowful situation. You think the children give joy but after some time they go away and don't even telephone you. They are running after joy. So there is no way to relate to them. It is always the parents saying, my child is not phoning me. If Indian parents are in India and the children in America, every morning a WhatsApp call because it is free. You keep on talking and forget what has to be done here. You went through so many incarnations without finding it. The soul in the form of the female form was seeking the husband but she could not find it. How many rounds? We were here as Atlanteans, as Lemurians, Hyperboreans – we think that tomorrow we will be happy because we see the joy as distinct of you. You are the joy.

Instead of realising that you are the joy you started looking for the joy and fell into illusion. If we are joyful we can experience it immediately but we are searching it and never reach it. Running after joy is an illusion because you should know that I am joy. Never and never search for joy. That is why the original sages do not speak of searching. The one who is searching is the goal, he is searching for him outside. Really I Am, don't look for I AM outside. I AM THAT I AM. I have come to the outer form and return joyfully. Every morning I function in the world joyfully and return joyfully. The king showed this that joy is inside and he gave joy to the beings around that all went crazy. He showed to them their original joy which is I AM. You are the joy. You may get into the form but don't lose the joy. Master EK says, above all the aspirants should have cheerfulness. Joy is possible when you are by yourself a king having descended from the original. We are seeking the joy. The Master said, know that you are no other than I. You are me and I am you. In the 9th chapter of Bhagavad Gita it says, You are in me, I am in you. The water in the wave is not different from the water in the ocean. The air is the same air in the room and outside. Apparently it is two. It is one that appears as two.

A man appears to his wife as husband and to his children as father. A woman appears for her husband as wife and for the children as mother. One appearing as two. To your grandchild you appear and grandparent. Are you so many? Only one appearing as many. To a stranger you are a stranger, to a traveller you are a traveller. There is only one person having become two persons: My name is I AM, your name is I AM. I am Purusha, you are also Purusha. The person coming from the cosmic person. I and my father in heaven are no different, Jesus said. These sayings are in all ancient teachings. The people don't understand them: I am no different from my father. And the father says, my son is in no way different from the father. He says, you are no different from me. Can the wave be without the ocean? Water only as wave. Why do you think they are two? It is only one appearing as two, the division is for understanding but it is not absolute. You have all that I have. My ability of action is yours. The one in action has the one behind. That is why Jesus says, Father, thy will be done. When you are in alignment, he functions. The three qualities of the soul function through when we are in alignment with the universal Master. The helipad is the place where the helicopter lands. You see movies where rich people have a helipad on a high house. The universal Master has his helipad on the Sahasrara. He lands because someone is invoking him. The alignment happens, the One coming from above is conducting below. As above so below. As in heaven so on earth. But it is not so because we are the cork in the bottleneck. Humanity represents the throat centre. The humour is we don't let the kingdom of God upon earth because we are the bottle. We don't allow the king to move out. The air is above and below and there is no passing. We are the block. The planetary, solar and cosmic devas cannot descend because we are the block. We are Master-blockers. The kingdom of god on earth is not happening. It is happening by all knowers. Every great Master wants to bring the kingdom down. It is only possible when the humanity allows the higher to function through us. It is only man who is called the block. As humanity we are blocking God. That is why from time to time everything is dissolved but we come back with the same attitude. A number of times the learning is not happening, that is why a pralaya comes. When we come out again, it is the same. In the mother's womb we also say, let me out, I will do better. Those in the higher circles believe we will do better but every time we do not. In every century it is only 12 humans turning to Masters, it says. 12 are finding the bridge to the higher. There is a great demand from the plant and animal kingdom but they are asked to wait. That is what Master DK says that the gates are closed for animal kingdom. If we vacate they will come. It is our situation.

Therefore all this teaching. Listening to these teachings the soul was convinced. With this light of understanding when she looked into the light she did not see anything. All the problems I went through in

all this life and the past lives is reflected. I forgot the friend I searched the whole time. I descended into the orbit of the earth and did not link back. So I got into so many problems. She also smiled and laughed: What a fool I have been. The best comedian is one who makes jokes upon him, not on others. If you make a joke on others it can cause problems. If you make a joke on you you have the joy and the others, too. She smiled. Wow, how many illusions, how many lives I went through. Now I understand, I join my Master. Together we move into incarnation I won't leave the Master. The one who has found the link to the Master in him has no problem, he finds the way out. He conducts on a daily basis and relates to the Master from moment to moment. Before another movement he withdraws into the chamber and comes out. Jesus withdraws after every act of healing and teaching. The priests wanted to catch him but there were crowds, and afterwards he withdrew. So they could not catch him. Only one among them showed them where Jesus is resting and so they came and could catch him. It is symbolic. Each time you do an act of goodwill in the world you have to come back and withdraw into the chamber of the Master. It is a secret chamber only you know. When there is no need for an act you withdraw.

This is what was so very clear to the lady. At great cost the soul understood. The teacher hinted at it from the very beginning. The cost for forgetting is so high, it is not worth to forget. She joined the Master and became as swan, meaning, they move together. Till day they have been moving. That is the story of every realised soul. They are not separated, one enters the form, one is around the form. The two are not separated because the one that emerged from the One is no other. They are called Nara and Narayana. The One and the One. In Badrinath they show a Nara-Narayana cave. It is the cave in both of you. Whenever something is shown you have to see how it is linked to us. You should see how it is in you. The cave where Nara and Narayana is there, where the man in God and the God in man is there. We think it is something external but it is our story. The scriptures always speak our story, the super-soul, the soul and the form. The lady said, ok next time I descend I will descend for you, I have no more personal program. If the jiva descends....

We continue tomorrow for half an hour and will then do the valedictory function. The plane reaches the final station I could go on elaborating the details. For about half an hour we continue with the talk and then get into the valedictory function. Thank you one and all, Namaskarams.

Monday, 09 January 2017, morning, end of seminar & valedictory function talk

Medham Me

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

I told about the inner alignment, the one who descended into the human form could regain the association with the Master within and thereby establish the contact once again. Once the contact is established, since he knows the consequences of de-linking he would no more de-link. In the beginning the soul and the super-soul were together. The soul did not realise the importance of linking to the super-soul because he did not know the consequences of de-linking to the super-soul. So he looked into so many forms into creation. When he saw the human form he fell into love with the human form and the super-soul said, yes, you can get in but the form is so attractive that you might forget me. Make sure that you keep contact. The soul thought that they have been friends for so many cycles that he did not forget the connection. But the super-soul knows what it is, what Maya is, what illusion is and how this illusion happens. When you are attracted to something this will delink you from your original association. The soul thought it would not lose contact with the super-soul. It said, I will ensure that I will keep the contact and the super-soul wished him good luck. When he approached the form he found it very beautiful and forgot already the super-soul and when he entered he forgot the super-soul completely. He experienced a lot of pain and pleasure. We look for pleasure but experience pain. It took so many incarnations to link again. After experiencing the mind, 5 senses and experiences with body organs. The story speaks of the initial incarnations and final incarnations. In between there are so many incarnations. The limitedness of the experience of objectivity. Finally he was incarnated as a princess and had the association to a king who is an initiate who happened to be her husband. That was the last initiation. From him she received much energy, knowledge and the needed impulse to do the needed practices. Consequently she could link up to the Master again. The Master had always been there but in spite of the information that the Master is in us it becomes possible only when it becomes the priority. The Master spoke so many pleasant things, that the soul is no different from the super-soul, he explained the nature of the form and

when you enter that you tend to forget me, and that you have to constantly remember be. If you forget me the facility becomes a limitation. If you do not know how to use the facility it becomes a limitation. So the soul realised and it was much deeper. She was linked to the Master again after having experiences so much pains and pleasures. The pain was constantly and the pleasures passing. The pleasures come and go. For humans pain is an eternal friend, pleasure comes and goes. Just like when you come here in January, cold and cough is constant, teaching is just for 1.5 hours in the morning and evening, coughing is for the whole day.

This time when the soul related it has realised the deeper importance of the eternal link. The Master said, when you are in eternal link, you have two options: One is staying in connection with me you can stay in form and be fulfilled in creation, or you can stay in absorption into me. Or you can stay in connection and work for creation. The Kumaras, Rudras, Prajapatis, Manus, those are the ones who stay in connection and work for the Plan. The rest, there are many who get disconnected. The beings get disconnected and reconnected to get absorbed. There are two schools of thought, that you can get absorbed and don't have problems anymore but you won't experience the beauty of God's creation. If you are in the playground it is more beautiful than to get away from the playground. You might get away from the playground or you might play keeping the connection so that you plan on behalf of the divine according to the divine Plan. Any system can be cosmic, solar and planetary. Insofar you are in connection it does not play a role. You can stay in connection and be in creation. They can stay in creation and enjoy the connection. That is where the Hierarchy comes in. There is a hierarchy for the planet, for the solar system and also for the entire system. So we have the Kumaras, Prajapatis, Manus, they are in creation and working for creation but unaffected by creation. Unless you have some fear to get lost in creation, why should you get absorbed? When you stay in connection nothing limits you. Nature cooperates with you. He has no need to get absorbed into the absolute. If you get absorbed and don't get back, you are in the Samadhi state.

There is another state, to be linked with Samadhi and work for the Plan so that you are useful for the Plan and help the fellow beings. The universal Master is like a father. A father has 10 children. One child gets accomplished and helps the other children. That is how the Hierarchy has come to be. The Hierarchy is useful to the Father. Therefore the hierarchical beings are equally friendly to the divine and the diabolic. They don't chose places or persons, associations, because they have reached a point where they are in contact with the beings of the surroundings. The Hierarchy ensured that the good make ascension and those who are ignorant get into goodwill. Those who are in goodwill are helped further to find the alignment so that they can participate in the same work the Teacher is doing. That is how the Hierarchy has a network in the system and the higher system.

The soul in a capsule form has the whole thing in it. You relate to it, you know that the body has implements, internal implements and external implements to relate to the subjective and objective life and also know that the implements are meant to serve the surroundings. When this knowledge comes your alignment with the divine becomes easier. When you become one with it it makes no difference where you are.

That is what I wanted to say to complete the seminar. Now we will start the Valedictory function Thank you.

Valedictory Function

During the Valedictory function members of each of the 7 countries present at the group living gave a talk. Then the Master said:

It is but a responsibility to respond. It all started in 1988 with a small group of 5 persons, a group life relating to the brothers and sisters of the west. I am very thankful to the year 1988. It was the year of harmonic convergence. When there is a divine plan the plan choses its own year and it started in the month of Capricorn and ever since we have met here. Even from before, our brother Navaneethan is associated with the work and used to support everything of the work of the Hierarchy. 30 years is a fascination for us. We truly believe that among the planets Saturn is our Master. If Saturn is pleased with us, all are pleased. He demands discipline, tolerance, forbearance, so many things. In the process he transforms. In these 30 years many things have happened. This group life went on uninterrupted. Yesterday I asked, should we continue. I never heard any way that it can be concluded and so we will continue. Next year we will continue. Maybe we will have a slightly change in the time table. Along with

the Morning Prayer we will have a class and a class later in the morning. We will continue. As long as we have good listeners the teachings will continue. As long as there are persons for listening the teaching continues. So we will continue. It is so harmonious, food, housing. Let me come back to respond in the reverse order to what has been said. Navaneethan has been associated in all the years and he expressed in a deep manner. What pleased me most was his venting out the work of Kumari. It normally is not seen. At the back of a strong man there is a woman behind supporting him. I would like to add that I have an excellent lady and an excellent Master. I form a triangle between Master EK, Kumari and me. When I think of this triangle, in this triangle Master EK and Kumari are together and they make me work. There is Krishna in her name and Krishna in his name and even the grandchildren have Krishna in the name. I am surrounded by Krishna consciousness and they make me work.

I love to be lazy but no one would believe it. They make me work. The invisible ones seem to be pleased. What is very dear to me happened. First of all I received the Bhagavad Gita which is so dear to me and we have placed it here on the 1st of January. The one who is behind the whole thing has offered this gift to me.

At the end of the seminar we have receive the symbols of the Mother, of Gayatri and of Lalitha. On the completion of 30 years I thus received the mother in two forms. They signify something for me. I don't take anything casual. To me all the symbols on the altar also mean something to me. Also the chairs are not casual. At the beginning it is Bhagavad Gita coming from Krishna and at the end the Mother in the form of Lalitha and Gayatri. I felt very happy when Navaneethan spoke about Kumari. I am also not easily praising others because I am a Scorpio person. He cannot speak more than what has to be said. A Scorpio cannot be taken away by the praise of the other, if more is said he suspects the persons who speak. He can even smell the untruth, like a dog who knows if it is truth or untruth. I was very happy for I know what she does, in spite of the pains she has. She is a double Leo, she supports. I was very much touched when Navaneethan spoke. The beauty of Kumari is, she does not remember what she does, she does not worry about all she did in the past, only about the presence. I enquired like a police enquirer, Navaneethan, Ravi Shankar etc., when I require it is not a casual enquiring. Every morning, afternoon, evening, we are looking what was being cooked for the group. I had more than two heads. She knows who eats how much, even though she has served so many people. And she knows who likes what. That is really something. I thank Navaneethan for bringing out this. There are people who have been here from the past and also new ones. When I am not in teaching, people are asking me. I would like to be in silence. The teaching comes and I am very grateful to the work. I know that when I am teaching something happens. It is for the benefit of the people. So I don't mind going anywhere. Navaneethan spoke like this. So I thought that I should not move.

Before Ludger spoke, Ludger is Ludger, 18 years. Now he is known in all groups without exception, everywhere, because he sits like that, like a stenograph, Ganesha. When Vedavyasa wanted to write Mahabharata, it is like a 5th Veda, everything in the other Vedas is in the Mahabharata. He wanted someone scribe for him. So he contemplated upon Lord Shiva. And Lord Shiva gave his presence He explained what he would like to express to humanity. Lord Shiva asked, whom do you want? - I want Ganesha, a cosmic intelligence, an embodiment of all sciences. There is nothing that he does not know, there is no intelligence which cannot express through him, Vishnu can express, the Mother can express through him. He is the first one who is worshipped in the Vedas. Give me Ganesha as a scribe. Then Ganesha thought, you want a person like me to be the scribe? Ganesha said, you should continuously dictate then I will write, if you stop I will stop. You can't waste my time. Vedavyasa said, I will do so but under one condition, you should not write anything without understanding what I say. Ganesha: Do you think that I can write anything without understanding? So Ganesha started, as it comes out it is already there. The person who is taking dictation is very fast. What he did, sometimes he said things as a riddle, then Ganesha said, what is it? Then Vedavyasa said, think about it. Then he wrote about it. When we think of Mahabharata we also think of Ganesha. So everything I speak he takes it into the electronic system. He won't leave the room unless he is giving it out. In 5 minutes he concludes and then ping, with one brush he reaches all. That is a great service. He is living with the name he was called into the work. He is a coordinator and informs all the people. He keeps on coordinating the groups. That is a great work. He used to inform all the groups anything. When I give it to Ludger in the next 5 minutes it is gone. He holds the global platform and attends to all group lives. If he is not able to attend to the group lives he attends to the YouTube groups. He speaks about the use of the wisdom and the importance of relating to the Master.

Then Indiana Jones. Indiana Jones is a very nice movie, a messenger. She took that name to speak about her way. Her name is Diana, so she is Diana and tries to be inside, very beautifully expressed.

Then Birke, she does a very good work. It is so true what she said, we don't know what we are doing all the time when we come here, it cannot be really answered. There is an unknown part in us. I also ask myself, why am I doing all this? Are we a person who is adventuring into the unknown? What is known you are no more interested in. To the unknown, "I don't know" is the ultimate answer. We continue to go into the unknown. In mails people write, I don't know". The unknown is part of the work, we continue

Then from Colombia, Luz Angela gave some beautiful expressions, from the temple we get to the inner temple to the innermost temple. In the fourth we meet. The teaching is all about the one temple, we call it the World Teacher Temple, we call it Radhamadhavam. We had such a place before. Within the temple, we are there. Our body is the second temple. Within the body there is pulsation, another temple. And then there is the subtle pulsation to which we relate.

Then Brother Pablo, he came to India more than a tourist than as a student. He said he will come again as a student. A tourist is very casual, he can be on the beach or a mountain but does not relate. If you wish to be with the wisdom you have to be very orderly in your approach. In fact Guillermo expressed, since 25 years I am included in your work, your teaching is beautiful, your being is beautiful, we thank you for being with us for so many years. Argentina... the old generation is so very deep. Also in Europe. This teaching is happening and going on because there is a genuine demand. You can't say no. When there is a calf, how can the cow say, I don't give milk? When the calf wants the cow has to give. Once we travelled 4.5 hours, gave a teaching and returned 4.5 hours and came back again. It looks crazy to people around us, maybe that this man is fond of hearing his own voice. It can be so when you are young but not so when your body cannot cooperate but the teaching pushes you. We are in this game. One nice thing, it might be easy for him to talk for 36 years but it is not easy to listen for 36 years. He said each time it comes different. So many people coming the theme has been expressing in different forms.

There is the team that takes care of – it has been nice to speak of the team that is supporting us here. We need to relate to the Master within. Relating to the Master within gives a double liberation, the student is liberated from the outside Master and the Master is there, that is how it is seen. They let go. Go and contemplate to find the Master. They sent away. Akkalkot, the Maharaj, never allowed people just to be around, he sent them to different places, to realise the Master inside. When you go home you have to work with the Master within. We all have to work with the Master within. It is the Master we keep working with. I once again thank you and this evening like at every closing of seminar, there is a dinner offered by Daspalla. Normally I don't say no, to say no is normally not there. But this morning, when Reyes asked, Master can I take a photo from me, I said No, I asked myself, why did the no come out of me? Kumari says, the problem is with you that you cannot say no. So I asked myself why the No came. It was too early in the morning. We meet here at 4.30 and have a nice photo. The no came from higher circles to have a group photograph instead of an individual photograph. Thank you one and all. Namaskarams.

It is a group presentation of a souvenir to those who have attended to the group life. (An elephant and a lingam).

Guru Puja, Simhachalam, 10 – 13 January, 2017

Tuesday, 10 January 2017, evening

In the morning the group went with two busses to Simhachalam, where at the temple uphill we met Master Kumar and Kumari-Garu. The Master was received with honours. Headed by a group of musicians, we circumambulated the inner court of the temple and then entered into the innermost part. There priest conducted a ceremony for the Master and Kumari-garu in front of the sanctum sanctorum. The Master later explained that inside the lingam formed by sandalwood powder there are symbols of the Varaha Avatar, symbolising the upliftment from the Muladhara, the Lion, symbolising the heart centre and the Man 7 Cosmic person, symbolising the Sahasrara. Afterwards we stood a while with the Master in the outer court of the temple where he gave some explanations of the symbolism of the temple. It was a very thrilling experience – the Master had not been with us in the temple for a number of years and never I witnessed such a splendid reception.

Later we went down the long stairway to the valley and came to the Guru Puja compound where the preparation work was going on. It was again very astonishing how the Indian brotherhood managed to set up such a huge hall in such a short time.

The celebration of the 56th Guru Pujas started with a small ceremony to Lord Ganesha followed by Vedic chantings and worship of the presence of the great Masters symbolised by their images on the stage among others.

After evening meditation the Master began with the first discourse. Since I had no access to hearing the English translation of the Telugu words of the Master, this is a re-translation from the German translation.

All who have come to the Guru Puja celebrations my hearty welcome greetings. We are at the bottom of Lakshmi Narasimha Swami, the temple we have visited. We celebrate the 56th Guru Puja celebrations with the blessings of the Divine. This we could do without having any interruption. The fact that the Guru Pujas could be conducted in such a continuous way is a blessing of the Hierarchy. Master started here the Guru Puja celebrations November 1971. Master EK conducted the Guru Pujas before there was the WTT but since the WTT was founded they are conducted by the WTT. At many occasions the members thought whether we should conduct the Guru Pujas somewhere else but the Lord on the Hill saw that we conduct the Guru Pujas in his area. From the aspect of Yoga the goddess being present here sees that we are uplifted. The upliftment from the material state even lifts up the earth; it is the avatar of Varaha, the boar.

Since our birth we are sunk in problems, and we urgently need to be uplifted. We are units of consciousness, we are not just these bodies and we also not have just these states of awareness. There is another aspect. The Lord causes the upliftment from the material state. The Lord causes this upliftment from the material. In Vishnu Sahasranama we praise the Lord Varaha. Varaha and Narasimha, the Man-Lion are two avatars of Vishnu, and at this holy place both aspects of the Lord are present. He is called Varaha Lakshmi Narasimha. Since the Lord is there the Mother is also there. So the sanctum is called Varaha Lakshmi Narasimha. Here the Lord is only seen in a small form. There are places where the Lord is seen in huge forms and places, where he is seen in smaller forms. The Lord gives a medicine for our situation. The Lord is so much hidden here that his power is hidden below sandalwood powder, you cannot photograph him. He has the message, I am the right means for you. The more you purify yourself inwardly, the more I will become visible for you So much dirt is in our body, our thoughts and mind, the first aspect is that we purify ourselves. At such a holy place we conduct the Guru Pujas. Since a short time we are at this new place but it is still the surroundings of the Lord. It is the 33rd Guru Pujas since Master EK left the body. The Guru Pujas were conducted before with Master EK and afterwards. The number 33 has a profound meaning. The Indian brotherhood has worked very much to set up a splendid place here. There is a lot of light and radiance there. It is lie sitting in a garden, there are so many plants here. The group has worked so much to make the place beautiful. This is because there is so much purity inside that it could manifest in the outer. When there is no purity inside there cannot be expressed purity in the outside. The different aspects like the air, the arrangement of the images, the incense, all this produces an upliftment of consciousness when we perceive it. The sounds we do with the singing, all this causes the needed purification.

The first that should happen that our words, our tongue are used appropriately, the purity has to begin with our use of the tongue, with appropriate singing to purify the various aspects. Then the purity in us is promoted and becomes visible in the outside. That is how all great beings have lived. And this way the Ashrams are also constructed. When Rama came into an ashram, he felt a soft breeze of air and he felt how his consciousness unfolded. This we should take as a model. A home becomes a home when we enter and feel the silence and the comfort in it, then it becomes a home. Today we enter into a house and see things standing around. We think that the house is something we have built but our body is also a house. This particular house is completely in darkness. When we say we want to see the light in us, we only see darkness. During sunrise we see many things. We close our eyes and should be able to see the sunrise inside. Each year it becomes more beautiful here. How this is possible to see that this happens – they work a lot and are silent. The one who speaks more works less. Master EK spoke a lot before the people and he wanted that I speak, too. I wanted to remain in the background but after his passing I was lead to speak more and more. Here it is a very silent group. Even if they are told to speak they don't speak and continue working. Whenever we say that all that they have done is so beautiful they say, you told us to do it and so we do it. The most important aspect is that the Master gives us his presence. This should be the first thought in the morning. Normally many things happen well and without friction with the blessings of the Master.

All that I speak that I say is written immediately and later people show it to him that they have written. There is a book about Rukmini, a guru Puja in Vijayawada and there I saw that I used these words very often. This is the 56th Guru Pujas and the 33rd Guru Pujas after Master EK leaving the body. They were conducted before the WTT was founded. All these numbers are important. At these are the 46th Guru Pujas that the WTT has conducted. Then the books about Bhagavata have been published for the second time.

We have a very good group here which reacts very well on when something has to be done. For example the second edition of Bhagavata or Master Mountain Resort. The group has very well reacted on it. They see for the free flow of energy, everything that is needed we immediately get. We don't need to carry heavily, the moment we need something the things come to us automatically. We don't need to do a lot of effort, what we need is purity. Tomorrow the second edition of Bhagavata will be published tomorrow in the presence of the MASTER. There is another book on the marriage of Rukmini. This book was published by a couple and they have totally dedicated to this book and with working on this book all the health problems have dissolved and they have got a very good life. Another couple here has written the names of Krishna and it is a couple that is much related to Krishna, all the work is dedicated to Krishna. He gives his unlimited presence. We are indebted to the Rishis who have given the heritage to us.

Last year we have spoken about Puranjana, what he experienced when he had entered into the city and the difficulties he experienced, that life became very painful for him. For the Western brotherhood I have discoursed the same topic in the seminar just given. I needed 12 classes for this topic and I have given many aspects belonging to the topic. The story of Puranjana is a part of the story of Narada. It is a pre-play and a post-play which belong to the entire story. The entire Guru Pujas won't be enough for the story. When we go into the playground it is good to know how to play. When we don't know how to handle the car there might happen many accidents. When we start driving without knowing the devices many accidents happen. Unfortunately we are in the body without knowing how to use it. In our form we have the entire universe but we don't know anything about it. The human form has so many possibility, it can lift itself up to the light, go to the plane of the Devas, experience everything which is there on the subtle forms. It is a form for which nothing is impossible. Therefore the birth of man in creation was celebrated. There is nothing which cannot be experienced with this form. It can live the divine, everything. The life is an image of Virat Purusha, the Cosmic Person. There is the Sun, Aditya, the three planes of the sun we can experience through this body. All that is available in creation can be experienced in our form. It is a very powerful form and it is a small thing to correctly handle it. We need to behave correctly with it. Normally in objectivity we only experience a very limited joy. The knowers want to tell us that we have a very powerful instrument but without knowing its possibilities it is a waste if we don't use it. We should not only live the outer life but lift up to the higher planes. We normally only live a very limited life.

There was a king who did many sacrifices. We should always know what for we do it. But the king did not know why he did it. We should not conduct a work which we do not know. He does not know if he carries stones or gold. In ancient times the washermen put all the used clothes together on the back of a donkey and then the clean clothes but the donkey did not know why. Our body gives us problems and

we don't know why. We think we become happy through... Kapila said to his mother Devahuti, you are not limited by your body, you are I AM. When we realise this we are liberated. When we say I and Mine, we are bound, when we leave the mind we are free.

Kapila said to his mother that in this moment you can leave the mind and the I you are liberated.

The washerman once was in a hurry and forgot the rope with which he bound the donkey after the work. When he was in the river washing clothes he realised that he had forgotten the rope. He did not want to start washing because he did not have the rope. A swami asked him and told him he does not need a rope: You can do the work and I will do something and the donkey will remain standing there. Then the swami made motions with the hands like binding the feet and it never had seen what the man made with the rope. So the washerman could wash the clothes and the donkey remained standing by habit although it was free.

Everything becomes a routine for us and also the Gur Pujas. I was moved that the Guru Pujas could also become a routine. The story with the washerman goes on: After having done the work he put everything on the donkey and he wanted to go but the donkey did not move because he thought he was still bound. The washerman told the stranger that the donkey does not want to move and then the strange did as if unbinding the donkey, the donkey was not bound by a mantra but by doing as if he was bound. The washerman realised that the donkey remained standing because it thought that it was bound. In the same way there are many knots in us. We hypnotise ourselves that we think that we need to liberate ourselves. The key of Mahabharata is, when we are in a situation limiting us or binds us we should think of the divine and this we unbind us. We have so many problems, with the children, the money. We should see the divine in the problem. If there is a person with many problems – if we put the divine instead of the problems, if we have other glasses the problem disappears. If we do many prayers and rituals without having the awareness – we should see the divine in the problem, then the problem dissolves. If we endeavour in this way, we won't have problems with situations or other people, we will see that the divine gives us its presence. All the great ones like Ramakrishna had many body problems. It was not he who had the diseases but the people who treated him saw that his body was sick.

There was once a disciple of Master EK, the Vice-chancellor of the Andhra University who had diabetes. Master EK asked: What does this problem mean for you? He got a mantra, the whole thing won't do anything to me, and so the diabetes did not affect him. There are many diabetes patients who always worry about their state. There are others who lead a happy life in spite of having the disease. Kapila informed her mother, bondage and liberation only exist for your mind and not by themselves.

The Master tells the story of Rukmini (?) there were many soldiers who wanted to catch Krishna but in his presence they were magnetised and could not imprison him. We should see the divine in the diseases and remember the divine and not the diseases. We have conducted so many Guru Pujas – what has changed in us? When you still only see problems the Guru Pujas were without use. When you do the exercises over the years we should be able to see the divine everywhere and experience the state of bliss, then you will do everything you do in the presence of the divine. When we don't work well with the form... We conduct many things of which we think they are holy and pious. We conduct rituals for Hanuman and Ganesha but if our mind is not there, how can it be a pious action when we are away? A divine action is not for oneself. Normally if we have an employee in our house and the parents think, why does our do it and not the employee but for the divine all people are the same... If you do something and see the divine in it and dedicate all to the divine, it can be the work of a carpenter or anything else, it does not matter, there are people with the most simple professions who have reached the divine. Joseph was a carpenter and a self-realised person. The inner attitude can make us see the divine. During these Guru Pujas each one conducts the duty with which he was charged. The ones who conduct each time their duty it slowly is that there is no more the presence of the divine is there if we think, what is the use of all it? We are sitting here with nice clothes and follow the whole happening. The same story is in Bhagavata, many stay caught in their routine and miss their goal in life. There are many persons who have conducted many rituals and are after the rituals like before. What is the use of the ritual? We have the statement, there is a holy place in India called Kashi and that all who go to Kashi reach fulfilment. If all who go there would reach fulfilment... The entire activity of the WTT, many rituals, Guru Pujas, what is the use of it? We should be conscious and see if it is us use for the surrounding life, and carry this awareness in all we do. We should continuously see the divine in all we do. First we should know if what we do is done with devotion. We can sing 100 times Gayatri but what is the use of it if you are not clearly focused on it we conduct it as a routine and miss the purpose of our doing. Acting mechanically we can't do the experience. After some time we experience deception and ask ourselves why we do it.

Master reads a dialogue between Narada and a king. While we do the Yagna we will encounter many hindrances. Narada says we should not stop it just because there are obstructions. When we act we might get results we expect but also what we don't expect. There is nothing that is as necessary as knowledge. When we act without knowledge we cause problems. The king has conducted many rituals and acts of goodwill. Narada says, if the right knowledge is not there when we do acts of goodwill we will encounter problems. If a couple marries without knowing about a good relation they will quarrel. If we conduct an action with knowledge it is called Raja Yoga, if it is done without knowledge... The Master speaks about people who think they are disciples should relate to the Lord and they do not think that they are something special. When we don't conduct actions with the right knowledge the ego becomes stronger. Before we enter into prayer we should turn to the prayer but we have more thoughts about others. If we have thoughts that the other does not really pray, what is the use of our prayer? Normally we are told to say that when we say a motor is started. Narada says to the king if we do something without knowledge it is not that we don't receive the results but also many other things. So we might also receive many other things in our prayer. We should be able to put the Master at the place of the problem. The person who does not have the right knowledge will get from one problem into the next. Normally when we have received a form we do much to maintain the form, and this we do just for ourselves. But the life is not given just for us but should be lived as an offering for others.

Arjuna had great trust into the divine, more than into his own abilities. Whenever you conduct an action you should do it and see the divine in all the action. The divine plan should manifest as my plan. The Master is always with you and you always want that the Master comes to your house but he is always there. "Father thy will be done". When we were born it is not we who decided. It was given. He has given the form. The body is the first house we have. We have a golden body and a diamantine body and the body of flesh and blood. We do not know... Master EK said, all feelings are glamour. The body and its constitution was not done by ourselves but given by the divine. If someone borrows money to a person and the other person works with it, does the money belong to the one who has given it or the one who worked with it? A father gave rupees to the sons, one put them into earth, the other worked with it and made more money but gave 1 rupee back, and the third one made more rupees but gave back all to the father. There are people who use all that is given and see that it does not belong to us. We should not have the thought that something belongs to me. People say, it is my group. There is not "my" group, but only one group. We continue tomorrow. The body, the senses and the body we have received. We do the things because we have the body. But when we do a profession or are there in the family, if we think that all we do is for the surrounding life we can experience bliss and are not bound by the surrounding life. Narada informs the king, all the many things you do, also the rituals should bring about an unfoldment from within. There are various stories in Bhagavata which inform how to conduct actions well.

Wednesday, 11 January 2017, morning

(...)

The life is like an eternal journey and when we enter into the form it is like a station of the journey. While we are living in the body we develop likings and dislikings, and emotions like anger, hatred etc. When we have such emotions we should understand that we are still living just for ourselves. Not everybody can remember that he has got a body and what for he has got it and thus we start making our own plans. In Bhagavad Gita Lord Krishna said that a sanyasi is a person who does not live according to his own plans but as per the Divine Plan. We should plan our life in a way that the work of our life is a part of the divine plan. Otherwise we do always the same things in every life. We should remember that we are a part of the eternal story and if this is very clear to us we know that we won't experience something like death. When we are born we will die but we are not born, we are eternal. Since we know this unconsciously we normally don't remember our age but only when someone reminds us of it. The truth is that we live eternally, we have always existed and we don't have a state where we don't have existed and cease to exist. Birth, development, adult age, withdrawal and death is existing in nature and a play of the Divine Mother.

We are units of consciousness who come from the eternal background. Therefore there is neither birth nor death for us. We should know that we are eternal and that the events come to us as external. Like we build houses a body is built up for us which we later will put off again. This body which was given to

us by the divine contains many intelligences and we should be aware of these intelligence. If we don't know that this body is built up by many intelligences we behave like we like and the body gets damaged. If we would like to live harmoniously in this creation we should know the laws of creation. We should remind ourselves that what is given to us in this creation is given by the divine. If we don't act and live with the appropriate will we quickly get into bondage. When we know that we are eternal and created in the image and likeness of the divine, we should have the knowledge that we should behave as per the divine plan and that our actions should be not for us but for the general good. All we do, for example, during these Guru Pujas, is it for us or is it for the general welfare.

We will quickly repeat what we have said yesterday because today there are many more new members. We speak about the king who was a ritualist and who conducted many acts of good will. We think we are living a good life by conducting many rituals. But nevertheless we often speak of "me" and "mine": My children, my family... If we speak of "mine" we still have the wrong understanding. Even if we keep the idea in us that we do prayers and good acts every day it is still an egoistic attitude. If we think that we know so many verses from Bhagavata, it is still an egoistic attitude. If we do not have the right knowledge we think that all that comes to us in life we think that all this belongs to us. We see so many people who think that the work belongs to them.

We speak about the story of a king who did many good things without the right knowledge. What is the use of getting up very early in the morning and do good things if we cannot let go the thought of I and Mine?

What is the use to aspire for mundane recognition which is just passing? We remember of Lord Krishna and Lord Rama who lived many ages ago but who remembers those who lived in Visakhapatnam 30 years ago? If you live in a divine way they will remember you even a lot of time later. That is the difference between mundane and divine life. For example if we look at the life of Master EK. He has inspired the people over many lives and we remember him still after many years. During his lifetime there were many rich people which you don't remember today. The most important is to live the divine. We should think that the divine has awakened me in the morning and that I will live in his presence. While we conduct our activities we can remember that we are living the divine or the other way is to live for yourself. Was it your decision to be born in a certain family and community or was it the divine will? We should acquire the right knowledge. If we work for ourselves we develop likings and dislikings. If we live for the divine there is no place for likings and dislikings. When we live in duality we always swing between the poles.

Narada informs the king that the results of your action depend on the attitude. The king thought that he lives according to goodwill. There are so many priests that live in temples and do works of the divine but are they self-realised? If we play divine songs does this machine experience any expansion of consciousness? Kapila informed his mother, you have to link your consciousness with what you do, otherwise you do not really know what you are doing. The same is the case when you act without awareness. Kapila told his mother Devahuti to conduct acts in the presence of the divine. There is no change in activity but only a change in the inner attitude. With the attitude we have in us an action becomes holy or mundane. It is not because we conduct rituals and that the people in society consider us as great devotees but if the divine considers us as great devotees. If we have the right knowledge and conduct good activities like giving food we should see that we still the hunger of the divine person. If we give water we should see that we still the thirst of the divine person and then we will experience the bliss. If we can link the knowledge with the action that every action we do is done by the divine. In normal life we experience pain and pleasure because we do not have the right knowledge. While when we have such activities in the group there are many conflicts because we do not have the right knowledge. If we have the feeling, I do this act of goodwill, this is not the right knowledge but if we think that the divine is conducting the work that is the right knowledge. What is the use of doing all this work if we do not get the right experience?

The first step is that which exists as I AM conducts the work. (The Master elaborates the sentence "THAT I AM".) Originally it is he who creates the form. When I speak what should I speak, and think that I am speaking this is egoistic and we are blocking the divine to flow through us.

Narada saw the state of the king who always did acts of goodwill without having the right understanding. (connection problem), We should be able to see the divine as the heart of every action and thought. Also when eat the breakfast we should see that the Brahman is eating the breakfast. That is the right knowledge. If we try to, all we do should be dedicated to the divine and offered to the divine. Narada told the king since you do not the acts with the right understanding you cannot get the right experience. We should ask ourselves after so many Guru Pujas if there are any changes in us. If there are no changes in

us these are activities without the right experiences. It is the One which makes me do all the activities. The divine makes me do all these activities but if man thinks that it is he who conducts the activities he will come to fall or not have the right experiences. Arjuna wanted to devote himself to the divine and not fight. Krishna told him that he had to fight. Not all can teach. If you don't have sattva you cannot contemplate on the divine even if you go to the Himalaya. If someone attacks us can we stay calm or do we get angry? We should know our nature and act according to our nature. We should do the things which come to us and not do things which are not ours. There are no unimportant acts with the divine. There are persons who conduct rituals and others who clean the floor for the ritual. The one who conducts the ritual is in a bigger danger because he thinks that he does the ritual. Those who do the work in the night think that all is away in the morning. But if he sees the divine it is divine. If we remind ourselves that the divine always sees and observes us all our attitudes will change.

During the Guru Pujas we feel observed, so we can get up early in the morning but do we still get up early in the morning, take a shower and do prayer?

This creation is based on action but we need the right knowledge, Narada explains to the king. Suppose we receive a lot of recognition for what we are doing. But if the world tells us that you are very pious and do such good things, this is of no use, only the recognition of the divine. Jesus Christ said, the one who has great name and fame in this world does not get access to the divine world. They are the poor in the divine world because they only did acts for the recognition of the world. We should see an example in Master EK. We should act in a way that the Master recognises us but not the world. If we do not act with the right knowledge the good intentions with which we do the work will not lead to the intended results. If in all we do we think already at the beginning that it is the divine which works through us, the corresponding results will come about. When we act in creation the related likings and dislikings come about. Do we act because we get the related recognition or do we do it because it is our ordained duty?

If someone in our family is sick won't we bring him immediately to the hospital and feel that it is our duty to take care for him without being paid? The duty is something we do without thinking if it gives something good for us. We should conduct the work given to us and not try to do all else which is not meant for us. The carpenters work the whole day and rest in the afternoon.

Carpenters tried to split a trunk and while they did a pause and monkey came and took out the wedge and his leg was caught. This is a story which could be in the Upanishad. When the carpenters came back they liberated the leg from out of the wood but the leg was damaged for the rest of the life. So we should do the work ordained to us and not others' work. If in the night a thief comes, the dog should bark but not the donkey. The donkey should do its work and the dog its work. Krishna said in Bhagavad Gita that you should do duty meant for you. The duty will come to you. When we take to this body, likings and dislikings develop. We should ask ourselves if this act is our duty or not?

Narada explained to the king, in spite of having done the sacred acts, are you able to find out of duality? Normally when we speak to people whom we know or if we work with people and need help, we have different attitudes towards people whom we want to help or towards people from whom we want to have help. We have a different attitude.

No matter how small the work we do is, we should know how to do the work. Otherwise we will not gain by that work. We should always know how to conduct a work. When we cook we should know how to cook. Otherwise we can say at the end of the life, I have cooked for 30, 40 years and I have cooked well but the husband says nothing because it was not tasteful. If the wife asks, why don't you say anything about my food? He says, if I say that it is not good you won't continue cooking.

If we claim that after the foundation of the WTT we have conducted 47 Guru Pujas, what is the use? Each time I ask this myself why I do all these different works? Do they give an inner unfoldment or is it a routine?

The king said to Narada, oh great sage, you have revealed a great aspect to me if which I had not yet thought. Why do we light candles? Because the light in us should be lighted. Normally people light many candles. If we have one candle we should see the divine in it and also when there are two, but you should see the divine in between the candles. Normally we light two candles, it is not important to put a picture of the Lord in between but the divine in between.

The king said to Narada, until you informed me about it I had not thought about it and also never had so much joy about it. There are a few persons who know what Rama, Rama means and sing it consciously and there are many who sing it unconsciously. What is the use of it? If we train a parrot we have the feeling that we teach something to it and it also can sing Rama, Rama. The same is the case of us; the same is the case with a coffee pot and want to fill a cup of coffee. If no coffee is in the pot and we act as if there is coffee in the pot, the other might also act as if he receives coffee but there is no coffee. It is

like blind people guide other blind people. Think about it. If someone says, it is very beautiful but he does not see anything and the other says, yes, it is beautiful, although he also does not see.

Today there is so much activity outside that it becomes strange when a person sits in silence under a tree. A person was sitting under the tree in silence and another came and asked him but did not get a reply. So he thought that the other is a great swami and told this to others and they also said that this is a great swami and that he has helped them. And they ask the swami if he can initiate them. And he said that all that want to get initiated. He took them into the forest and made them cut off the nose and ears. In my village they cut off my nose and my ears. The people him what they should do now? He said, do the same like I do.

This story tells if we don't know anything we can achieve a lot in this world.

Now the king asks Narada, why don't you give me now the right knowledge that will liberate me from all. We should have purity in all our thoughts and actions. We should not have thoughts of I and Mine, these are the major bonds. The true knowledge can liberate us. The King said, I was not able to find the truth. Narada told him, it is in your nature to create the right relation to the people. If we are living in a family and don't know how to behave correctly with the others we created problems. In the family the husband works to the wife, the wife for the husband and both for the children but they are in bondages. The King said, is there anything beyond this, how to get liberated? There are so many in the world who live for their family, their profession and are bound this will. The king had experienced the same; he had done sacred rituals and got caught in a prison because he did not know with what attitude he should have conducted them. Narada told the king, while you have conducted the rituals you have killed many animals. Don't you give pain to others? Normally we don't kill others but we hurt them by our words. Through our words others are hurt and this is Himsa. Others should not be a heavy load for us and we should not be a heavy load to them.

In every tiny action there should not be a cause for hurt for another being, no pain should be caused. To live in this way we need to have built up the right relations. We should not misuse people only because they are there in our surroundings for us. The right relation between two beings is a law in nature. We should know how the relation to others should be. There is a principle in Bhagavad Gita that means, there should be no enmity towards others. If we see the divine in all whom we encounter we cannot feel hatred or enmity towards them. In our lives we develop strong liking and disliking and we are intelligent and develop the instinct of thieving. We always would like to get something free of cost. Without knowing something of these things the king had started doing the rituals. When in earlier times sacrifices were conducted many animals were sacrificed, today it is different. A pasu is an animal but in truth we are also pasus because we always look from inside out. Earlier animals were offered; today we create problems for others when we want to conduct rituals.

Not just because we were born in a body the body does not need to bind us. An act does not need to bind us if we conduct it. If we conduct a work it need not bind us if we have the right knowledge. Narada informs the king: While you are living in a body there is a certain way of living which you should adopt to. Otherwise we are like parrots repeating the name Rama. It is of no use for us, we should know the meaning of it. We should know what Rama means and not only use the word. If we just have a picture of Rama and Krishna without knowing what they mean we lose the relation to them. The forms or images are ways to relate to that which is behind form and name, we miss the essential one, we miss to have the occasion to have a form and a name and do not get to the liberated state. We gain something when there is no bondage. If you think that you live in bondage because you are in a form it is not right. We can live liberated although we are in the form. Name and form are possibilities, like time and space, to perceive the divine. We should not regard it as origins or bondage but if we fix ourselves in them we get bound. The divine is neither male nor female but expresses through all. If we link to it in the right way we get liberated. Otherwise we create a cult around a Master. Everywhere Master EK spoke about the indweller. He said, please do not start a new religion in my name and he saw that all these Masters are on the altar of Guru Pujas. The Bhagavata was given to us to inform us about the different aspects of creation to explain the different aspects of creation but not to inform just about Krishna. But the entire process of creation is presented to us as Krishna. An actor gets many roles. Do we remember individual roles without finding the actor or do we see the actor in various roles?

Who is the one who existed before entering into form? We continue tonight with this teachings.

Bookmarks and booklets were published: Watch out if you walk in shoes which are too big; remain true and full of bliss. It means if you want to imitate anybody you will experience a lot of difficulties. If y fox

tries to imitate a tiger he will be neither a tiger nor a fox. We will be neither ourselves or the others if we try to imitate the others.

Be true and yourself, only then you can be yourself.

A new edition of Purana Purusha by Master EK (Telugu, "The World Teacher. Advent of Lord Krishna"). Master EK once was told by the Masters, if you try to include other teachers in your work, giving a foreword, we won't be able to continue working with you. They also told him, if we would have found someone else who could do the work as good as you we would have written with him. It is a mistake if you ask a great person to give a foreword to the book. It is the divine that searches the persons who conduct the work. This way the books Music of the Soul, Man Sacrifice and The World Teacher, and we should read them. Master EK also did not say that he wrote these books. Vyasa said, if I was able to conclude the work it was...

Master EK used to say that he did not write the books but he sat down and saw that they were written through him.

Another bookmark.

Later in the morning there was the blessing of children / introduction into first writing with the intonation of OM Namah Sivaya, for the development of the expression of divine will. Afterwards the celebration of the Water Ritual commenced. The rhythmic sounds of the ritual reverberated through space while the ritual was conducted on the stage by Ravi Shankar and Master Kumar intoning the mantrams / stotrams.

Afterwards there was the book presentation of the new publication of the Bhagavata collection published by Kulapati Book Trust and another book with a collection of talks by Master EK, Spiritual Constitution (Overseas Messages IV).

Wednesday, 11 January 2017, evening

In the afternoon there were further book releases of Master EK's books in Telugu (Organon?...).

After the evening prayer the Master continued:

... Even though he takes to the form he holds on to knowledge... he consciously departs. They remain eternal consciousness taking to forms. That is how we have Kumaras, 7 Rishis; they have been cooperating with the creational work. Once there was a king called Puranjana. When they say "king", they refer to the divine but when we come down we are also referred to as king. Master EK used to say, I am the king of my own life." When you are the master of your life, you are a king. That is how every being can be referred to as a king but we live in bondage. We all are kings, self-rulers. He can rule those who take to this centre or remain there. If one has come to this state the intelligences of the body should lend some cooperation. For this we should know why we have gained this body. This king has a friend. Every being has a very good relation with the divine. The light that emits from the sun has a connection with the sun, it goes to the earth, the divine is present with the light. The king has a friend who is present as the knower. As long as we are linked with such an Ishvara in us we don't get into problems, only when we are de-linked we get into problems. This friend in us never shows his authority, he always remains as a friend because he also knows the connection between the being and the divine, so he remains in this connection. Friend is one who stays along with us. That is how he is always with us. Even if we are asleep he is awake. Even while we are in the objective he stays present to help. In the morning he... when we enter into objectivity and start working through the 5 senses he is helping us to conduct all this and stays with us in the night. That is how the intellect is in his hands. At all times in all places he is a true friend. The one who recollects to such a friend is a teacher, Guru.

Teacher is one who recollects to us the friendliness and how we can live friendly in this world and hereafter and who is the divine in us. The word Guru can have 2 meanings, it can be translated as teacher, Lord Maitreya is the World teacher. We shall understand the actual work of the teacher. He makes us recollect the presence of the divine in us. He is the true teacher. Even before we awake do we know that we exist? It is only after we awake we know that we are aware. He is connecting us and is always with us and he is called as a friend. He is not just a friend but he is also the friend of Puranjana, the one who has exceptional knowledge. When we are in association with him his will and knowledge will flow through us. We should know that he exists in us as our own image. Master tells the story of Hiranya Kashipu who was searching for the Lord Vishnu outside and then he finds him inside, Lord Vishnu came

out of the pillar. We can relate to the pillar in us. Since you are also a manifestation from him, so you can be also fulfilled but you forgot. That is why in Bhagavad Gita Lord Krishna said to Arjuna: You are always in me. We should know that we are eternal and we are made in his own image. If we are not in association with him we are not fulfilled, in association with him we are fulfilled. The divinity is within us as well as the teacher, the Master. The images of the divine are also full of him. If there is someone who is able to realise the divinity in him then he will also realise that he is also completely divine. Such a one can understand that he is divine. Narada was explaining about the king Puranjana who had a friend who is all knowledgeable, he remains silent and he does not reveal himself completely. He does not make his presence felt. If you ask him he responds. He does not even reveal that he is present in you, he remains silent. He is the basis for our existence, still he does not reveal that he is present in us, we remain silent. He remains available to us as the pulsating principle. That very principle makes THAT I AM. If we have more interest in other activities we won't recollect his association and won't get his advice. Knowers are always in association with him. According to the place and time the knowers keep connecting to THAT. That is how the knowers conduct. We never search what is the heart, it is also divine. It is not the physical heart; it is the centre of pulsation. We are wishing, let the love of the Lord from that point be available for us. We are speaking of Will, Knowledge and Action. We do the prayer of Master DK. If we repeat, we keep repeating like parrots but we should know what we are saying: Let his knowledge be available to us. That is a part of knowledge which is in the morning prayer of Master DK. We talked about the cosmic centre; we don't think that he is present in us. We have Savitru mandala, then we have the solar centre. From this when we perform action we have the related experience. The will is His, the knowledge is his. In the Upanishads they talk that there is a bird inside a bird and the outer bird keeps on eating here the fruit of the tree and the bird that is inside is experiencing the outer bird. How does the parent enjoy when the child is eating an ice-cream? The child is eating the ice-cream; we would like to eat it ourselves. But the divine is enjoying that we are eating the ice-cream. For that the divine has created the 7 planes. It remains in us; it is not like the friend outside. Our very existence is on behalf of him, it is in his name we live, in his temple we live.

Once we know that he is conducting everything there is the festival, that is how we have the occult meditation. He has a centre above and below. It is on the top and below. The one that is left on the top is below. There are three inversions. That is how we are to correct three inversions. We should get the right understanding of top and below, left and right. That is how in Vedas it is said you are born three times. If there is no human there would not be so much... It is the humans who don't have the right knowledge and they speak so much, it is only mind, it is not divine. The speech, thought and action are all inversions. Vedas says, it is This, OM, THIS becomes THAT, when we are in constant relation with him the reversion becomes corrected. From this magnetisation we should have the constant relation. It is the same will in us and in him. That is how the identity of an iron piece becomes a magnet through constant recollection. That is what is said when we are for 6 months with a person the person becomes aligned with us. If the person is speaking lies we might also speak lies but if we are with a person who is not distorted we also become divine. That is how Vishnu Sahasranama, - we don't find distortions in such a person. What are the teachers doing? The Lord who does not have any distortions corrects. So many people are available while a house is built, the carpenters etc. Only after the house is completely built we enter and live happily for this we should be in association with the divine in us. Whether you perform a ritual for Ganapati, Vishnu, Shiva or Kumara, we say, OM Keshavaya Svaha... why only about Vishnu people say, When you are with Vishnu you are saying the names of Vishnu because he gives us the experience of bliss, happiness. As long as we are in the form, there is a principle in us which can give us the experience, it is in us and also outside. From inside we start experience the happiness. A teacher never asks to worship him but to worship the divine.

What we normally learn from a teacher, we try to physically be with him but are these the things he is teaching? He is only interested that we are with the divinity in us. Will you try to practice what he teaches or only the physical traits? A true teacher never says, only be with me because the teacher is one that wants you to experience all he experiences. In 1976 Master EK gave a seminar about it. In that seminar he speaks about how we can get related to the respiration the pulsation and the subtle pulsation and reach the Sahasrara in us. In the very first stanza he says, he is Lord Bhagavan (?) who is always looking out how to help, that is what Prahlada says. He is not a true teacher who makes the disciple do his personal work. This friend remains silent in him. To know is there is no other way than to turn inward. We should make either an effort to see from where thoughts emerge, that is one way, or to observe respiration and go to the point of origin. These two ways you can reach the divine in us. He is a pulsating consciousness in us. The pulsating consciousness is always in us and it is always in bliss. This effort

gets fulfilled when he is able to be with the divine. The being of the story Puranjana, the one who has an inclination to enter into the city. If you have inclination to go to Paris etc. we want to enter and experience, therefore we go to such experience. The one who has no inclination to enter is the divine in us. The city here means physical form.

The being is always craving to have experience because he is unfulfilled. There were so many forms created in creation, finally Brahma created the human form. It took very long, he was already 49 years of age when he created the human form. He did not yet create the beings; he created the forms for the beings. You should understand that. He never created the beings because the beings exist eternally. For whom is the construction company created? For the beings who come in. the forms are for the beings who enter. In different ways the contact constantly. The creator made a lot of effort for the beings to enter. The first beings were round and used to roll. Then limbs were created with the head in the stomach. Then later there were forms with many forms, many arms and legs. He finally decided that the head on the top is better. He arranged for many organs inside us. So finally he meditated on the cosmic person and created our form in the image and likeness of the cosmic form. They are there in the form of the cosmic and in the form of the human. If you visualise all the forms they are in the human form. From the form of the Cosmic Being the forms were created. That way he created the township and beings came and entered into the forms and got caught there. Like this, they are compared to pulsating consciousness. There is an outer form and there is the divine in him... That is how the Lord says, you are created from Me, I exist in you.

Puranjana has been going around to see into which form he should enter and he found the form of a human. They found it in the valleys of Himalayas, in the southern part of the Himalayas. They saw that the form of human is very nice. He found it there. The friend is advice, the forms look good but you will tend to forget. I will always be with you but I will not communicate with you unless you recollect me. There is such a promise that the divine is making, if you recollect me, I will be there. They say beautiful structures, palaces, nice gardens, gold, silver was used. There was a junction with four roads in the middle. All in our form is replicated in that city. The meaning of the word Puranjana is, the one who entered into the city. We have the 7 orifices in our head and 2 in the body, together 9 orifices. That is how the word of the city of Dwaraka is said to have 9 gates.

In this human form there is no experience which you cannot have, you can have all experiences. It says that many angels take to a human form to have the experience. With the human form as a basis you can create a golden and then diamond body. It is said that it is very difficult to obtain a human form. The knowers tell us that we have to see it as a possibility. They show how it can be used to experience objectivity. Craving to make experiences the beings go to the west. The windows are those centres that help experiencing the objective. Master is describing how to experience the different parts of the city – the roads, the outer boundaries, the flesh and bones. Like this you have layers in the human form. You have seven different boundaries in the city, the layers. That way we have the inner sanctum, where we remain inside. There were seven portals. There are gems, full of light. The junctions of the roads are the plexuses in us.

In us also there is a path that leads to the lower planes, from north to east to south to west. It is the area of the muladhara. From there you ascend to the south. .. He entered into the form and started to experience the beautiful forms, the trees, the lakes. There he encountered a Lady. It is nothing but the soul (?). Along with it there is a snake with 5 heads. The lady informed that only when the snake allows you can enter. The 5 heads are the 5 pulsations, mind subjective and objective, the 5 senses. (?) We have the five limbs like hands, feet, then the eyes, ears, nose; we have the intelligences called Prachetas which are instrumental in creating the organs. Master is talking about the process of creating; it is the prelude to this story. With the aid of the 5 life principle he enters into the form. We have the same name as the divine, I AM. Form does not have a name, being does not have a name but a name is given for conducting into objective life. If we sit in an office as an officer, to the table or chair there is no name. But the moment you sit there is a name; you are an officer with a name. Even you come out of the office you are recognised with the position but this is not correct, you are nothing but THAT. The being can be recollected as a father etc. but the being should be recognised as THAT I AM. After the travel we are no longer travellers. The names belong to the forms, not the being. The first illusion we fall in is that we associate with the name. We exist even before we take to a form. In the garden Puranjana encountered a lady who was very beautiful. There is an object to which we get attracted. That is what the Lord says in Bhagavad Gita, my city is very attractive but the attraction is in my not in my nature. Nature does not attract but the being does get either attracted or not. To an attractive object not all feel the attraction. The object does not have the attraction, the being is attracted or not. There are a few when they see a shop

they are immediately attracted. People go to things where they are attracted to. To fulfil that desire in him the person gets attracted. Once he entered into the site he sees many more interesting things inside and he starts permeating into everything and he started accumulating things. There are 5 gates towards the east, two eyes, two ears, towards the left and right you have two gates, the left ear and right ear. To the left you have two gates, above there are 5 and below there are 2 orifices. At every gate there is a guard, meaning intelligence as a gate keeper that works with every sense. The body is known as a vehicle or a city. It already has these intelligences in it.

Arjuna does not build the chariot, it already has the intelligences. These things are given to us; they do not belong to us. If we feel an ownership to them, we misinterpret. We all belong to the divine. The intelligences one by one are not in our hands. Slowly by the time we reach age they senses retreat, they are saying good-bye. Once the intelligence says good-bye the organ stops functioning slowly. After he is given an entry there are the different directions, the intelligences in the east reside, the west is the place for the serpents, like this we say that Indra and Agni reside in a place. Like that to the left ear we have the ability to hear from the pitris. We should know that the left ear is much more important than the right ear, the right eye is more important. From the left eye we only see the form, it is known as moon, the right eye as sun. There are Agni, Vayu, fire and water are there in our bowels. The eyes have the light, for hearing sounds we have the ears (devas left) and pitris (right). The light in the head is like electric light, it can glow. The air that goes through the nostrils goes to our navel and then goes out.

The intelligence of air in us is also seen as an Avadhuta, a sanyasi, he has no relation to us, that is why we say Namaste Vayu. The air is going in and out and also is going in us. The prana and apana, Udhana and the middle principle of samana connecting the other two. As long as there is a connection by the middle principle there is no problem for the body. If the apana principle is affected there are problems for the lower body. If they function is conducting well you don't have problems with congestion and digestion. There are two airs, nala and nila. The air activity if it is improper the fire is off, how will the cooking go on? If apana Vayu gets disturbed the fire activity gets disturbed. The food taken inside is not properly digested. We are supposed to work with that to rectify the situation. If prana and apana are not working we have to do good exercises, then we do a lot of inhalation and then exhalation. Once this long inhalation is done the fire in us gets strengthened, meaning we have a lot of fire in us and in the winter we don't get cold, the power to resist increases in us. To resist diseases the Apana Vayu should function. To lift weights physically does not really help. That is why we are given asanas so that we can get health. A person asked Maitreya, how much exercise I should do? Lord Maitreya informed, take proper inhalation and exhalation and the work to be done by the body do it on your own. Then 10 minutes perform conscious breathing. Then if you want to do further, for 10 minutes to a walk in the evening, in the morning for 10 minutes do properly regular inhalation and exhalation and in the evening 10 minutes walk; that is enough. Through the 5-headed snake you come into the body and you also exit through it from the body. The air principle starts from the nose; if we have cold we can't breathe well. If you don't take in prana appropriately the apana will be affected and the fire cannot function appropriately and then the other organs suffer. In homeopathy the sickness is from above to below. Puranjana came to know about the fire and air. We have the lower part, lower abdomen, and then the higher torso above the navel and then the head. That means, he has gained a proper understanding of the fire principle that is below the navel. The fire principle works with heat and pushes out the excretes. The centre for air is in the heart. In Swadhishtana there is the fire, in Manipuraka there is water, in the Anahata there is air. If the water principle is not disturbed when the air, fire and water are functioning well we have good health. In Ayurveda it says the disturbance of the air, fire or water principles. There are people who are very anxious, their water principle is disturbed, there are people where the equanimity between the principles is disturbed there is... Among the constellations we have three watery signs, three airy and three fire signs. If they are all balanced, the Akasha is born. When the three organs are poised Akasha is born. I am telling all these aspects which are related but they are not in the story.

The body can be divided in three parts, the head full of light, the upper torso full of air and below full of fire. Air functions through the nostrils and is moving in and out. When we gain the cooperation of the snake it works well. Don't we take care of a vehicle we buy? But we don't take care of this vehicle and take it everywhere. We have all the Manus, Prajapatis in the body, if you take well care you are able to well experience. You can experience the light of buddhi and then the experience of the divine; all this is possible with this body. There is always a manual for a machine but when you don't read the manual what to eat, smell, touch, you should know all this. If you don't inform like that your health is affected. There is the possibility of attaining the divine. Puranjana entered into the form and descended and he

went always to the attractions. According to me we can use one more Guru Puja if we want to go through the story of Puranjana. When that king initially asked Narada he got this knowledge. We continue tomorrow.

Thursday, 12 January 2017, morning

This discourse is the middle one, it is like the interlude, the middle of 7 discourses. In these Guru Pujas we have the full moon. We should recognise it as an occasion to experience the light completely.

As we tend to move towards the new moon. From new moon to the full moon when we align appropriately there would be an increase of light in us. We need to orient ourselves in a way around full moon to overcome the desire body in us. If we make an effort in this part to have realisation we need to know the way to speak, to... The centre of the realisation ... in cultivation you prepare the soil, give the best of preparation so that the harvest you get will be the best. That is how in Bhagavad Gita the Lord says the body of yours is like a field which you have to cultivate. For example, in this winter season if we don't get ready around 3 o'clock we won't be ready for Guru Pujas. A well-tuned body, this can be done not only for Guru Pujas. What happens in the Guru Pujas is that the mind, senses and the body get aligned but when we go away from the guru Pujas we get back to our old rhythm.

What happens, immediately after such a festival we go to a cinema or relax ourselves. It is like the elephant which purifies itself and then puts mud on itself. Guru Pujas is like an effort to bridge. We should try to continue it after Guru Pujas, to keep the effort instead of putting it off. See how beautifully the flowers have been arranged on the altar. They return in the morning to attend to Guru Pujas. If you want to have the fire in the body we keep awake in the night, it removes the inertia from the body. With more sleep the body tends to go into more inertia. Normally you want to prepare, get up early in the morning and be ready; they would lose their heaviness and tend to be lighter. That is how we should continue after the three days what you are practicing here, for example to get up at 3 o'clock. You are very lucky if you continue in the same way after the Guru Pujas. You are now making an effort; that means you are putting the body to these practices. This is an effort to cultivate the body. Only when you cultivate the body you will have better seasons. Only when the body is cultivated well we can tame the lion in the cave which we spoke of in the morning meditation: Yonder is the lion behind bars. It roars. The hunter tames the lion. It is the lion, Simha, lion, hamsa, soham. Then we are the hunter who is in charge. Let us come back to Puranjana. We have made the Western brotherhood seated on the dais; they have come from long distances and have taken a lot of trouble to come. They sat down on the floor even though they are not habituated to it.

For the fusion of east and west the bridge between the Himalayas and the Nilagiris is been created by the Hierarchy we worship. In the afternoon the brotherhood from the west will come to the dais. Let us first present the books which have been released: All the linkages we have in our lives, we try to get out of the grip of the python (a bookmark). This is a saying by Master. We should not say our Master, but he does not belong to you, they belong to the universe. You need to have love and adoration to the teacher but you need not create a religion around him. There are many males in a city but the lady can have just one husband and she cannot say that he is the only male. Master EK repeated it again and again that there should not be a religion around him. There are so many people flocking around a Master. He cautioned us not to do so. You should place the bookmark somewhere where you see it to remind you not to fall into the illusion of me and mine. Lord Maitreya had been working silently for 5000 years and then Madam Blavatsky brought the teachings out. Let us lose the word mine and me. It is a very nice bookmark and a very good message. This is the same message we have in Bhagavad Gita. In the very beginning of Bhagavad Gita the blind king said, what are "my" people doing and the ones of the white king? He is always in the concept of Mine. We have been giving the suktams in Navani....

Another book on the names of Krishna. A couple had been in the US and they thought instead of wasting time they brought out this. They have written the names of Krishna. ... A CD...It is better to create a CD out of it. They asked me to give a foreword. They have printed it behind the CD. I spoke about the principle of Krishna.

Now we are in the story of Puranjana entering into the body. It is he who decides to enter into the form. We always desire to have Guru Pujas, so we are in it. You read the book, sometimes it seems to be burdensome and you try to escape....

What we have been given to see the light is the eye. The right eye is for vision and the left eye is for the sight. There is a third eye also. If you are able to use the two eyes properly you will be able to see through the third eye. It is also called the single eye. It is also called Yamuna. It says that Krishna is seen on the banks of Yamuna. We have Ganga, that which flows down. Then we have Yamuna, that which flows upwards. Then we have Sushumna, which we call Saraswathi. The land of Arya is also called Aryavarta or Brahmavarta. We have the north part. There is a practice to breathe in the morning from one nostril and then from the other nostril. There is a name for the passage through the respiration; we can go into the samana pulsation to come out of mind. That is sanyasi. Even if you don't care about it, it is beyond our recognition. If you are able to associate of the air in you you tend to be a sanyasi. We call sanyasi a person who has regulated the air in him. We have given a great activity of inhalation and exhalation for it. If we are in good association with air, we can get out. There is the principle of taste which is called (saurabham?) It gives us the ability not to go to places where there is bad smell. We don't care about places where there is a lot of dirt. If there is a lot of impure smell, make sure to light an incense to have good fragrance. In our body we should not have foul smell, we should not eat food that causes foul smell. There are people that cover the mouth to keep it clean. But we should see that it is kept clean.

We should always see if there is a good fragrance in the house or not. We put sandal paste on the body so that there is good smell. Make effort that your body does not emit foul or bad smell. Clean it and see that it does not emit foul smell. The Master speaks about his grandfather whose body never emitted bad smell. ... We should make an effort that we have a good smell. There are so many practices, make sure that you inhale and exhale. You should give a lot of importance to your nose. If you don't have enough heat in the body you will get frequently cold. They should see those who don't fall sick what practices they do. We have various practices for food items, use oil that is not cooked etc. Even after the bypass operation I had ghee. It has properties that will cause the necessary unfoldment of buddhi. We are trying to imbibe practices which are slowly distorting.

Keeping all the things aside let us come back. (Master speaks fast, big gaps in translation and/or typing) The air principle is an Avadhuta, a sanyasi. Associate with inhalation and exhalation. There are people in train who cry, chips, chips, but better go inside and take to inhalation and exhalation. I used to go in trains and there I took to inhalation and exhalation. From the time you are born until death there is the air principle in you. If you take to it you are saved. We start using our Vissuchi or mind not to fall into... We are not talking about our own things but be interested in others, so we say that the walls have ears. People pay so much attention to what is going on with the neighbours...

Narada talks about Puranjana taking to a friend called Vissuchi. ... The idea is to listen to the Devas, it is called Devahu (?) Devahu is the left ear with which you listen to the angels and with the right ear we listen to the pitris. The messages of the pitris we listen with the right ear and the messages of the devas with the left ear. The Prajapatis, all the humans have descended from the Prajapatis. Kasyapa is the one from all the serpents and birds have come, most of the beings have come through him. You can hear to them only when you have the intention to listen. So we have Devahu and Pitruhu. We are given ears to listen to. We only use the ears to listen to Bollywood songs and not to holy songs. The Bollywood can be heard in a marginal way. In old music they used to dance; now there is so much dance. There is always that group dance to place them into music channels. You can listen to them marginally. You can listen to the suktams and scriptures. A blind person, how will he see the beautiful sunrise? How can you listen to the music? If you don't use the senses properly.. a human form is very difficult to attain. If we don't use the mouth properly it gives us a lot pain. In the mouth there are lots of devas, Agni, Indra,... If you don't use the entrance properly you spoil the other organs. You should know to use it properly. Even the angels work only with the thought plane. The humans use speech; you should only speak which is truth. There are two things, what you think that it is true and what is really truth. Pythagoras asked the disciples to be silent for the first three years. He had such a discipline for his school; anyone who takes to such a discipline will reach the truth. The divine has given us all the implements; we are not using them properly. We should try to use them properly, like hearing inside, seeing inside. These are called internal organs when used appropriately and when not properly, they can be sex organs, outer organs. We should use the tongue for food that is agreeable and not for what is not agreeable. A tongue which is in good form will only taste which is not foul. Master speaks about the various tastes, sweet, bitterness, saltiness... Our ears, eyes, nose, tongue. In the west one gate is called... in the base there is a lot of darkness. Normally what is there, a lot of hatred, anger, emotions below. When we travel upwards we have... Eighty percent of civilized people have constipation. We should see that the impurities are put out of the body. If you don't excrete well you should not take in new food. Unless you excrete out when

you take it, it is like putting milk into a vessel which is not pure. The people get gas and now we have big hospitals to cure gas problems. You can take in water until it gets rectified. If you do such things, the south-west region will be in a good health. If you are able to have proper excretion your health will be in a good shape. Ayurveda speaks about it. If you are not able to have proper excretion all sicknesses take origin from it. There was a person saying that he has lot of pulsation in the head but he was dizzy and the doctors found out that he had high blood pressure. ... (Master speaks about the various directions in the body...)

The implements we have, the legs, hands, there are two blind people in the city. A blind one is a person who holds to another person and moves forward. The eyes, ears, the all have a little degree of freedom. The legs don't say we don't carry you when you want to walk. The legs do not have their own intention. If you want to go to all hall they carry you. The legs do not have their own... there is another blind person without hands. They carry out without complain. Puranjana misuses the intelligences in the body. We are supposed to use them in a right way, according to the laws. In the field of action we should use the vehicle appropriately. This whole field of activity including the body is the field of activity. It is used for the activity of the beings. When we use the body for rightful activity we can experience the intended ways. The being is said to carry a bow, which is the Sushumna. So Rama is said to carry a bow. When Rama is said to carry a bow it means he is in constant alignment with the divine in him, with the OM. That is carrying the bow. We need to have the right knowledge to conduct rightful action. We also fall into the gap from the very beginning when we think we are living for ourselves. We need to live a life of offering to the surrounding life. Normally when we earn more money we go to America, get bigger cars. What are we using the body for? We are like animals; see what we can do for the body. A day you start thinking only about yourself you are already poor. The day you are thinking of the others you are healthy. Education is to build up knowledge to be useful to society. You have only the right to work, not to a remuneration. If we build a road it should stay proper for the next 10 years, a house should not collapse in a few years. Therefore we say, it should be a German machine, it should be best. Gandhi became a Mahatma. In the initial parts of his life we worked as an advocate, later he worked for the well-being of others, for the country. That is why he became a Mahatma, not because he was working for himself. In the evening we will learn how Puranjana misused his body. We will finish the story by tomorrow evening. I have extended for 10 minutes. ...

Thursday, 12 January 2017, evening

While Puranjana was together with the divine, he and the inclination to enter into the human form. When he entered he saw many aspects of the form, the ability of the eyes, the ears, the left and right ear, the nostrils. He decided to be in association with the air and fire through the nostrils. He came to know how to turn subjective with the eyes. While associating with the light he could grow subjective. He was collecting all the aspects of eyes and ears. All that we take as food through the mouth is digested by the fire principle. He got to the principle working through the western part. The two gates in the south-western part. There are many other interpretations of the states where Puranjana goes into the dark states where there is no awareness but it is not. He went into the dark parts. Then he also comes to know of a servant who is very strong, the mind principle. Without learning how he should relate to the mind principle he gets into its association. He also learns about the legs and the hands which take the being wherever it wants to go. Normally a being at the age of five it only gets control over the five senses. That is when the training has to be imparted how to use them. That is the age at which the being has to be trained how to relate to them well.

That is when the mantram is given OM NAMAHA SIVAYA: SHIVAYA is there, not me. By the time he attains the age of 7 he should know how to use the legs, to use the food. He has to pay attention to the kind of food he gets. He comes about the aspect of fire and air in him, how there is the light in the head. That is the true education. There is no such training for him and he has now so many habits formed. The education will allow him to function properly and to know about himself. Though Puranjana who entered into the physical form saw all the facilities which were there but he took not up the knowledge available. We sometimes learn many good things but are not in a position to apply them. That which we learn in this birth could be useful in the next birth. ...

Because of intelligence of the eighth tissue he goes into sex (?)...

If you don't properly use it, with all the experience you have, ... it is a principle inside us called Prajagara. It is poisoning the body. If the vitality is low we frequently fall sick, there are persons who don't fall sick. There is the principle of light in the head, the principle of air in the upper torso and the principle of Agni working below the navel. Normally the being takes to the part of desire and he wants to own the things. If you take to offering you don't want to obtain everything. This is against the way of mundane life where you try to acquire everything for yourself. He is the son-in-law of creation. He is pampered by the creation. If we do what has to be done then we are taken care of by the creation. We should ask do we do it because we like it or is it our duty? Our focus should be on the duty of the work and not of the liking of the work. When the work you do takes care of the surrounding life the surrounding life takes care of you. In business you should not work for yourself but for the betterment of the surrounding life. They should work in a way that others are benefited. You should take care while you do acts for the surrounding life that you don't try to get the results of the acts. Because we are oriented to the result we lose the experience. We aspire for something when we do the rituals. If we do the rituals to get a result there won't be the experience. That is what Lord Krishna informs about. Among those who performed the duty we have the high ideal of Rama, he performed the acts as duty for the parents, the surroundings. If you are able to use all the implements like mind, senses without aspiration for results, you will have a chance for the related fulfilment in you. Wisdom is not what we accumulate by.. but because of the alignment in you. It is the divine to which all wisdom belongs. The beings normally have a feeling inside but speak out differently. Many people want to show that they are great yogis. If it is there it is in them. Normally knowledge chooses its own vehicles to manifest. That is how Annamacharya was chosen. If that channel is in the state where he does not crave for the wisdom he attains it. The attainment or accomplishment is lost because of aspiring for attainment. In our life nature brings the ordained duty, once we do the work appropriately nature does support. Who is a sanyasi? The one who has the sense of sanyasi but not the one who puts on the orange robe. While he conducts actions he relinquishes the results. The one even relinquishes thought, who does not initiate the thoughts takes to the divine Plan. He is a yogi who makes the divine will his own will. Knowers don't take upon themselves to solve all the problems. Krishna did not go into the challenge to save Draupadi when there was the taking away of her saree. There are people who want to do all actions even if it is not their duty. How do you know that it is your duty? When the action comes to you and you don't have a personal agenda, you don't try that you should do all the work. Whatever it is you to perform you do. Without knowing what is your action, what is the worth of entering into action?

There is a security system in the house. Once you step into the body, you start misusing it and when you marry and you don't do your ordained duty, you will start procreating and having children. The children will be a burden for the lady. The husband has to feed. First the attraction to the wife, then you have to feed the wife and children. In such a situation the lady will put up much pressure on the husband and he will go out for work. So Puranjana goes out to do work. We go out to another city or Europe or America and we send money to support the family. One goes away from the family to feed the family, it is a funny work. Like that the people go to America and the family is there. There is so much anxiety to feed the family. Because of that distance slowly there will be unhappiness because they are far away. We have such situations enough. Because of that worry the wife becomes debilitated. Puranjana finds his wife in a very bad health. Once the vitality in him drops then he comes with an army of soldiers of 65 males and 65 females, that is the day and night in Bhagavata. He has a cousin called Kala Putri. She is one who searches a wife in all planes but no one likes her. She is the daughter of time. She goes to another person, Yavana, he is the principle that severs the person from the body. She says, you find me a husband. Prajvala is the principle where the vitality drops, then comes Chandaveya, then Kala Putri. He presents her to his cousin. The principle of Prajvala makes you reduce the eye power, you don't hear so well, that is Prajvala. Those who have old age if they have a lot of diseases and are 60 they appear to be 80. Slowly the old age sets in. Prajvala advances the age aspect. When the functions of all organs are weakened he hands over the body to the daughter of time. Yavana starts working with his army, that means the time works in a faster way. Death approaches and the being is separated from the body. This Prajvala, Kala Putri and Chandaveya create a situation where you don't want to be in the body, you have so many problems in the body. When you are in such a situation you would like to go out of the body but you cannot. The fire principle lost its power because of the weakness of the air principle. Slowly the life force gets debilitated. Slowly water starts accumulating in the lungs. This happens because respiration is not conducted properly, they are not associated properly with inhalation and exhalation. We name inhalation and exhalation pranayama. By this we enter into pulsation, subtle pulsation. The Prajvala

increases because of the weak functioning of the prana principle. We see children that are very weak also. There is a swamiji of 90 years of age and his eyes and ears still function properly.

The fall happens because of Visuchi, the mind principle, which draws him here and there, into a shopping mall. We have entered this body to experience and because of improper use we experience misery after entering. There should be an activity to use the ears to listen correctly, to experience the light in our forehead, that should be a major activity. The principle of Chandaveya is it is reducing life by conducting actions for self-indulgence. When you don't get the right knowledge how to conduct action you have chosen a beautiful vehicle without having the right knowledge. You can learn either through your parents or through a right teacher, a guru. Krishna in Bhagavad Gita says, the path is not to go by your likes and dislikes but by your duty, doing the ordained actions of your duty. Your actions can pull down yourself or lift you up to higher planes. By your good actions your parents and your family but also your teacher can attain higher planes. And by your bad actions they also get into misery and will suffer because of you.

To think that we are free to do what we like is an illusion. There are three generation who precede you and there are three generation who succeed you. So you have a great responsibility. That is how a disciple has a responsibility that three preceding teachers also attain higher states because of the disciple. We should not choose a path which is not convenient. We should conduct right actions and not what pleases us.

Master is telling the story of a saint who was enjoying in her previous life phase much sex experiences. There was a river which was high and in the flood situation the life would be in danger. There is a sudden transformation in him, he gets to the other side of the river and starts spiritual practice. In the instructions given by a Sadguru all these aspects are there, we should be alert. While we are perform action we should try to visualise light in the forehead, While perform OMKARA, we should try to visualise light in the forehead. When prayer is happening well there is a lot of head in the body and we can experience light. We can use the sound so that light gets generated in you. Similarly when you are working with air you can do long inhalations and exhalations and cause warmth in the body. The heat generated will also cause warmth to the lower part of the body. Every day we should conduct prayer and focus on conscious breathing and we should conduct all the work as an offering.

Krishna informs in Bhagavad Gita that the one who conducts Yagna when he comes out of the body will be truly victorious. You should offer the action to others and if you do not do so you are a pilferer. He talks about how you should relinquish all thoughts and actions to see what is your ordained duty. Krishna says, perform your action as an offering, a Yagna.

When you start performing actions without for the sake of results you will have the complete cooperation of nature. In recent times we have the story of Mahatma Gandhi. When you do actions for yourself you won't become a Mahatma. There was an experience in a train where he took to the decision of working for others. That is how he became a Mahatma. When one is working for the welfare of others the divine will work through you, also what thoughts you get. Krishna says, don't worry about what you get, you just work for the benefit of the surrounding life. That is what Krishna during his young age tells, if you all perform the work you have to do you will have support of nature.

There is an incident in Krishna's life where he lifted up the Govardhana Hill to ward off Indra, the celestial king. They collected things to please Indra. Krishna told them that they should perform their duties and He will give them their related results, and Indra has to cooperate. The thought here is, when we work as a Yagna, we should use the result of the work also for the benefit of others. Then we stand a chance to get the support of nature.

Puranjana started following whatever his wife told him. He became subservient to his wife meaning the being becomes subservient to the body. He lived a life subservient to the body. All the routine they do is for the upkeep of the body because he is thinking he is the body himself, he is always thinking of the body. If the wife instructs him to sleep, he sleeps, if she tells him to eat, he eats, that is the situation of Puranjana. He was an image of the divine and forgot that he was of divine origin and became subservient to the body.

With the help of Visuchi Puranjana started working only for his wife and children. He had no other activities to uphold his body. One person approached me and he told me, I heard you sing and could you teach me to sing these songs. I told him that he can come in the early morning hours to test him. He came and said, why don't you record it what you want to teach? Who gave this idea? It is the physical body. It told him to record and listen later but he did not really want to learn. The body is like a horse, it should get the right training before we use. The being is so subservient to his action. If an action is inconvenient to his body he is trying to avoid it. The Puranjana situation was that he is like a servant of

his body. His body is like a beautiful horse, you can give it a good training but unfortunately you start working for it. So he had lost his true identity and why he entered into the body and also the friend who is in him, the divine. So many pages in this body tell how he spoils himself completely. I have just given a short part. Eventually he started working only for wife and children but not for the surrounding life, he never conducted any acts of goodwill. So Chandaveya approached with his army. He has a lot of speed. All his army caused a lot of disturbances inside the city. All the sicknesses come from the ruffians like anger, hatred. They started silently the damaging activity. He became completely helpless. Slowly the vitality in him receded. When we can't eat properly we eat the little we can. For example a person who has sugar might like sweets but cannot eat it. Normally when we reach old age the people at home think what shall we do with him? Like we did with the old people, nature arranges that we experience the same. If we do not treat our parents well nature arranges that our children also do not treat us well. He slowly started calling his relatives to see them for the last time. Now you have Kala Putri who comes. It has taken our life force over. When we are trying to chew something we lose our teeth. So he encountered many more troubles.

Once Yavana, Kala Putri and Chandaveya have all entered into the city the 5-hooded snake becomes very weak. If you live a life where you do only your ordained duty and for the surrounding life during your life you have a very good cooperation by nature with very good health. If you eat more food that necessary you feel weak. You will encounter parties but you cannot enjoy the sweets. He gets anger also. Normally when someone offers sweets you should be happy, why should you be angry? It is a paradox. Once you have the sickness this happens and you have weakness. If you start eating pickles you get high blood pressure.

Through the 9 gates Yavana entered into the city and caused a lot of misery. If you come tomorrow by 11 pm, they have removed all the chairs, like this with the body, when they occupy the 9 gate you cannot move and have proper defecation. They are putting tubes into your nostrils because you cannot breathe, if you cannot defecate or breathe, they put tubes into your body. So slowly you cannot speak if they put all the tubes into your nose, lungs, tubes, everywhere they put tubes connected to you. So slowly he started experiences all symptoms of old age, his mind had lost balance.

Even though he was in that state he did not experiences rightly through the senses. He was in the horrible situation but he did not want to leave his body. Even though he was so disgusted he wanted not to come out. Prajvala approached him and so he got severe fever and shivering. It is causing a lot of suffering. While the city was burning he was suffering and all the friends came around him but they could not help. He wanted to leave the body but the doors were closed. It was burning all around. He did not know how to go out. It is said that it is like many stings of scorpions. Different sounds were coming out of him. The liver was not functioning well. Suddenly the thought came to him that after his death his wife will be alone without support. The wife is much more smart and intelligent than her husband. She is quiet. Like this there are many things to discuss. Finally a person called Maya, fear, came, he started beating Puranjana and carried him away. When that fear comes we lose our consciousness. Yoga teaches conscious departing but normally during departing we lose consciousness. Master EK said that when you depart consciously that is not called death. That is how Master's father departed. He knew that time for departure had come and he left the body consciously. He told all the disciples the date and that they could come. The whole story can be elaborated much further. Chandaveya, then Yavana, Kala Putri came.

Then Narada speaks of another incarnation where Puranjana consciously came out of the body. About this we will speak tomorrow.

Friday, 13 January 2017, morning

In Maser CVV Guru Puja celebrations we are in the 3rd day morning, in the 6th section, in His grace we conduct this discourse. Master CVV has been a channel for the Brahman to conduct upliftment of humanity. He has permeated on the planet and is available on mere recollection. He promised that he would cause clearance of the karma, overcoming death for everyone. The promise of a noble soul would normally manifest.

We are now discussing about Puranjana. When we know how he experienced it, we need not fear because we have a Sadguru how to transcend death. He shows us how to abide by the law and

transcend death, transcend the duality that arises of likes and dislikes. The Master would create a situation where you would not either like or dislike anything. Lord Krishna said that which you like and which you dislike binds you.

Yesterday we talked about sanayasa, relinquishing the fruits of action. The Master promised: "I don't like you to dislike anything. Why do you take to the liking and disliking?" Whatever we like, we run for that. We want to have good health but we have more sicknesses. We want to have happiness but we are in unhappiness. So what we like is not there. Those whom we like very much like someone else. I have repeated the story many times.

There is a king who liked his queen very much. A trader gave a jewel as a gift to him which was very precious. He gave the gift to the queen. Such a person normally would not say that he gave the gift. There was a youth who the queen liked very much. The youth did not like the jewel that much. She gave him the jewel and the youth gave it to someone else. So the king came to know that queen gave the jewel to the youth, the youth to the dancer. Those whom you would like in creation normally are not with you. If we do not want something it is approaching us and what we like is far away. It should not be like that. Only the one who can transcend likes and dislikes would transcend and have happiness. He is only oriented to his duty and not to likes and dislikes. In the schools there is the saying, man proposes and God disposes. In the path of a Sadguru you won't have problems. He said what I do is not my will, I just do my duty and you should also follow that path. Desire and aversion are but the two sides of one coin. We should only do the right way. That is why it is said that we only have the right of action and not the result of it. We make not a decision of the future of our children. We can only do what is right for us, the results will manifest. We should remember that your children are not your children but they are like you. If he listens he should be happy. Dasharata, Rama's father, did not want that Rama follows his words but Rama followed. As a prelude to your action you would have an impulse and you would have to relinquish it, also before a thought, and you would also have to relinquish, thus you would only have the action. You do not take birth from your action but from nature. The nature keeps showing us in due course of time is presenting us the duties we have to perform.

Master EK wanted to connect to Gayatri and other practices, then he saw the vision of Master CVV and realised that it was not his will but a greater will. We think that we have connected completely to the Master but it is not true, we have so many likes and dislikes and link more to those whom we like. The knower is not linked to this. He is learning also from the mistakes of others. There is another plan by which he acts. In my own life many people recommended me to do other things but I joined commerce. I don't know why I joined commerce but still I joined. There was a person who liked me and offered me a job but Master had another plan for me. So I did not join this job. Even I am surprised to see like you all that I make all these books and I thought I am not the right person for this but it came like this. We were very lucky that never wanted that we get work but follow the divine. I always followed the divine in my life. Normally when we decide for ourselves it does not materialise well. If someone else arranges it manifests easier. Master EK had the plan for me to talk. He was very charismatic but I wanted to stay in the background. I was always liked reading but he wanted me to come out. He being leonine wanted to pull me out but I am scorpionian and wanted to hide. So this is the arrangement of nature that he pulled me out. Master during his European journeys I used to take notes but he wanted me to talk. Then he once availed to me that "the ones who guide me want you to talk, too." I thought that it would be good for me to be a chartered accountant. He told me, this is coming from those whom I follow. I said that I don't know and I would just like to follow him. In 1981 he made sure that I started Guru Pujas. In 1984 he went away and I was made to do the duty. It is not my will, so I don't find it any effort.

In the morning when we awake we just need to pray, let thy will be done. You don't need to ask to do something or like or dislike any action. This is the only path. You can't even set up targets and achieves. While the target is being achieved you can be happy and think, it is happening due to the divine. Those targets we want to manifest won't manifest. Even the greatest one won't depend on anyone. Even a man in the forest will be save when the divine wills so. The beginning of Bhagavad Gita is, this is the field of action and this is the law.

What did Rama do? Did he have his own will? He was sent for education, he was told to marry. It is his father who said, go here and there, he never had his own plans. He went along with Vishvamitra and Vishvamitra made him kill the demons. Vishvamitra took him to King Janaka's court and he was asked to take Shiva's bow, it was never Rama's thought to break Shiva's bow. He never wanted to break it but he took it and it broke. When the bow broke he was told that he had to marry Sita but he said, it is not me to decide but my father decides. That is how the story of Rama shows how the nature itself decides which actions we have to do. We have to do our duty and not do what we like. You should remember that a

bird is always in bondage when it is in a cave. When you follow your duty you will be shown what to do. This is what Krishna said in Bhagavad Gita and what a Sadguru teachers. Master EK never had any likings of what he did. He never had grip over anything, not even his family. If you are trying to follow such a Master you are safe. Master EK never had any thought about the homoeo services he was doing. He was very sure that the sicknesses were not cures because of him giving medicine but because of other causes. He was not the cause. If you are trying to follow such a person we are guided. We are so fortunate that we have such a guru, so what are we to learn? Rama always worked with an attitude. Master EK never thought about others praising him. He never cared about the wealthy and the politicians, it did not matter much if people appreciate him or not. Whenever someone said, such and such an important person wants to speak to you, he said, I don't care. He was oriented to the work he was following. There were people who were wealthy or important in the city he never was available for them.

Once there was a guy who wanted to speak the Master and he came to my house. I went to the Master who already knew that the person came. He was always behind the divine plan; he did not start teaching Bhagavata because of his plans. His life was like that. If we are following such a Sadguru we should not be in the illusion that we can follow him in all.

Puranjana finally died, he could not stay in the body. Lord Narada says, because of a lot of affection to his wife he passed away. So next life he was a woman. Normally a person depends a lot on his wife; he gets a coffee or other things. In such a situation you would not even know where the oil to be applied is in the house. The male is born as a female and the female is born as a male. You need to see what amount of service can be done.

In the 6th canto of Bhagavata it says that males are born as females and females as males. Master EK used to come down and give a dictation whatever he had to give. He gave it not as per what he liked.

This story is not immediately after the life as Puranjana, it is the final stage where he attained liberation. He was born as a princess and the prince whom she selected for marriage from a number of persons was a yogi. By marrying such a person she was always in contact with the divine. He was not only a knowledgeable one but also a yogi. We should know how good it is to be in association with a Sadguru. We should use it properly and not for other things. In the very beginning when a being takes to birth if the mother is knowledgeable it gives you a very good opportunity and if the father also it is very good. But if the parents only think of wealth the opportunity is lost. There are opportunities where mother is a teacher. Master EK had a father who was a guru. If you don't get such a father or mother as a teacher you might get a wife or husband as a teacher. You stay most time with the spouse. If not mother or father or teacher, the next possibility is from spouse, so there are four possibilities to get the knowledge. Whom we today call Vasishta, for 8 incarnations he was training Arundhati. Arundhati was originally a servant of Vasishta and she wanted to marry him, he said that she needs to do a lot of training and unless you do I won't be able to touch you. You need to culture yourself a lot. Like that she undergoes a period of 8 incarnations and then she became the wife of Vasishta. She had a very good strong will. That kind of penance she did is not common; she had a lot of will. Like that in a company of a Sadguru we should see that we are cultured and that we do not use a Sadguru. Master EK used to caution, I don't need people who sell my name in society.

Puranjana was born as a daughter to a king. When she was married to such a king-yogi instead of indulging in normal conversation they got into questions about wisdom and he cleared her doubts. The king attended to the duties of the kingdom and he also was always connected to the divine and when the wife asked him he started giving instructions to her. There is a lot of time spent in this. They had seven children. They grew well and they got education. So one day he said that the children are grown well and he said, we shall divide the kingdom and give it to the children. There is no necessity for us to stay. Such a one is the true king who is completely unbound. Normally people are not doing things properly but they want to do. He asked the queen if she comes with him to the forest and she said yes, you are the most important for me. They both started contemplating. Whenever he sits for contemplation he goes into deep contemplation and when he comes out he asks about the wife and she cannot do it that well. He says, don't worry. She would gather more and more knowledge about the practice.

In 12 years' time she was able to stabilize. He was always contemplating but he realises that he has now a responsibility to this other being and he gave the knowledge. He realised that the time for his departure was nearing. She said, please don't say that, I need you. He said, you have all the knowledge and don't stick to this form, we have to depart. I will help you the way I can. He stayed a while longer in the body to see that his wife performed better. If you are in practices to realise the divine death even waits, so he got an extension. We will talk about the practices in the evening. While enquiring about the practices he

thinks she is able to attain to the divine and that it is the divine which will take care and he departs from the body.

When she sees the body of the husband she is in a terrible state, he had a lot of attachment to the husband who also was the teacher. She was practicing as if she was not able to attain. When she was about to burn herself with the husband she heard a voice with which she was very familiar. It said, stop. She asked, who are you, whom do you belong to? Because of the practices she was doing she was able to hear the voice. She had a recollection of all the births she had going through, before this you were husband of someone else, you to whom do you belong to, there was only one answer, to the divine. It is Me who taught you all this, The teacher guides the being to be in the connection with the divine but not that the disciples work for him. Then the Sadguru would be happy when you reach from muladhara to Ajna and then to Sahasrara, then the teacher would be happy. That is why it is said that the teacher looks to this. He is not interested to see if the light in the throat but only in the light in the head, if it is glowing and growing. Then he has interest in the disciple, with the rest he has nothing to do. If you go by the teachings of Master DK you know that the Masters of Wisdom are too busy to be engaged with all the disciples. Today it is a fashion to have a guru and the disciples do not try to find out whether it is a true Sadguru. There is only one path that is given, through Ramayana, Mahabharata. After such an enquiring the divine made a revelation to her, we will go into it in the evening.

A bookmark: "Stop speaking lies, it is the first step for transformation." The first step is alignment in thought speech and action. While you are listening without understanding, it is nothing. Only when you understand it is the first step.

Because you are there, there is the consciousness, the triple activity of consciousness, we have gone through it.

"Truth is present everywhere but we are absent." "Can we see and listen far? Yes, by appropriate treatment of your ear and eye."

After breakfast there was the Lalitha Puja, where the ladies, sitting in long rows, performed a worship of the Divine Mother, while the Master and the group intoned the Lalitha Sahasranama. It was followed by the presentation of the latest publications of Dhanishta Editions: Teachings of Lord Maitreya, Teachings of Master Morya, Teachings of Master Kuthumi, Life and Teachings of Master Jupiter.

Friday, 13 January 2017, evening

In the 56th Guru Puja celebration we are continuing the discourse. After this discourse with the Arati program these Guru Pujas will conclude. With this discourse the story of Puranjana will be concluded. The teachings of Narada to the Emperor continue and we will speak about it in the next Guru Pujas.

The being that took birth as a princess had a king as his guru and she was able to reach the state of Dharana and while she was in the state of Dhyana the husband left his body. She arranges for burning the body of her husband and she also wanted to go into the fire. The husband had left and she also wanted to go. Normally people think that the guru left in the middle of the fulfilment but this never happens, he leaves when he has fulfilled his responsibilities. "What are you doing, whom do you belong to?" These are the words she heard. When we enter into Dharana we will know that our life in this body is not eternal, we continue after the body falls. In the state of Dharana she knew that this body is only vesture. She heard the voice when she wanted to enter into the fire. A being would be in a human form on account of his attainment. "Do you recollect me? Before you entered into a form, I was already your friend."

You are beyond the state of root nature. The absolute is always present, it is because of the existence of the absolute that the root nature, Prakriti, exists. The voice asked: "you came down into the form, were you able to recollect the friend you had? It from the divine the beings come out and also the forms come out. It is One that becomes three. The physical form that is given to us is a gift of the Divine to us. Arjuna belongs to Krishna and also the chariot. This is said in the Bhagavad Gita. Before the being enters into the physical form it is in association with the divine. The voice now said, with whom did you have friendship before you came down? When the divine is the subtle pulsation the being is inside. In the being there is the divine. The bird inside the bird. You are inside the body. From that state of knowing

that you are inside the body you reach the state of knowing that you are the divine, Purushotama, the divine being. There is a poem in Bhagavata that if something gets malign, it is the body but not the being. We normally want to do what we are not to do. A child wants to put its hand on something it should not do. In a train you should not put the head outside because particles could fly into your eyes. While the being was already in contact with the divine it wanted to go into the physical body. For example when you are in Guru Puja you see the fist of Kumar closed and you think there is something inside although there is nothing you would like to know it. You would like to go somewhere where you are not supposed to go. The inner voice said, you know me even though you don't remember me. Remember that in olden times we were traveling like hamsas, swans. This being forgot about his original association with the divine. He only started recollecting his association during the last stages of the return. We cannot recollect the divine until we re-align. The voice says that in order to satisfy the desires you had you took birth at places around the earth, in various races - in Hyperborea, Lemuria, Atlantis, then after Atlantis. Then finally we came to this land. During this time there happened so many changes. While there were so many changes India is not underwater. The being continues to take birth in various places. While you were going around the globe you saw the city with 9 gates and you got into the form and had the teachings of the king and due to these you were able to recollect."

When a being has attained vairagya, detachment, in the very initial stages of life you won't get entangled of objective life. You are not the daughter of king... you were not even Puranjana. If you think you are a female now, you were a male during the time of Puranjana. We were swans. There is a facility of remembering all the previous births. Master EK gave a commentary that even though we are in a body we are not always in the body, for example during sleep. If we have some work we go and come back home. The being also enters and exits according to the work. Male or female, the being goes out during sleep or dream. He can't remember all the dreams he experiences. We should remember that we have a body but we will not always be in association with it.

The relationship that we develop is not true, the eternal relationship is true. Master EK's father used to say that we are not relatives in flesh and blood but that we are related in soul level. Master Kumar is telling the anecdote of how Master EK's father departed. He is a yogi and also an Ayurvedic doctor. He lived beyond the form, he is not the body. Vedic pundits used to come and consult him. We had such examples in our own lives. He then departed. If one does not have the recollection of one's true self one becomes a being, if one has the recollection one becomes a divine being. If you have a small hole in your room and the light comes through the hole and you think that the light from the hole is all light then you are a being. If you know that the light is beyond the hole you are a divine light. With an aura camera you see that you are beyond the body.

In the state of I AM the thought of Mine leads to Maya: My house, my children, my car. The TV does not feel anything because of your association with it. Whenever the child says MaMaMa, you should recollect that it is not your child, your son or daughter but a divine being. They are also beings and you are also a being. When you think that they are your beings because they came through you, you are in Maya. There could be that all the children are soul relations but often they don't relate well. All the Rishis they see that they can relate easily because each being of them has relation with the divine and so they can easily relate to the divine. Even while the being is in a physical body he uses the body but he does not the physical work. He can use the body to conduct the work but the body conducts it. You can cultivate the subtle body and the senses. Then you live in the subtle life. That is how we are given the symbol of a compass where you have the needle and the top and bottom. You should know that we have the stable and the objective. If you are linked with the stable you are in constant association with the divine. I AM the presence. The being is present in mind, senses and body but it is not these. The divine says I have created all this as implements but you are not these. Normally in Guru Pujas we put the chappals in an envelope and you think of the chappals, then your being is also in those chappals.

While Master was moving in a train, he lost one chappal, he then put off the other chappal also. So he can go without. The more attachment you have with the body the more difficulties you will have while leaving the body. One who is not bound takes to birth as if he is bound. That is how you can see people act as slaves in a movie.

He is the divine as a hamsa principle. Aham is the divine, saha, the being part of it forgets. That is how the being gets entangled in the body. If we go to a parent and say, you like exactly like your daughter, it is a wrong statement, it is the daughter that looks like the parent. Soham means Saha aham. Saha aham is the right word. Aham Brahmasmi is not so right. Brahmasmi aham, is righter. First we say Brahman, then Aham, I AM.

Once a big doctor in a hospital heard about me and he said Aham Brahmasmi and I told him that it is better Brahmasmi Aham. We come down as hamsa. It is only one air that comes through two nostrils. The same principle, when the same divine enters into form, it becomes the being and the divine. We should practice with Soham, when we inhale we say So and then aham, THAT I AM. If you associate with THAT you become SOHAM.

Finally the divine is the destination, when we develop association we have reached the destination. When you stay as a friend of the Avadhuta, your air activity is regulated well and then the fire is well regulated and you go up and enter into the forehead. If you want to develop friendship you have to develop friendship with what is happening in you, the pulsating activity. Then there is samana., then you will be able to enter into pulsation and from there into subtle pulsation and then to Udhana. There is one nadi that travels from the bottom to the top. It is said in yoga that there are many nadis going upward and only one nadi that travels upward. The one who travels through THAT develops friendship with the light in the forehead. He moves with the air principle from heart to Ajna. From top to bottom you move with the air principle. All this is possible when the air principle is working properly in us. It has no relation with how much knowledge you have. Knowledge is always infinite. If you speak volumes of wisdom there is still more. You should never close the way to retrace into yourself. In Mahabharata there is a story where a special battle-plan is developed, you should not enter that, only a yogi. The teacher informs to conduct the respiration activity to link with the divine. If you want to experience light you have to develop the air principle. If you do friendship with air, you have friendship with fire and will travel to the higher planes. There is more importance to this practice than Dhyana. You should know that when you recollect the divine in the heart you ascend.

Two nadis, through one awareness flows and through the other life flows. If they join, Nara and Nari. If you recollect the association with Hamsa it is like Manasarovar lake, when you pay attention of respiration, the respiration merges into mind and mind merges into respiration. Only when pranayama happens you can merge into Dharana and Pratyahara and then Dhyana and Samadhi happens. You should put your attention to the point where the change between inhalation and exhalation happens. If you can take your awareness to that place you will be the pulsating principle. Slowly your inhalation and exhalation becomes subtle, that is the first step in pranayama. If you stay there for long time you stand an opportunity to enter from pulsation to subtle pulsation, then you are no more in the world of objectivity. Only the one who enters into that can perform healing because he is beyond form. He is able to relate to the unlimited light and love energy and he can get the prana. In Master CVV yoga healing happens in most surprising ways. People can recover from death. To such a person who enters into the subtle pulsation stays as an eternal pulsating principle. Then through that you will slowly associate with the Udhana principle and travel high and you will gain a lot of knowledge. The knowledge you acquire by mind will not stay with you, you will forget it. That is why I said to Navaneetham that I told a lot about Puranjana but now you stay with it very patiently. When you travel up you will get a lot of knowledge. How much you need to conduct acts of goodwill outside you will get. If you go still higher to Ajna, one day Udhana Vayu will tend to Vyana Vayu, that is where is the being called... This is yoga. When you are this, then while you are at Dharana and you are in Udhana you eventually proceed to the state of Dhyana with Vyana Vayu. That is when you realise yourself as Ishvara, the alternating principle when you associate with it you become it.

Master is relating the story of Kardama where he went higher and higher and he had a promise of the divine that he would not need ever to go back into creation but when Devahuti needed a husband the divine sent him into creation. When Devahuti needed a husband the divine sent Kardama back into creation. He is not so much inclined to go because he got the promise of the divine to stay beyond. He was so anxious to get back to the divine.

Those who reach the state of Samadhi can stay there until the end of the yuga. When a being descends into the form the pulsation becomes such a routine that he goes through the mind principle and gets entangled. You get disassociated from the pulsation. We enter into the form like into a jail or like into a temple or the temple can be desecrated. What is the principle for this? The orientation of the being is important. You can enter into subtle pulsation and from there into association with the divine. You can go up and come down and go up again. That is how the being was informed in a very detailed way. He is neither Puranjana nor the lady. Only as a being we can get associated with the divine, not as Parvathi Kumar, that is the name given to the body. The one who identifies with the body can never identify with the divine, only the one who associates with the divine can experience the divine. With associating with the divine you have the ability to go out and come back to the divine. That is how the being who is stuck in the mind principle he forgets the association but when he associates he gets the experience. There is

a truth that if you want to experience happiness you have to go inside, there is no other way. You have to associate with the Avadhuta, the air principle in you, you have to be friend with it. The Avadhuta principle.

The state of Avadhuta means that he does not have body consciousness at all. They usually don't enter into places with humans, they live in forest, they are near Omkareshwara and other places in the Himalayas, They don't realise our presence. We all have developed so much body consciousness that we will experience a lot of pain when we come out of the body. For the Avadhutas happiness is all inside.

Finally the voice says to the being. "I AM you and you are no different from Me." It is the divine that is. The being in that being state thinks that it is different from the divine. The being suddenly awakens. If it does not awake dreams happen in the dream state. If we recollect not the dream we say we are sleeping. To conclude what we have learnt is, the relation between the being and the divine is inseparable. It is Shiva which exists as me, so we have the mantrams Shiva Aham. Or Soham. In this story the being realises that it is no more the wife of a king but a divine being. So the story of Puranjana comes to an end.

Narada narrates the story of Puranjana to the king.